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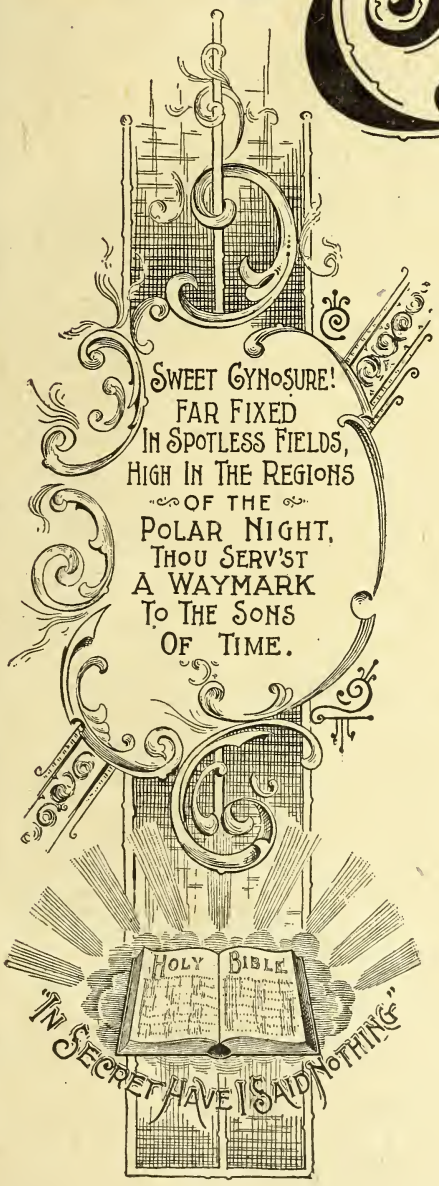
Christian Cynosure.

CHICAGO, MAY, 1906.



Annual Meeting of National Christian Association.

President's Letter:
Drink, Fraternities and University Foot=ball.

School Fraternities:
Action of Chicago Board of Education and others.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
221 West Madison Street, Chicago

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NOTABLE TESTIMONIES

Respecting the Character and Claims of Secret Societies, 88 pages and cover; price, postpaid, 25 cents.

Special price to Missionaries, Evangelists, Educational Institutions, Libraries and Librarians, quoted upon application.

This booklet is especially a notable compilation because of the number of portraits of, and quotations from, prominent members of the Methodist Episcopal Church, expressing their sentiments on secretism. It contains the portraits of John Wesley, the founder of Methodism; Dr. J. M. Buckley, editor of The Christian Advocate; Bishop E. O. Haven, Bishop J. N. Fitzgerald, Rev. Stephen Merritt, the well-known evangelist of New York City; Rev. John Collins, Chancellor D. W. C. Huntington, of Nebraska Wesleyan University; Rev. Daniel Steele, minister and author; Rev. C. B. Ward, missionary in India, Presiding Elder for Godavery District; and Rev. Gideon F. Daper, missionary in Japan.

The booklet is not confined to the testimonies of Methodists, but contains also those of many eminent ministers, educators and statesmen.

The compiler calls his booklet "Thrilling Views of a Mystical Life."

ADDRESS

NATIONAL CHRISTIAN ASSOCIATION

221 West Madison Street CHICAGO, ILL.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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ANNUAL MEETING

Of the National Christian Association, May 9, 1906.

The Annual Meeting of the National Christian Association will occur on Wednesday, May 9, 1906, at 10 o'clock a. m., in the Chicago Avenue (Moody) Church, corner of Chicago avenue and La Salle avenue, Chicago, Ill., for the election of officers and the transaction of other important business.

Charles A. Blanchard, President.
L. N. Stratton, Rec. Sec'y.

Although we shall be deprived of the inspiration of President Blanchard's presence at our meeting this year, the committee has been fortunate in securing the services of such men as will insure one of the strongest programs we have ever had.

Among the speakers are, President Beahm, of Elizabethtown, Pa.; Rev. B. E. Bergesen, recently of Boston; Rev. J. W. Brink, of Muskegon, Mich., and W. B. Stoddard, of Washington. The value of our meetings depends upon the presence of the Holy Spirit, not so much upon the speakers. As Christ is exalted and the things of Christ made plain, the blessing to those present and to those who hear or read becomes evident; hence, let prayer be made without ceasing for the meeting of May 9th.

President Blanchard's tour of the Pacific coast begins on the first Sabbath in May, which he will spend in Los Angeles. He was to address the ministers in San Francisco, which now, of course, cannot take place, though he probably will give addresses in Berkeley and Oakland, after which he will visit Portland, Ore., and Seattle, Wash., making his final stop, before returning, in Winnipeg, Canada. Rev. T. M. Slater, of the Reformed Presbyterian Church of Seattle, is taking vigorous measures to have as successful a series of meetings as possible, when President Blanchard reaches his city. Let us not forget to pray often for the work on the Pacific coast.

Many will remember that self-sacrificing saint of God, Rev. H. H. Hinman, who labored for many years in the South, as well as the North, as agent of the National Christian Association. A card just received from his daughter says: "Father is much worse—quite past writing. He is in constant pain, cannot lie down and gets almost no sleep. At the same time, the vital centers seem untouched, and he may linger on indefinitely—though I trust not, in this awful pain. *We should be glad of the prayers of the friends.*"

"Draw nigh unto me and I will draw nigh unto you," saith the Lord. This is the promise upon which we rest as we approach the Annual Meeting, May 9th. Will you join with us that God may be in that gathering in a marked degree?

PATRIOTISM FANNED INTO A PASSION EASILY.

Our history, says the Indianapolis Star, shows that the passion for allegiance to the country's laws may be easily fanned into a cranze. The anti-Masonic fury of 1831; the know-nothing craze of 1854; the A. P. A. agitation of a few years ago; the profound antipathy to Mormonism, have been based upon the notion that large bodies of citizens had incurred obligations which they recognized as superior to their allegiance to the nation. If the American people get it into

their heads that unionism means the union first and the law afterwards, it will be very hard sledding for organized labor.—American Industries.

The transient character of these manifestations is, after all, rather discouraging. Allegiance that is a temporary craze is a poor reliance for a nation. Not popular crazes, but steady patriotism rooted in the permanent character of individual citizens, is the safe reliance before the transient fury begins, while it rages, and after the hasty ebullition has subsided. Excitement is a poor substitute for principle. Yet where it becomes an ally of principle, or even its manifestation and result, passion ennobled is a sweeping force, at once purifying by its flood and dignifying by its depth and power the life and glory of a nation. Principle fired by passion makes history.

CHURCHES OPPOSING SECRETISM.

No. V.

Associate Presyterian.

"We do likewise testify against all oaths in which the swearer engages to keep secret what he does not know—something not being revealed to him till he engage by oath to conceal it. Such oaths are ensnaring, as they may contain what a man cannot, without sin, perform; and are such as our conscience cannot approve of as lawful and proper, since we do not know what we are engaging to do. They ought, therefore, to be carefully avoided by such as would walk blameless in the commandments of the Lord."—*Associate Testimony.*

"The hostility of secret associations in practice and principle to the genius and spirit of Christianity must be evident to the mere novice in religion. The example of our Savior, 'In secret have I said nothing'—the doctrines taught—'ye are the light of the world.'—'A city set upon a hill cannot be hid'—'Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house'—fully establish the truth that the principle of secrecy as professed and practiced by secret societies is hostile to the gospel of Jesus Christ. The injunction of the Apostle, 'And have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame to speak of those things which are done of them in secret,' contains a warning to all Christians to avoid them, and a positive declaration that their fruits are evil. Opposition to them is the clear and imperative duty of the church and of all its members."—*Act of Synod in* 1870.

Since that date there have been several acts of the synod applying the foregoing principles to the Patrons of Husbandry, the G. A. R. and the A. P. A. The last declaration of the synod on secretism was published in the Cynosure for January, 1906, page 267.

During the past *one hundred and fifty years* the Associate Presbyterian Church has given many deliverances on secret societies. The first being 1757, and all have been strongly condemnatory of secretism. Exclusion of members of secret societies from the fellowship of the church is not only the professed, but the working creed of this church.

(Signed) S. H. McNEEL.

Publisher Associate Presbyterian Magazine, Chelsey, Ont., Can. March 10th, 1906.)

Holiness Church of Christ.

"The attending or in any way supporting secret societies or oath-bound lodges or fraternities is prohibited."

—From the Manual adopted at Pilot Point, Tex., Nov. 7 to 12, 1905. Sec. 1, Rule 2.

Moscow Mills, Mo., March 23, 1906.

National Christian Association, Chicago, Ill.:

Gentlemen—This is to express my sympathy with your paper, the "Cynosure," of which you sent me a copy.

Our church does not on principle exclude members of secret societies from membership in the church. We hold that that would be in contradiction with the Lord's attitude towards sinners, Who does and did not drive away any one from Him who seeks communion with Him; and to exclude men from church membership means in most cases to exclude *families*—wives and children—and to make Christian work in such excluded families impossible! In short, it means debar the Christian worker from families by rule excluded! *But ministers of the Gospel are not admitted in our church* (Evangelical Synod of North America), *if they are members of a secret society, and are dismissed from our communion if they become members of such forbidden societies.*

Rev. Louis J. Haas, Redakteur: Magazine fur Ev. Theologie U. Kirche.

I. N. H. BEAHM.

We are fortunate in having with us this year, as one of our speakers at the annual meeting, the president of Elizabethtown College of Pennsylvania. Those who shall have the privilege of hearing him, no less than others of our readers, will be interested in the following sketch.

I. N. H. Beahm, President of Elizabethtown College, was born May 14, 1859, at Cross Keys, Va. He comes of German stock. His parents were Elder Henry A. Beahm and Ann E. Showalter Beahm. He was by birth an odd fellow —i. e., he was number five in a family of fourteen. But his fellowship is regular. His father was a Union man on Southern soil, thus his son was free from sectionalism from childhood.

His parents were pious and intellectual. They were of "the poor of this world, but rich in faith and heirs of the kingdom." He often saw his mother, during those perilous and devastated days of Virginia, nurse the hungry child, knit and read at one and the same time.

Educational advantages were meager. Prof. Beahm on entering his 23d year, and having not been to school a day for seven years, was called to the ministry by the Brethren Church. This event was the turning point from farm life to the intellectual realm. For 25 years he has been student, teacher, preacher. At 21, he hired on the farm at $9 per month. He was graduated from Bridgewater College at 28, paying every dollar of his schooling from his own hard saved money.

In 1890, he married Mary Bucher, of Pennsylvania. Five children grace the happy home.

At the founding of Elizabethtown College, Elizabethtown, Pa., in 1900, Prof. Beahm was chosen to lead the work. Besides presiding over the work he teaches psychology, ethics and pedagogy. He has done considerable evangelistic work and has many calls for public speaking.

He is plain, pointed, pungent and practical in public address. His is a remarkable combination of logic and enthusiasm. In grappling with many perplexing questions, he has developed force of character. In undergoing years of sickness, he has learned patience. He is genial and versatile, and styled both a "thinker and a talker."

REAL CHARITY.

Nine Men Leave Church Service Near Kenosha and Submit to Skin-Grafting.

Kenosha, Wis., Dec. 11.—(Special.)—In order to save the life of Fred Augusteen, the hero of a recent fire in the town of Pleasant Prairie, nine men, all members of the Pleasant Prairie M. E. Church, last night bared their arms to the surgeon's knife and twelve inches of skin taken from them was grafted on the leg of Augusteen.

The matter was referred to Rev. R. H. Jones, pastor of the M. E. Church, and after the service at the church Mr. Jones and nine of his parishioners went to the Lowe home. The minister was the first man to subject his arm to the knife, and more than a square inch of cuticle was removed and grafted on the leg of the suffering man. Eight other men followed the lead of the minister and when the work was completed, long after midnight, the entire wound had been covered with fresh skin.

It is stated this morning that Augusteen has a good chance to recover. *None of the nine men had ever heard of Augusteen before the fire.*

—The Evening Wisconsin, Milwaukee, Wis., Dec. 11, 1905.

B. E. BERGESEN.

A letter from Rev. James P. Stoddard, of Boston, expresses the regret which he and the friends in New England feel in the removal of Rev. B. E. Bergesen to Chicago. For several years he was a very helpful member of the Board of the New England Christian Association. What is their loss, however, is our gain, and we are very glad to welcome Pastor Bergesen to this city and to closer co-operation with the National Christian Association. He is to be one of the speakers during the National Anniversary, and we introduce him to our readers as one with whom we hope they will become much better acquainted.

Bernhard Essendrop Bergesen was born June 25th, 1869, in Stavanger, Norway, where his father was the rector of the old Cathedral. He was educated at the high school at Brevig, the college of Kristiansand and the "King's Court" College of Stavanger. After being confirmed by his father, he emigrated to the United States in 1887. Next year he entered the Norwegian "Luther Seminary," and after three years' theological study there graduated in 1891. He accepted a call to Providence, R. I., whence he returned to Norway. After half a year's stay there, he was called to Boston, Mass., where he remained fourteen years, until this year he accepted a call to the pastorate of St. John's church, corner Humboldt and Cortez streets, Chicago.

From the moment—at the age of 19—that religion became a matter of serious thought with him, he has opposed all lodges, and for that reason left the Good Templars and joined an open abstinence association, that his work should not be done behind closed doors but frankly and openly.

His only opposition in the very first and hardest years of his ministry came from lodge men and on account of lodge questions. Refusing to suppress the question in the church to win the masses; refusing to officiate at funerals with the Masons or other societies, or with churches having a different religion from the Biblical one, aroused hostility of a most base kind, opponents trying to blacken his character instead of frankly arguing the case. Nevertheless God prospered the work and he left his congregation with four times the membership with which he received it, and with a $10,000 church property built and paid for, showing that the opposition of the lodge cannot drive a man from his post nor hinder the work of God. His method of meeting the lodge-man is more that of persuasion than that of condemnation, knowing that many uninstructed but honest Christians need only light to see the wrong of the lodge. Those instructed but not yielding are refused membership in the church.

The soul that cannot see anything beautiful in the babe of Bethlehem is as hard and cold as one who cannot see any loveliness in a little child.

We sometimes wonder why dogs fight over a bone when there is nothing on it. But then we have also noticed this canine instinct in men.

The hypocrite lifts his eyes heavenward the first day of the week and clutches his money-bags with both hands the other six.

It is better to glory in the work of today than over the labors of yesterday.

Contributions.

THE MINISTER'S WIFE.

BY JAMES W. FIFIELD.

I was holding some revival meetings a while back in one of our western towns when my attention was called to a certain minister's wife and her foolish method of helping on the Lord's work. It was in one of those common towns, of which there are so many in our country, where business is very keen, education quite well cared for, but where they were largely out of piety. Indeed they had been blessed with no great increase of religion for many years. And the fact was everywhere noticeable. The churches crowned with their lean and hungry spires were open on the usual occasions, but they were empty of the inhabitants of the place save on funeral exhibitions and, now and again, on the nights when the children gave entertainments and all the relatives turned out with family pride to see the new garments of their kindred and hear the selections which they gave to jealous and admiring listeners. But the churches were out of religion and it seems in this crooked and perverse world that when churches get out of religion, though they may have many other things, that they will soon be out of people. There is ever a little company of people. the faithful remnant, who sorrow as Zion mourns and who pray for a day of Divine visitation. If it were not for these in many places, the forces of evil would gain complete mastery and hold high carnival over the captured forces of righteousness.

But I started to say something about the minister's wife, one of them in this special place where the time was on to revive the lifeless churches and bring from the dead those who had departed in trespasses and sins. Her husband was pastor of the Methodist Church and he was a good man. He was not a strong man or a courageous man or a keen man —he was a good man; kind to the women in their homes, to the children on the streets, to stray dogs and cats met on vacant lots or in some back alley. He let the men alone, preferring association with the less vicious members of his parish. People all said that he was good. Men who never went to hear him preach in all the years of his ministry there, said that he was good. Members of other churches, and that is a test, all said that he was good. When a man is doing as little as he can in a community, all the people who might be hurt if he were to wake up, say that he is a good man. But this man *was* good. In his heart he longed for better days. And he concluded to go into the revival and work and pray for a new spiritual quickening, for new courage and new power. His living was very small in the church as it was, his annual reports were also small as were his collections for the presiding elder and the bishop and other church benevolences. I do not say that this was the reason for his desiring a revival. In other days, when he was younger and the zeal of the Lord burned in his bones, the church which he served had been a force and the enemies of truth had scattered before his convictions. But he had grown proud and easy and fearful. He had joined the Masons as a short way to take captive men and drive wickedness from their hearts. Not only had he ridden the goat at the time of his initiation, but he discovered that ever more the lodge tried to ride him, making him a veritable advertising donkey as they captured the young men for themselves and used as argument: "It cannot be wrong for good Pastor —— is in it." For this and other reasons he was shorn

of strength. It is true of us all that if we have tasted power and swung forth under the control of great ideals, that no sorrow is greater than the bondage of some patronizing association.

But it is of his wife that I wish to chiefly speak—a large woman, fleshy like the women in Rubens' paintings. And her thought capacity was not like her other capacity. A big body is an implement of power if it is associated with a thoughtful and a pure, kind heart. But a big person looks all the more out of place in small things. She was proud, worldly, selfish. She longed to shine in the social circle and it bore heavily on her mind, her worldly mind, that the ability of her husband was not fittingly appreciated. As he had joined the Masons to help the church she concluded to start up the order of the "Eastern Star" to further help the church. Her husband had failed with his program, but that was no good reason why she would fail also. Then she could be a star in the little firmament of the local "Star," for as the discoverer of the idea, as the minister's wife and with her general all-round ability, she had the pledge from her associates that she would be the low-monkey-monk of the order. I use this term of designation of her official hopes as I understand that this order is the female appendix of the Masonic order and as they are supposed to have the high-monkey-monk this one may properly be thought of as the subordinate one.

When we started the revival she was in the midst of the effort to properly start the "Star." Her husband attended the meetings regularly. He prayed. In the testimony part he earnestly told of the low moral state. But his wife was seldom there. I would meet her on the street, that is, when she did not see me long enough in advance to turn into another street—and as she looked in health, I could but wonder why she was not working with us and praying for us and toiling in behalf of the neglectful people under their soul-cure. But she came only once in awhile and then to occupy a back seat.

It all came out in the course of the meetings. God has a way of uncovering things and often to our discomfort. The fact was that she, expecting a great local fame in connection with her "Eastern Star," was overworking in the struggles with her dressmaker at the opening of the meetings, and then, as most of her associates did not care for the church and as some of the ladies would be away later, it was deemed on the whole advisable to have the grand meeting of the same "Star" during the later part of the revival meetings, so that the minister's wife was much engaged. Her little husband would sit on the front seat and pray while his big wife would work the dressmaker and hustle up the people for that "Star" night.

I gradually learned to know many of the people of the place. One woman who had a number of children growing into their habits of life was very anxious for the meetings. Her husband was a real estate man, who kept his office open on Sunday, engaged in local politics, seldom went to church and was an ardent Mason. But her children were not doing well. Her oldest son was going to Sunday baseball. Her eldest daughter was out late with young men. Her other children were speaking harshly to her. She felt the need of a revival, for early in her life—it was almost a forgotten picture—there had been family prayers in her father's home and love at the fireside and sympathy to divide all the burdens and multiply all the joys. She felt that religion would change things. She

felt that God's glory dwelt in the true church. She felt that her help, if it ever came to her, would come by the way of her sanctuary. The lodges had been strong in the town for a long while, but they had not helped her husband and were not helping her children. She belonged to the church, taught in its little dried Sabbath school, and was numbered with the very few who went to the prayer meeting. Now the minister's wife had settled on this woman to be her right hand "man" to work up the "Star," and was very eager that she give the needful time to rally the wives and daughters and relatives of the non-church-going Masons. Well, judgment day came as it always does. The mother of the children started in with the revival, as her office would not warrant a new dress and as her husband was not over-fond of buying dresses for her at any time. He could attend lodge gatherings far away, but his wife took in boarders.

She told me her story amid many tears and sighs. She agonized for her children and mourned over the lost virtues of her husband. Then she turned upon the church and from her speech lightnings flashed in upon its shams and hollow mockery. And the big minister's wife was like a lightning rod, for the red flames leaped her way, and seldom does one woman expose the pride and hypocrisy of her own with more bitter scorn. Only when God's judgments are playing about some Sinai do you witness such smoke and see such burning wrath.

It must still be true that pride goes before destruction. It must still be true that in the common heart lies a conviction of righteousness. It must yet remain that deeper than our little plots, or our carelessness, are abiding convictions of values; and that no one can turn aside from the divine task to find in any low substitute a labor that will justify itself before the bruised and anxious heart. I am more and more convinced that no minister or minister's wife gains added power for God's work by laboring in lodges of any order. I belong to no secret society, preach no eulogistic sermons before them and am increasingly convinced that this attitude is no hindrance, but in the long movement of the life is a great gain. *When we join lodges they gain us for themselves, we do not gain them for our work.* It is often true that they bring us to shame and ridicule.

When the minister is working with a glowing faith, having the grace of a meek spirit, keeping his full life apart from the harmful associations of the world, there will be going through him, by the Spirit of God, a cleansing and an uplifting power to the children of time. The need of the age is a pure, spiritual, courageous church.

PYTHIAN SUNDAY AT PORTLAND.

BY REV. J. S. M'GAW.

It is a common charge against secret societies that they are guilty of sacrilege. But lodge enterprise has made itself evident in a new form. That of selecting a certain Sabbath, calling it by the name of the order, and using it for advertising the lodge. Such was "Pythian Sunday," recently celebrated in Portland, Maine.

Five hundred and fifty members of the Knights of Pythias marched through the streets of that city, bedecked in their regalia and preceded by a brass band, calling attention to the fact that the Knights were on parade.

Finally they arrived at the City Hall, where seats had been reserved in the body of the house for the members of the order and for the Pythian Sisterhood. On the platform were seated a number of officers, of the five local lodges, and other officers from a distance. With them sat a number of the local pastors to grace the great occasion, but not the cause of Christ, which demands loyalty to Christ

and non-allegiance to any organization that rejects His example and ignores His commandments.

The minister chosen to preach the sermon was introduced as one of the Knights. As he arose to speak he was "given a cordial reception and during the sermon was liberally applauded."

Why should they not be cordial and liberally applaud him? He is a minister of Christ's Gospel, who is willing to champion their institution. It was a cheap way to pay for an endorsement.

The text chosen was Neh. 3: 20, "Baruch earnestly repaired another portion." From which, by some unknown method, he derived the theme: "Lodge Brotherhood."

About half of the address was taken up with an introduction, which was intended to be a reply to an article which appeared in the January number of the Cynosure, entitled, "Ten Reasons Why I Would Not Join a Secret Oath Bound Society." The truth presented in the Cynosure had so taken hold of this minister that he felt that he must ease his conscience, as a preacher and a lodge member, by trying to publicly answer it; and is it possible that he felt if he could only answer the arguments in the Cynosure, he would have something fit for the occasion?

The speaker began his address by a plea for the sanctity of brotherhood. He says: "I am but one of the *babes* of this honored knighthood, and I do not propose to weary you by rehearsing the Kindergarten lessons of Pythian history that I have mastered."

This, then, gives good cause for the exercise of charity towards him. The young man thinks that Knighthood is an honored institution, and if only a "baby" knight, he little knows what he has gotten into. He has not yet recovered from the glamour of his initiation, and from the flattery which the new preacher initiate always receives.

Again he says: "It is the *Pythian ideal* of brotherhood, profoundly religious, with its channels flowing out from life-giving streams within, to water the scorching fields of humanity; it is brotherhood, the divinest quality of the social fabric, whose streams and threads I wish to trace."

He then announces his subject: "It is the *Pythian ideal* of brotherhood."

So far as we are able to learn from the ritual of the lodge the Pythian ideal of brotherhood is that taught by the example of two ancient pagan Greeks—Damon and Pythias. Damon was condemned to die, and in order that he may receive a respite to visit his family, Pythias offers himself as hostage. When Damon reappears at the appointed time he finds his friend about to be executed in his stead. A good example of friendship. But the modern Pythian ideal is that, in order to practice this kind of brotherhood, only men who are able to pass the rigid physical, financial, social and racial requirements are to be admitted, and these are to be bound under solemn oaths not to reveal the Pythian ideal how those lessons of brotherhood are taught.

"I consent to speak upon this Pythian ideal of brotherhood because it is one with the Christian ideal," says this minister.

Jesus said to his disciples: "Follow me." "In secret have I said nothing." "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house-top," but a minister of Christ's Gospel needs some excuse for occupying a Sabbath afternoon and using such a valuable opportunity to reach souls, with an address on the Pythian ideal, so he seeks to encrust the Christian ideal of brotherhood with the "Coarser sentiments of dull minds and hearts sick with selfishness." The following is his argument to show that the Christian and Pythian ideal of brotherhood are one and the same.

"A little while ago, a person with good intentions, but a poor sense of modesty sent me an anti-secret society magazine (Christian Cynosure). The leading article, introduced by the picture of the author, a husky preacher with a thick neck, was entitled 'Why do I not belong to a secret society.' His answer was, 'Because I am a Christian.' "

Two facts this minister must have settled in the minds of his audience at the beginning: First, his lack of Christian

courtesy to a brother minister; second, that the author of the article was not a dyspeptic weakling, who refused to join an order because he could not pass the "rigid physical examination" required for entrance. "After reading his views," he says, "I concluded that he was a mighty ignorant Christian, for, the night before having listened spellbound to the beautiful ritual, my own sense of Christian obligation had been quickened, as it always is when I am drilled in lessons of human helpfulness based upon the fact of the divine Fatherhood of God, to give this brotherhood eternal worth." So he concluded that the author was "A mighty ignorant 'Christian'" because he, the speaker, had had his sense of Christian obligation quickened, and had been drilled in lessons in human helpfulness in the lodge room the night before. Wonderful proof of the author's ignorance. Where was the speaker's Christian training that he needed the lodge room to quicken his sense of obligation and to drill him in lessons of human helpfulness. Had he never learned the fatherhood of God until the night before? Was there no place he could learn it but in the lodge room?

We have wondered what part of the beautiful ritual and lodge room drill it was that quickened this Christian minister's sense of obligation! Was it when being initiated into the rank of a page, blindfolded, he kneeled before the prelate with his left hand over his breast and his right hand placed upon the Bible, and as the hoodwink was removed he looked down into a coffin upon the grim face and form of a skeleton? Or was it when being inducted into the mysteries of knighthood, he jumped from the three steps on to the rubber nails he took for steel spikes? There is a wonderful power in things like that to quicken the sense of a Christian's obligations! Any Christian that would refuse to learn lessons of brotherhood that way must be "a *mighty* ignorant Christian."

"Men revolt from religion because their ideas about it are soiled. Too much we think that it is a separation from the happy and normal life," said this Pythian minister.

That is exactly our contention. Men's ideas of true religion are soiled when Christian ministers are ready to champion the idea of oathbound compacts of brotherhood and secrecy. Establish in their minds that that is right and a true expression of the religion of Christ and the devil's work of soiling true religion is done.

"But Jesus Christ placed a diviner emphasis upon the fact of brotherhood than the world ever knew, and before this emphasis is ever transcended, something greater than Calvary must be conceived, for the cross is the farthest limit of brotherhood immortalized. 'Greater love hath no man than this that a man layeth down his life for his friends.' Christ was embodying as a man of full stature the same principles of brotherhood, concerning which we as children prattle."

Well said. If Christ taught the highest ideal of brotherhood, the ideal that embodies all ideals, why then like children prattle about the Pythian ideal? Christ taught it twenty centuries ago, and the church has proclaimed it ever since, what is the necessity then of any Christian joining a lodge to learn and practice it? That is exactly the reason we say that as Christians we need nothing the lodge offers us. Since Christ embodies all, why then as a Christian minister need he occupy a Sabbath afternoon talking to a thousand people and "prattling like a child" about the Pythian ideal? Why not preach Christ and stop this prattling?

Further, if Christ is the highest ideal and the Pythian ideal is one with it, then why not recognize Him as mediator and example in the lodge prayers? The lodge is opened with this prayer: "Supreme ruler of the Universe (that will suit any religion), we humbly ask thy blessing upon the officers and members of this lodge. Aid us to avoid anger and dissensions; help us to work together in the spirit of fraternity; and inspire us to exemplify the friendship of Damon and Pythias. Hear and answer us, we beseech thee. Amen.' In no prayer or part of the ritual of the lodge does Christ receive any recognition. Yet the "Pythian ideal is one with the Christians," he would have us believe!

"This author (in the Cynosure) made much of secrecy, but as I read, I remember that my Lord had a charmed circle of twelve to whom it was given to know certain truth with what seemed like peculiar partiality; and I remember that within this larger circle there was an inner circle of three, who were frequently taken apart by the Master and not all that transpired in those holy hours has ever been revealed."

So he impeaches the discipline with open disobedience to Christ's explicit command, "What I tell you in darkness that speak ye in the light; what ye hear in the ear that preach ye upon the housetops."

Then he says "Our critic might as well have indicated Jesus Christ so far as the mere charge of secrecy is concerned, but he never could convict, for secrecy is always good as long as the purpose is good." What he means is not clear. He seems to take it for granted that Christ had a kind of a secret society with his twelve disciples, and that Peter, James and John were initiated into a higher degree than the others. Therefore if the Cynosure writer indicts modern secret societies on the charge of secrecy, he might as well indict Jesus Christ for the same, but he never could convict Jesus Christ of anything criminal in that.

What nonsense for any Christian minister to teach an audience. And this in the face of Christ's own testimony at His trial, "I spake *openly* to the world; I ever taught in the synagogues and in the temple whither the Jews always resorted; and in *secret have I said nothing.*"

"For secrecy is always good if the purpose is good." A good purpose does not need oath bound secrecy, but Christ clearly declares the kind of purposes that need to be kept secret, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought of God."

"And when we remembered that these same disciples," says this Pythian minister, "who had committed the unpardonable crime of belonging to the Christian brotherhood, whose work was partly secret, went forth to preach the gospel to every creature, and like their Master laid down their lives for their friends, the crime of secrecy becomes a glorious virtue."

So this "baby knight" convicts the apostles of belonging to an apostolic lodge founded by Jesus Christ which formed a Christian brotherhood, whose work was partly secret! It is remarkable how far a "baby knight" will go in forsaking the plain facts of Scripture to progagate error and vindicate his own inconsistent position as a minister of the Gospel and a lodgeman. We wonder what became of this apostolic order and where the ritual, oaths and secret works were lost, for Paul and the Apostles have told us nothing about it. We wonder if the brother has the new members brought into his church initiated in order to form a Christian brotherhood in the congregation. If there was such a lodge founded by Christ twenty centuries ago why does the brother insist on one founded by J. H. Rathbone twenty-nine years ago? If Christ and the apostles are the examples he proposes to follow in this lodge idea, why then choose Damon and Pythias as the grand examples?

If he has anything in the Pythian lodge to meet the Christian ideal why belong to the church? Why not be ordained in the lodge as a preacher to the world of the "Pythian ideal?" It is too bad that this "baby knight" has to divide his time and energies between the two.

Another part of the sermon showed the danger in the lodge system "of an inevitable slump from the brotherhood ideal to a coarser, in the steady grind of lodge life," and also the danger of "pharisaism."

Then he proceeded to declare that the Pythian ideal applied would arouse the civic conscience as to the ravages of rum and divorce; would demand of the ashman and the street sprinkler that they charge less for their work, and finally that they would shrink the gas bills by calling "the bluff of the economic ideal concerning superior gas and increased cost of production." He then finished with a grand climax of sugar coated com-

pliments to the Rathbone Sisters and sat down "amid a storm of applause." Thus ended the Pythian Sunday in Portland.

PRESIDENT'S LETTER.

Dear Brothers and Friends—I find it always a pleasure to write this letter to you. It is a satisfaction to think of the thousands of homes into which it will go, and the larger number of thousands who will read it, and receive from it, I trust, an impulse to loving service for the honor of Jesus Christ, our Lord, and the good of His people.

Drink, Fraternities and Football.

I suppose that many of you read in the Chicago daily press the dispatch which I copy below:

"Wholesale suspensions of University of Wisconsin students may follow a drinkfest which was held in a hall over a State street saloon last week, and upon the scene of which two members of the faculty appeared unexpectedly.

"It is said that the Heilman Brewing Company, of La Crosse, in celebration of the election of the saloon candidate as mayor of Madison, sent half a refrigerator car of beer and a score of boxes of cigars to Madison as a treat to the fraternities, and assigned Dick Remp, center of last year's football team, to do the honors.

"While the fun was at its height, Dean E. A. Birge and Prof. Trowbridge, who had received wind of the affair, walked in. The faculty has started an investigation. The students say Remp was giving a banquet to his friends. One hundred young men are involved in the celebration, most of them being fraternity men."

I was in Madison last week, attending the meeting of the Philosophical Association. We were entertained by the University at the Y. M. C. A. Building; meals were served to visiting professors in Chadbourne Hall; and nothing which Christian gentlemen could do to make our stay pleasant was omitted.

When leaving, I took dinner at the railway station, as my train required me to make an early start; and at the table I met an editor who lives in that beautiful lakeside city. He was speaking about this drunk, which was inaugurated by a tripartite agreement between the liquor interest, the secret societies of the University, and the football men. He said that it was just a fraternity football drunk, that was all.

A gentleman sitting at the table asked, "Will the rest of the students—those who do not sympathize with such things as the mob which recently burned professors in effigy because of their position regarding football—stand for the position of this mob, or protest against it?" He said, "They do not dare protest against it. There are three or four hundred of the football men and they would throw the others into the lake."

This whole transaction is very instructive. It shows that, in the first place, the wholesale liquor interests of our country understand perfectly well where secret societies stand regarding their business. Every now and then we see notices in the paper that some secret society has decided to exclude saloonkeepers, or bartenders, and the like; and we are invited to infer that, whatever may be the religion of lodges, morally they are on the side of decency and good order. It is obvious that those who make this inference are mistaken. Lodges will turn out people when it is easier to drop them than to carry them. They will exclude classes of men who will, as they feel, do them harm. But there never has been, and, so far as we can judge, never will be, any conscience in secret societies. The brewery sends a half carload of beer to the students of a State University; and it does it knowing what it is about.

In the second place, these fraternities co-operate with lawless and reckless athletes. This "Dick" Remp was to be host and distribute the liquor to the fraternity men because he was himself a popular athlete. This shows how absolutely divorced from education the athleticism of our universities is becoming. It is part of the lawless, gambling, dissipating movement which is ruining thousands of our choice young men each year. How long legislatures will continue appropriating money for educational purposes, without excluding these distracting elements, we cannot tell. We have believed and still believe that if the reforms which are now being proposed in respect to the football movement are sim-

ply pretenses, and do not accomplish any desirable end, the State legislatures must act. Already they prohibit prize fights, which do not kill as many persons in ten years as football does in one; and what is worse, the men who are killed in prize fights are as a rule dissipated and ruined men, while the boys and young men who are killed in football games are among those who could be a blessing to their homes and to the world.

Co-operation of Lodge and Liquor Interests.

While I am writing this letter, a local paper comes in from a little town in Missouri. In it I find a small paragraph which I will copy for you. It does not differ from paragraphs which you will each of you find in your local papers. It would be interesting in one of my letters to print forty or fifty extracts from such articles. If you will send them to me, clipped from your own home papers, I will see that you have a share in the net result.

I insert this paragraph because it is in line with the preceding one. It shows how lodges, liquor shops, breweries and the like work together. It also shows that the new lodges which are being formed are just like the old ones. A thief works under various aliases; a woman of the town does the same way; and these lodges, which seduce to spiritual adultery, work in the same fashion.

This particular order is called the Eagles. Some one invented it a little while ago, and probably appropriated the principal office himself, and began to make a living by sending out men who had no other valuable occupation to rope in men in little towns all over the country to form new organizations.

But I will not keep you from the article itself. It is short, but has long shadows; and many a father and mother, and many a ruined young man, will recognize things in it which inattentive people will not see. Here is the paragraph:

"The local order of Eagles is growing like a green bay tree. Thursday evening six new Eaglets were added to the aerie. They were Chas. Bronson, Joe Slavens, Pete Rimby, Joe Vincent, Mr. Brown, the night operator at the Frisco, and G. P. Kemp. After the initiation, which was a hot one, the boys went downstairs and had a feast —and something to wash it down with. Along late the boys went home, vowing that they had had the best time ever."

Character and Effect of Lodge Association.

I was recently preaching in one of the energetic little cities of our State. I there met one of my "boys." He is now a strong, intelligent, generous Christian business man. He joined one of the new lodges which the devil is planting on every side. I told him that I was surprised and sorry. He said, "Well, I do not go oftener than once or twice a year; perhaps not that. Of course, I have no pleasure in sitting around with a lot of bummers."

Of course not; he was a Christian gentleman himself and the average membership of the lodge would be repugnant to him, because he was a Christian, and because he was a gentleman. There was another reason—he has a happy home. He is a clean man in his moral life. He does not practice vices, nor does he enjoy hearing about them. But among the other members of his lodge are persons of a different type. If he attended the lodge meetings regularly, he would have to sit in the tobacco smoke and hear the vile talk which is common in such circles. So he does not go; yet he lends his influence to this organization. I do not believe that he will do so long.

I have in these letters, before now, referred to my dear friend, George Woodford, who was for fifteen years a drunkard, a lawyer, a Knight Templar Freemason. He told me for substance the same thing that I have indicated above, that the association of the lodges in towns where he used to practice ruined young men by the score. When he was delivered from his drinking, he was delivered also from lodge membership; he left not only the saloons, but the Knights Templar. All Christians must shortly do the same.

God Honors Testimony.

Since I last wrote you, I have additional proofs that God always blesses testimony. I was preaching a few weeks ago in the Jewish Mission on South Halsted street, Chicago. A gentleman whom I had never seen before, so far as I

knew, came up and spoke to me after the sermon. He said, "I wish to beg your pardon." I answered, "Very well, it is granted. What is it about? I do not know that you have ever injured me in any way." He said, "I have never seen you before, but I have cursed you many times." I asked, "What for?" "Well, I was a Freemason, and though I had never seen you, I cursed you again and again because of your work against my lodge. But I have become a Christian, and received the Holy Spirit; and I felt as though I must acknowledge this to you, and secure your forgiveness."

At a recent meeting on the North Side in Chicago, a most remarkable address was given by Mr. Julius Haavind. He has been mentioned in the columns of the Cynosure before, but the principal thing that I desire at this time to mention is the fact that his testimony before that large body of men must have been used to accomplish the divine purpose in the liberation of the souls of men.

We do not realize how willing and anxious God is to bless simple testimony. It seems so weak and simple to tell the truth—to have no brass band, no great crowd of men, no grand choir, no hurrahs—just the truth told into the hearts of men, in the family circle, in prayer-meeting, on the railway trains, anywhere. Yet these are the occasions which come to the masses of men. Most of us will never have the other opportunities at all; and the great opportunities will amount to nothing unless the mass of men do the other work.

The great results which are accomplished in the meetings held by Dr. Torrey and Mr. Alexander are due chiefly to the fact that God blessing their testimony to men puts those other men at work, and so the voice of the meeting is multiplied ten thousand, a hundred thousandfold. It is securing this response from the people of God, which carries the movement on. So let us be in earnest.

"Democracy" of Lodges.

One of the favorable tokens of our time is an article in the Atlantic Monthly for April, entitled "Lodges." It is an argument in favor of the secret society system of our time. In some future letter I may speak of it more in detail. On this particular occasion I desire to deal with only one paragraph of it.

The writer is speaking of the democratic character of the organizations, and is mentioning this as one of the secrets of its power—that there is no social distinction among the members, and that every one is free to meet on an equality with every other one, no matter what their financial, political or social position may be. His illustration is as follows:

A gentleman leaving home in the morning says to his wife, "I shall not be at home until late to-night. It is our lodge night." The poor wife says, "Then that will leave me alone, for it is the lodge night of our hired girl." He says, "Yes. She and I belong to the same lodge."

What an infamous picture have we here! entirely aside from the deeper moral indications which every man who knows just a little about present-day conditions will perceive. Omit the thought of the divorce court which, following gross immoralities, hangs over such a situation; nevertheless, what have we here, in an article intended to recommend secret societies? The statement clearly made that the wife is to stay at home, with the young children presumably, while the husband and hired girl are off at a secret society, initiating candidates, hearing speeches for the good of the order, and coming home sometime between ten o'clock at night and three in the morning. It seems incredible that any living man should ever have put such a story into such an article!

But, if the story had *not* been told, the fact would have been the same. Homes are being smashed to pieces every day by lodges of that kind.

The Family, the Church and the State.

Let me repeat again what has been so often said, what is so very true, and what is so fundamentally important—God has ordained three institutions, the family, the church and the state. The family is primitive, and is the foundation of the other two. These three fundamental institutions, honestly maintained,

would turn this world into a paradise in a day. If the home were pure, the churches pure, the state pure, the earth would become at once a picture of heaven. So Satan, who wishes to destroy men, strikes at these institutions. For when homes are unclean, churches become mixed with the world, the state is corrupt, and men are destroyed.

We are not fighting a small battle, nor are we fighting a battle which is uncertain as to its ultimate outcome. Every enemy is to be trampled under the feet of our coming King. The long centuries and millenniums of sin and shame and sorrow are to end, and a new heaven and a new earth in which righteousness alone dwells are to come; and every man who puts a dime, or a thought, or a prayer, or a testimony, into the struggle, shall not fail of his reward.

Yours by grace, expecting Victory,

Charles A. Blanchard.

THE BOYS' LODGE—C. M. A.

(A PERSONAL TESTIMONY AND EXPOSITION OF THE SECRET WORK, BY REV. FRANK HOPKINS.)

(Concluded from April Cynosure, pages 370-373.)

Funeral Mark of Respect.

Whenever a C. M. A. member dies, the brothers should try to go to the funeral, and as the coffin containing all that remains of the beloved friend is being laid in the ground, uncover your head, hold hat in left hand at your side, cross right hand palm flat across left chest, bow head, remaining silent, until the coffin is at the bottom of the grave. All members should try to do this at the same time.

"The Official Organ."

(The following is taken from the Book of Secrets of the C. M. A.)

The Star is the official organ of the C. M. A. No one can join the C. M. A. unless he is a subscriber to The Star. All secret information and important communications for members only are printed in Bestography in each issue of The Star, and it is absolutely necessary for you to take The Star to get this information; therefore you must always be a subscriber in order to be a member of the C. M. A. in good standing. In other words, all it costs you to belong to the C. M. A. hereafter is your subscription to The Star. This includes your dues and covers all expenses after your initiation. When your present subscription expires, we will notify you to renew, so you will remain a member in good standing."

Subscription to The Star only includes the National dues. Each local lodge must pay its own expenses. But any one can hold membership in the Grand Lodge at Oak Park, Ill., without being a member of any local lodge.

"Hints for Getting New Members."

(From Book of Secrets. 1901.)

"Think of a friend you know quite well. Show him your badge, call his attention to the three colors, to the square, to the circle, to the star, to the letters on the badge. Show him your beautiful certificate of membership. If you have received a letter in Bestography from some of the members, show it to him, and tell him you can read it, and that he can learn to read Bestography when he is a member. Show him a copy of The Star, and call his attention to the boys' pictures, and what they say about the order. Show him what the lodges are doing, and also the letters in Bestography.

Under no circumstances tell him any of the secrets. Tell him a member can give the sign of distress if he is in trouble. Tell him that when he is a member you can give each other a lot of secret signs, and that there are so many other things about the C. M. A. that you cannot tell him all of them.

We find that the best way is to get one boy to join; your most intimate friend, if possible, and then you can give each other signs and grips. In this way, the other boys will be curious to know the secrets, and will be only too anxious to join at once. Work hard, and you can easily get another boy to join. Tell your friend that you are anxious to have them join, so that you can get up a Lodge and have lots of fun initiating new members."

How to Form New Lodges.

When there are six or more members of the C. M. A. in a town, full instructions how to form a lodge will be sent on request, by the Grand Secretary at Oak Park. Each lodge is furnished with

a charter, ritual and rules. The rituals are illustrated showing how to make all the lodge signs, etc.

Closing Hints from the Grand Secretary.

(From the Book of Secrets of the Coming Men of America. 1901.)

"Now brothers, you have been taught the secrets and objects of the order, and we trust you will try always to uphold its principles, and never tell any of its secrets. Study the instructions carefully and resolve to do all the good you can, and thereby reflect honor upon yourself and distinction on the C. M. A.

"In your ranks are boys whose names will be known all over the world. Boys, it is 'Our turn next.' Let us show the world that we have profited by the teachings of the C. M. A., so that in after years we can say, I am proud to be a member of such a good and noble order. Life is full of happiness or sorrow, just as we make it.

"As we are, so is the world to us; the most familiar objects change their aspect, with every change of the soul. Do not be cross with your younger brothers, sisters or playmates; do not make them unhappy.

"Teach them to love and respect you. You have now been made aware that there is nothing in the C. M. A. that conflicts with your social, religious or political rights. Speak a good word for the order and try to get others to join it. Remember that there are members of the C. M. A. all over the country, and every member is your friend. I earnestly hope you will strive to get as many new members as you can. Don't be discouraged if your friends do not join at once. Keep at them and you will get them sooner or later. I wish you every success, and congratulate you on becoming a member of the Coming Men of America. As time passes, the beauty of our order will grow upon you. Your friend,

Jos. R. Hunter, O. F. N.,

Grand Secretary C. M. A., Oak Park, Illinois."

This lodge work—what is not sin is foolishness; and yet I find ministers of the Gospel who endorse the order! Men are growing rich off the dues paid in by the boys of this order.

Generally nothing but foolishness goes on in the lodge room. They act like the Masons and other lodge members. They smoke, chew, and tell "smutty" jokes in the lodge room. They plan to get up dances, and other social affairs. There are members of the C. M. A. all the way from twelve years to thirty years of age. There is nothing about it to make a boy better or nobler, and I can safely say that a boy will never be as good, pure and noble after he joins the order as he was before.

If the C. M. A. has ever done a good thing, or ever been anything else than a curse to the boyhood of our land, I have been unable to see it. A man once told me, and the man was a Mason, that he wanted his two boys to join the order, so that when they "got grown" he would have no trouble in getting them to join the Masons.

Nearly all the C. M. A. members join some other lodge. It is a school for the higher lodges. It plants in the growing heart the spirit of the Secret Empire.

To Match Script with Type.

The following paragraph from the Boston Watchman of Feb. 22, seems to illustrate what it describes. Note the point "study perspective." Note also the last sentence, which ought to be printed in letters of gold:

"In order that all the great number and variety of interests represented in the Watchman may find place in its columns, we are compelled to remind those sending articles and items for publication that it is necessary to be brief. Give all the news of importance and interest, but state it tersely. Let your writing be comprehensive and compact. Cover much in each sentence and do not repeat. Study perspective. Make the essential things prominent and omit non-essentials. Don't bury your ideas in a multitude of words. And remember that it is a universal rule in journalism that the longer your article the fewer your readers.

There are some people who are willing to lay up treasure in heaven, but they want it to be some other person's treasure.

BOTH NOXIOUS WEEDS—WHY NOT ROOT OUT BOTH?

CHICAGO BOARD OF EDUCATION
Will Shut All "Frats" Out of High Schools.

Renewal of the war against the societies is made possible by the dismissal by Judge Gary, of the injunction granted a year and a half ago by Judge Hanecy in behalf of the parents of four students at the Hyde Park High School who were members of fraternities. The injunction suit was dismissed on motion of Attorney James Maher for the board.

Will Enforce Old Rule.

President Edward Tilden of the board declared last night that the rule would be enforced immediately, in the absence of legal restraint. The rule was passed shortly before the injunction was granted, by unanimous action of the school board, in a resolution which declared the Greek letter societies a menace to the schools. Superintendent Cooley said also last night that he would take up the matter at once.

In view of the sentiment for and against the fraternities, the resistance of the Hyde Park fraternity boys, through their parents, promises to be bitter. The attitude of the present board undoubtedly

is against the secret organizations, as fully two-thirds of its members have expressed unmistakable opinions several times since last June. A peculiar feature of the situation is the fact that Averill Tilden, a son of President Tilden, is a member of one of the Hyde Park fraternities.

There are four Greek letter societies at the school, with an aggregate membership of about sixty—Omicron Kappa Pi, Gamma Sigma, Phi Alpha Omega and Phi Sigma.

—Chicago Record-Herald, March 14, 1906.

The Ohio Senate at Columbus has passed a bill providing for the fine and imprisonment of students found guilty of hazing and of members of college faculties who permit it.

GRADUATED PUNISHMENT FOR HAZING.

Graduated punishment for hazing is recommended by the subcommittee of the House committee on naval affairs, which has been investigating conditions at Annapolis, and made its report to the full committee to-day. The present system of expelling all midshipment found guilty of hazing is declared vicious. Congressional interference is dismissed as injurious to the naval academy and changes in the laws which will make it possible to punish each case as it deserves are suggested. It was found that the practice was widespread and tolerated by cadet officers.

KILLED BY HAZERS.

Natchez, Miss., Jan. 30, 1906.—Telegraphic advices received here from Greensburg, La., state that Joseph Sitman, a sub-freshman, who left Jefferson Military College on the 11th inst., is dead at his home in that place, and it is alleged his death was due to injuries received at the hands of a crowd of hazers at the college. The boy's father, Dr. C. W. Sitman, will demand an investigation.

Lieutenant Gus Morris, who was officer of the day at the college on the 11th, denies that there has been any hazing at the college, and says Sitman was suffering from a carbuncle and took French leave of the institution. Jefferson Military College is situated at Washington, Miss., about six miles from this place.

HAZING KILLED THIS MAN.

Former Cadet at West Point Dies of Injuries.

Lincoln, Neb., Jan. 26, 1906.—Burke S. Hall, for two years a cadet at West Point and son of the late Judge Charles L. Hall, died at his home to-day, aged 26 years. Relatives of the young man stoutly declare that his death was directly due to hazing he was forced to undergo at West Point. When appointed four years ago Hall was broad shouldered and athletic. Two years later he returned home broken in health. Since then he had traveled almost continuously but he developed consumption, and his death to-day ended a lingering illness.

Dr. R. Stanhope, grandfather of the young man, who treated the case, said: "Burke's breakdown and death were surely due to hazing. He was brutally mistreated by upper classmen at West Point and confessed as much to me, although he steadfastly refused to divulge the names of the cadets who hazed him."

The young man was a graduate of Nebraska University and a veteran of the Spanish-American war.

HAZE THE MIDDY.

Stand Him Alternately on Head and Feet for Ten Minutes.

Annapolis, Md., Dec. 14.—Midshipman J. P. Kimbrough was hazed last night, because he is said to have told of a previous hazing. He was compelled to stand on his head, then on his feet and then on his head again, repeating this process for ten minutes continuously. At the end of the time he fainted and was left in that condition by the hazers. Later he was found by his room mate, still unconscious. This morning he was carried to the hospital, but is now doing well.

Admiral Sands, superintendent of the naval academy, immediately suspended the midshipmen involved in the hazing, and forwarded his recommendation in the matter to the Secretary of the Navy.

The superintendent recommends the summary dismissal of Midshipman Tremore Coffin, Jr., of the third class, and Midshipman Warren A. Vanderver, of the second class, Coffin for hazing and Vanderver for failing to report it. The secretary has the report under consideration.

PENALTY FOR HAZING.

Iowa Legislature Considers Measure Resulting From Holmes Case.

Des Moines, Iowa, Feb. 1, 1906.—As a result of the attempted hazing of Clifford Holmes, a student of the Iowa College of Agriculture, at Ames, who had not yet recovered from a severe attack of appendicitis, a bill has been introduced in the Iowa Legislature by Representative Greeley, of Storey County, making hazing in high schools and colleges punishable by thirty days' imprisonment and a fine of $100.

HAZE BAPTIST STUDENTS.

Class Officers Kidnaped at McMinnville.

Portland, Ore., Nov. 18, 1905.—Six sophomores of the Baptist College kidnapped Ray Derby, president, and Roy Hill, vice president of the commercial class, on the main street of McMinnville Thursday evening and drove with them into the country about ten miles, and prevented them from getting back into the rig, from which they had been ejected, by using the horsewhip. The boys were left by the sophomores to walk back, but some of their classmates, hearing of the escapade, drove out and met them with a buggy. The matter has aroused the college faculty to an investigation, and parents of the boys are threatening criminal action in the courts against the instigators of the hazing. Derby received several lashes with the whip before he was beaten off the sophomore rig. The fact that the commercials were giving a class party Thursday evening led to the sophomores' interference.

WAR ON BRUTAL HAZERS.

Ann Arbor, Mich., Oct. 19, 1905.—President Angell and the Michigan university faculty have taken drastic action to check the hazing which has disgraced the big Ann Arbor school since the opening of the fall term.

Eleven students, all from Muskegon, have been expelled from the university for hazing. The particular act of brutality was the hazing of Professor Butterfield and another member of the faculty, who in the dark alley had been mistaken for freshmen.

It is understood that in addition to the eleven Muskegon men, the faculty decided to expel a number of other students, but their names have not yet been made public.

From Our Exchanges.

A. O. U. W. RATES.

Increase From $10 to $97.56 a Year.

Dunkirk, March 28.—(Special).—It is probable that the new table of rates of the A. O. U. W., adopted by the Grand Lodge at a special session, held at Syracuse on March 6th, will be the means of forcing out from the order a number of old men of this city who have been members from thirty to forty years.

A prominent business man today said he had been a member for nearly thirty years, but that the increase in rate to go into effect on the first of April is so great that he will be obliged to drop out. *When he started in his rate was* $10 *a year on* $1,000 *insurance; then it was gradually increased until two years ago it was placed at* $48.72 *on the same amount, and now he is asked to pay* $97.56 *a year.* —The Buffalo Express.

CHURCH BAN ON UNION.

Methodist Bishop McCabe Says Labor Bodies Must Reform or be Wiped Out.

(Special to the Chicago Record-Herald.)

New York, April 8.—Bishop Charles C. McCabe said today, in a sermon before the East New York conference in Brooklyn, that his church was opposed to labor unions as they now exist and would use its influence to wipe them out or reform them. "We are opposed," he said, "to having a small percentage of labor men run the entire laboring class in a

high-handed and authoritative manner. As now constituted labor unions cannot long stand. Either they must reform themselves or they will cease to exist, as they are now unfair and unjust, and the honest workingman cannot long be subjected to oppression without rising in revolt.

"I want every one of the 300 ministers here to accept this as his creed and preach it. I am stating the position of the Methodist church today at this conference, as the members of the church do not seem to be disposed to state it themselves. I want the statement to be published broadcast, so there can be no doubt as to the attitude of Methodists toward honest labor. I believe this should become part of the creed of every Protestant church."

A MAN LOST.

No reasonable man can object to the "union" idea. Every man has a right to quit work when he wishes to; but it is high time a cry went up all over the land against the men who say another shall not be allowed to earn a living unless he belongs to and pays tribute to their organization.

There has come to my notice the case of a young electrician who was very expert in his profession. He secured a position with a firm employing about forty men. Shortly afterward he was waited upon by a committee and told he must join their union or they would all strike the next day, as they would not work with a "scab." He stated the facts to his employers, who urged him to remain as he was very valuable to them, and said they would hire new men in the places of the strikers. He thanked them sincerely for their willingness to protect him, but refused their offer, saying he knew they had a contract to do a certain piece of work in a specified time, and that he would not subject them to the liability of paying a forfeit. He left and secured a position with another firm. The same thing happened there, and in another place. He finally became disgusted and gave up the business. The electrical world is the loser, as he is a man who would undoubtedly have made his mark in that profession. He is today very successful in another business, where the unions have no control.

—Henry Dexter in N. Y. Sun.

SOME OF THE FRUITS.

Strike Drives Man to Suicide.

(By the Associated Press.)

St. Louis, Mo., April 6.—After passing all day yesterday at the headquarters of his union, where he learned there was no prospect of a settlement of the building trades strike, John McMann, a stone mason, returned home last night and swallowed carbolic acid, after declaring to his wife that he would rather be dead than idle. He died within a few minutes. He had been forced into idleness for a month because of the strike.

Employer, Employed, the Public.

The union had taken almost complete control of our business, except the key to our store and the combination to our safe, and, as we are living in a land called "liberty," we are determined from this forward to manage our own business in our own way, seeing that we pay all the bills and have to bear all the responsibility of the business.

The past decrees of the journeymen's union have been utterly regardless of the united welfare of the employed, employer and the public, but its only consideration has been the union itself. Their demands have been unreasonable, and we are fully determined on the "open shop" for the future, and if this strike continues indefinitely it will still have the open shop to deal with.

—E. M. Porter, in the Republican, Springfield, Mass.

HENRY GEORGE ON STRIKES.

The methods by which a trade union can alone act are necessarily destructive; its organization is necessarily tyrannical. A strike, which is the only recourse by which a trade union can enforce its demands is a destructive contest—just such a contest as that to which an eccentric, called "The Money King," once, in the the early days of San Francisco, challenged a man who had taunted him with meanness, that they go down to the

wharf and alternately toss twenty-dollar pieces into the bay until one gave in. The struggle of endurance involved in a strike is, really, what it has often been compared to—a war; and like all war, it lessens wealth. And the organization for it must, like the organization for war—be tyrannical. As even the man who would fight for freedom must, when he enters an army, give up his personal freedom and become a mere part in a great machine, so must it be with workmen who organize for a strike. These combinations are, therefore, necessarily destructive of the very things which workmen seek to gain through them—wealth and freedom.—

—Progress and Poverty.

THE MASONIC PENALTY.

Morgan's Death "an Act of Justice."

Speaking in general terms the Masonic penalty is death, and there is no ground for reasonable doubt that in fact, if not in strict form, it has been too often executed. The language used at every initiation is adapted to produce sooner or later an evil effect, and one can hardly doubt that Masonry tends in one way or another to pervert the mind to a degree that exposes it to that effect. A natural tendency which we have still found existing in Masons, is illustrated in a speech made in the lodge just before Morgan was murdered. Similar ideas have probably possessed the minds of Masonic perverts concerned in similar murders. Proposing the murder of the man already in confinement he proceeds:

"Nor will there be anything so decidedly unjust in our disposition of him. Has he not placed himself in the position of a traitor and have not the laws of God and man in all ages condemned traitors to suffer in full the penalties? And what is the treachery which directs itself only against a country or a king, in comparison to that which aims to overthrow a vast institution which is gathering into its folds men of every country and binding all mankind into a common brotherhood? I say that Morgan has incurred the penalty of death, and that to visit the penalty upon him will be an act of justice and according to the principles that prevail among men in all forms of society. Our own safety, too, points to the same course, and for one I am ready to bear a full part in placing him in the only prison that can make us all safe, and which will at the same time be a just punishment for his treachery."

This is part of the speech as reported by one of the actual murderers in his deathbed confession. If it seems incredible, as is natural perhaps, we will add that a friend of the Cynosure has encountered a Sunday school superintendent and a clergyman who have more briefly uttered similar sentiments. Masonry seems to give the mind a moral twist. It is a perverted system and its natural effect is perversion.

It is further to be observed that in the murderous undertaking this advocate of the crime was not alone. The crime itself was perpetrated. And it was not the only one. The speech gives one glimpse into the Masonic mind; the foul deeds that have been done betray the internal workings of many minds trained in the bloody ritual of the lodge.

The best way to keep up enthusiasm in church work is to take off your coat and go to work.

When a fountain gives out nothing, it is because it is dried up. It is the same way with human hearts and lives.

News of Our Work.

ANTI-SECRET MEETINGS.

A series of meetings throughout Chicago was projected weeks ago that should culminate in the annual convention to be held at the Moody Church, May 9th.

Three of these meetings were held in the North Division of the city in February and were addressed by President Blanchard and Mr. Julius Haavind.

On the evening of April 19th, another meeting was held in the West Division, where President Blanchard was ably assisted by Rev. B. E. Bergesen, lately of Boston.

Before President Blanchard departed

for the Pacific coast, he, with Rev. W. B. Stoddard and Rev. B. E. Bergesen, addressed another meeting in a different portion of the city. Such meetings, with all their index fingers pointing to the Anniversary of this Association, will be held until the latter event has taken place.

The sympathies and prayers of all Cynosure readers are solicited to the end that our annual convocation may have unusual spiritual power.

Dermott, Ark., March 22, 1906.

Mr. Wm. I. Phillips:

Dear Sir—I wrote you that I had a woman employed to help me sell these books and that she travels from place to place and lectures in the churches and makes house-to-house visits. She takes these society rituals and sits with the people in their homes and reads them until they understand them. She endeavors to show the sin there is in belonging to secret societies. In this way she is making a lasting impression on many families. Yours truly in Christ's service, Mrs. S. E. Bailey.

SECRETARY STODDARD'S LETTER.

Work in Ohio and Eastern States.

Dayton, Ohio, April 18, 1906.

Dear Cynosure: On the 18th day of March I had a very pleasant and helpful day in our work. I spoke to a large audience of sympathetic people in the Second United Presbyterian church, Jersey City, N. J. Also in a mission conducted by this church, not far distant. Under the faithful ministrations of Dr. James Parker and his assistant, Rev. J. A. Gordon, this church has become a power for good. The attendance in the Sabbath school is nearly seven hundred, and all are being taught that they should keep out of the lodge. The testimony and practice are both strong along this line.

While in New York I spent a night with our good friend, Brother Lagville, of Long Island City, attended the mission in which he is interested and noted his zeal unabated along reform lines.

The lecture previously adjourned at Hackensack, N. J., because of the snow storm, was given in the Christian Reformed church of that city on the evening of March 22. While not so largely attended as a meeting of the Elks, we congratulated ourselves that the quality of the audience, in some degree at least, made up for the lack in numbers. Some expressed pleasure on receiving help and gave a request for another lecture.

A few days were very pleasantly and profitably spent with the New England Agent at Boston headquarters. My father still retains a good deal of vigor, and a zeal unabated. Meetings are conducted at the headquarters, 560 Columbus avenue, every Monday evening. I spoke to a goodly number who gathered on the evening of March 26.

At Whitinsville, Mass., I found pastors of the Christian Reformed, United Presbyterian, Congregational and Methodist churches, who expressed themselves in sympathy with N. C. A. work. The silly performances of those who were naturally serious, as they acted in public installations, had been noted, and the question was asked, how could I account for such follies? The lecture given in the new Christian Reformed church was largely attended. Our friends from Holland are to be congratulated on the work accomplished here in the last few years.

Whitinsville is a wealthy manufacturing center. The manufacturers, discovering the value of the Hollandish workmen, have offered special inducements to increase their number, and so there has come to be a considerable settlement of these church-loving, lodge-opposing Christians.

At home, Sabbath, April 1st, I thought to rest, but found my services in demand at the German Baptist Brethren church. The attendance was larger than before. The expressions of appreciation amply repaid my efforts. A new pastor was expected the following Sabbath.

Brother Fowler was to circulate tracts rebuking those who should lay the Capitol Annex corner-stone. I trust the Cynosure will have his report.

Hurried stops were made en route to Mt. Perry, Ohio, where I found the pastor of the United Presbyterian church, Rev. H. J. McClure, contending with

"the grip," as were many in his congregation. He thought the Lord had sent me, and of course I agreed. There was a full day's preaching, beside Bible-class instruction and a talk to the Sabbath school. Some remembered my visit of eighteen years previous and the consequent anti-lodge discussions. Lodge men are refused admittance into this church. The pastor and some of the officers read the Cynosure.

Brother Quincy Leckrone, principal of schools at Thornville, Ohio, county examiner of teachers, preacher, N. C. A. worker, etc., ministered to my needs, and expressed the hope that he might give the anti-lodge work some attention during the summer. He is a good speaker. Friends in this section should send for him.

How Columbus, Ohio, has grown since my first visit some twenty years ago! The National Christian Association has made itself felt here. There is a good list of Cynosure readers, but oh, the fearful havoc made by the lodges in getting many to play they are Red Men, Buffaloes, Elks, Eagles and the like! How far from Christ and good sense men must wander to engage in such wicked follies!

This town is no better. After reading in the Daily News of the terrible earthquake, I see the Blackfoot tribe of Red Men is to be visited by the Great Sachem of Ohio, L. B. Wise, at their Wigwam. There will be a dance, of course. A herd of Buffaloes is announced to meet above the saloon of the Beckel Hotel. A euchre party and dance of the Ladies' Auxiliary of the Ancient Order of Hibernians is held in Hibernian Hall. The Modern Woodmen annnounce twenty-seven candidates to initiate and the "social" features to follow, etc., etc.

Can Christians see this and be silent and inactive? If God helps me tonight, those who gather in the hall of the German Lutheran church of which Rev. Hecht is pastor, shall know what I think of this kind of corruption.

Cedarville, Ohio, always gives us a lift. Our good friends there believe in the "perseverance of the saints" and practice the same. At the morning exercises in the college I addressed a body of bright students who will soon make their influence felt in life and, we may believe, largely on the right side.

Last Sabbath, at Trenton, Ohio, I spoke in the morning in the Mennonite church and in the afternoon in the United Presbyterian church. A lecture arranged for Monday evening was postponed because of the sad death of a young man much loved by the citizens of that place.

I regret that space does not permit further mention of friends and places visited. God bless them all.

W. B. STODDARD.

From Our Mail.

Wittenberg College, Springfield,
Ohio, March 6, 1906.

I will be much obliged if you will send me some leaflets and tracts to distribute among my fellow students, many of whom either belong or are thinking of joining fraternities. N. Rassmussen.

Bridgebow, N. J., March 3, 1906.

Have you tracts containing Dr. R. A. Torrey's sentiments on secret societies? If not, ought there not at a time like this, when he is figuring so prominently in the religious world, be some printed at once and scattered broadcast?

(Rev.) D. D. Tower.

AN EX-MASON.

Spring Arbor, Michigan, Feb. 26, 1906.

I am pleased to get the Cynosure every month. I am glad for the good that it is doing in the world. It has opened many blind eyes. The preachers are taken into the lodge free of charge. I learned this from one that was about to join, living near here. I succeeded in keeping him out, so I thank God for that victory.

Jasper J. Tucker.

Oakland, Cal., March 1, 1906.

I am a Bible Missionary doing Colporteurage work among the French and Italian people of this city and San Francisco. I would be much obliged if you would send me a few tracts in reference to secret orders. I expect to use them

as subjects for addresses to the people, after a special study and translation of them into the Italian and French languages. Henry Durand.

Sedro-Wooley, Washington, Feb. 23, 1906.

I received a sample copy of the Cynosure a few days ago. I wish it could be scattered over this lodge ridden town. The lodge is in session here seven nights a week and three afternoons, with all day Sunday thrown in. If I had the funds to spare I would order a number of copies for continuous distribution.

(Rev.) Geo. A. Haystead.

Greenville, Miss., March 9, 1906.

I accepted a call to the pastorate of Mt. Horeb Baptist Church, this city, last July, while I was pastor of Olivet Church in Tacoma, Washington. The church here has a membership of three hundred, fully 250 of whom are ardent secretists. This is a lodge stronghold and requires much power from on high to enable me to be faithful. Please pray that my strength fail not. (Rev.) F. J. Davidson.

Hartney, Manitoba, Can.

By the craft and guile of lodge men I am without a preaching station this year, but am engaged in the blessed work of evangelism and have the joy of seeing precious souls enlisting in the conquering army of Christ. One ex-lodge man is contributing one hundred dollars this year towards the support of myself and family. If God be for me, who can successfully be against me? God is making all grace to abound, and is opening a door of usefulness that men cannot shut.

(Rev.) S. O. Irvine.

Allegheny, Pa., March 3, 1906.

My dear Cynosure:

I do not hesitate to say that in a regularly constituted Masonic lodge "meeting for work," the whole genius is not only opposed to but subversive of Christianity. Like the possessed maniacs, they all join in declaring, "What have we to do with thee, Jesus?"

A few thoughts for the minister whose conscience must be squirming under the ban of his unlawful alliance:

When you were getting your degrees, did you not feel that the wicked and profane oaths were as abominable to God as they were in your own sight?

In subjecting yourself to the ridiculous and indecent performances of the initiation, did you not feel that your dignity had fallen far below that of the tramp?

When the lodge was tiled and your Savior shut outside, did you feel no spiritual revulsion?

When you were fellowshipping with saloonkeepers, infidels, the unholy and unclean, and bowing down to them and serving them as *grand* this and *grand* that, *most excellent* this and *most excellent* that, did you not realize that instead of ministering to Christ, you were ministering to Satan?

When you were in the parade with the collar about your neck, the white feather, and all the other tinsel trappings, did you have any higher object in view than to be cheered by the crowd on the sidewalk?

Did you not feel that every Masonic dance, banquet and entertainment of every kind was in part your affair?

You were aware that lodge teaching and Christian teaching are as far apart as the east is from the west; and, after practicing a Christless religion on Saturday night, did you not feel that you were unfit to preach Christ in a Christian pulpit on the Lord's Day?

There is not a minister in the lodge who does not know that the game is not worth the candle. Any advantage the lodge minister gains over his cowan brother is dearly bought at the expense of dignity and self-respect; and you can hardly expect that a minister, who is called to a pastorate through lodge influence, will raise the people above the moral status of the lodge.

Dear minister, time is precious, it is God's gift; and you have no right to waste it in the lodge. You are not only wasting time, but wasting your spiritual power and influence.

In your quiet moments, compare what the lodge has done for you with what

Christ has done for you. Take the matter in prayer to Him who said "Come out from among them and be ye separate."

Joseph McKee.

CONVENTION LETTERS.

Harrisburg, Pa., February 12, 1906.

My sympathies and to the extent of my ability, my services are with you in the good work you are trying to do.

Yours fraternally, S. C. Swallow,
Editor The Church Forum.

Beaver Falls, Feb. 24, 1906.

And what shall I say of the fraud and farce and foolishness of secret fraternities? When men forsake the loving Christ and his religion there is no telling what absurdities they may plunge into.

If there were nothing immoral in the foolish secrets and horrid oaths of these societies, it is simply amazing that men of ordinary intelligence can put in their time with such senseless mummeries and heartless ceremonies as are gone through in the lodge. Their time, by previous contract, belongs to their families, and they have no right to waste it in such idol service.

But my supremest objection to all secret societies is that they have left out the only religion that saves. And while they use material instruments as symbols of morality, and go through apparent religious services, and pretend to send men, at death, to the Grand Lodge above, they do it all without a Christ, and hence must all be but a delusion and a snare.

H. H. George.

New Castle, Pa., March 8, 1906.

Have just been reading the March Cynosure. Glad to find it ringing the changes on the folly and sin of the multitudinous secret orders. God save the men —and women—who are being ensnared by them. But the light is shining, and soon we'll hope will keep all good people not in out and bring out any such who may be in. Yours for success.

J. S. Martin,
Editor Reformed Presbyterian Standard.

Dushore, Pa., March 6, 1906.

I was born in the year 1826, the year that Morgan was murdered, eighty years ago, and I have observed with what cunning craftiness the Masonic fraternity have worked to regain their former standing after the death blow of the Morgan tragedy.

And how true it is that the children of darkness are more wise in their generation than the children of light, for how skilfully did the Masonic fraternity flood every town and hamlet with the various secret orders so seemingly fitting to every phase of human society, thus ensnaring the young and rising generations.

David Molineux.

De Golia, Pa., Feb. 26, 1906.

On the 5th and 6th of this month a Farmers' Institute was held in our neighboring village, Custer City; because of an attempt some two years ago to organize a grange I inferred the same thing would be attempted again at this time. I so expressed myself to some of the influential farmers and found the undercurrent at work. I found the only consideration put forth was advantage in union, and the most the oath was used for was to protect the password. But I am thankful that when I presented my objections the conscienscious ones "had never seen it on that wise." The grange was not formed, nor attempted, because the farmers would not pledge themselves.

J. C. Young.

Scranton, Pa., March 8, 1906.

I attended Wyoming District Ministerial Association (M. E.) this week, at which the lodge was named as one of the hindrances in the way of reaching men with the gospel.

The P. E., L. C. Murdock, of Kingston, Pa., stated he had no time for lodges, and that it did not help ministers in their work to use lodge relationship. I expect to ask the privilege of presenting a paper at our next meeting on the question as bearing on the work of the church. In my pastoral work of forty years, from which I retired last April, I have, from the first, opposed the so-called secret societies, and my convictions as to their harmful character have grown stronger with the passing years.

J. C. Leacock.

A Twentieth-Century Minister

BY SUSAN FIDELITE HINMAN

CHAPTER III—(CONCLUDED.)

"Dear me, I shall never have the fortitude to tear myself away unless I go at once;" and with this she vanished. The mother gave a blissful sigh as she heard the brisk step on the stair.

Half an hour later it came back more slowly, accompanied by the rustle of freshly starched gingham. The little mother had drawn a low, wooden rocker to the doorway, and sat enjoying the breeze. Her face was round and smiling. Instead of crow's feet, she had little twinkles lurking in the corners of her eyes. A good, true, wholesome face it was, under the waving gray hair. The whole person of the buxom, sunny, little woman justified the quaint French comparison, "as good as bread."

Alice slipped down on her knees before her and threw her arms about her mother's waist. There were tears in the girl's eyes.

"I want to 'fess, Mutterchen; I haven't been good and grateful to you. I lay awake the night before commencement and thought it over—the poor, little letters I've sent you all year, with nothing but wretched postal cards the last month.

"As I lay and thought, I slipped off into a horrid dream. It seemed as if you were taken from me, and I would never hear your dear 'my daughter' again."

"Childikin! You're worn out."

"Forgive me if I cry a little, dearest. I don't often. It isn't easy for me to say what is deep down in my heart. It never has been, and that is why I've been such a dreadful crustacean."

"Spare your poor, ignorant mother! You've either had a rush of delight to the head, or your brain is all turning to intellect. What, pray, is a crustacean?"

"You may call it shellfish, or you may leave out the *h*; either will fit the case equally well.

"But to return to my dream. It seemed to take me hours to struggle out of it. All that time I was trying—as I am trying now—to tell you what you have been to me all these years—so true, so unfailingly true! You never have failed me once from my earliest memory till now. I could always, however naughty I was, count on my mother's love and prayers and heavenly sympathy.

"And, mother, you're so lovely to everybody—the boy that drives the delivery wagon, and the paper-rags man. You treat them as if they were scions of royalty."

The mother smiled humorously. "I thought you had some news to tell me. You wrote me about some great news that you hadn't time even to hint at."

"Oh, you Artful! Does it pain you so to hear your own praises? But my news is not to be uttered lightly. Give me time to work up a climax."

The mother-love in the dear face took on a tenderer light. Well could she guess the revelation that was coming.

Alice seemed loath to disclose her secret, for at once she changed the subject.

"So many people asked me at commencement time why my mother was not there to see me graduate. I felt like saying: 'The dear, brave soul is at home making bread and cakes and pies for her neighbors, to provide for the expenses of this extravagant time. It isn't that she cares less, but more, than other mothers; but she knows that this is only a show, and not one of the real things that she and I prize most.'

"And so, though I grieved a little to be alone at a time when almost all the rest had their home friends about them, I felt so proud, so very proud of you, mother, that I soon forgot my grief.

"Now, dearest, just because you are so brave and strong and true, I wonder if you would not spare me next year instead of a year later."

The mother's voice took on a sharp, anguished note of protest.

"Oh, who could be so cruel as to take you away to India before you have the year's rest you need so much?"

"Not India, mother-bird; a great, splendid work at home."

Mrs. Edgerton scanned the glowing face and said slowly, "It must be a very wonderful man who could tempt my daughter to lay aside her missionary aspirations."

"Why, mother!" Alice gasped and stared. "Why, mother!" she exclaimed again, in a flash of indignant comprehension. "Did you think—? Don't, don't! I thought you knew me better. I thought I had made it plain to all my friends that I never mean to marry. Single women are so much needed on the mission field."

"There, there, I'm sorry I hurt you. I expect I'm behind the times. I was raised in the old-fashioned ways of thinking. Forgive me, daughter."

"But, mother," said Alice, quite puzzled, "you always loved the missionary cause, and trained me up to love it, too. It was your stories of Judson and Carey and Harriet Newell that made me long to go."

"Yes, childie; but tell me your plan for next year."

"It isn't a plan yet; it's only an opportunity—such an opportunity—so mighty, so magnificent! And to think that it should have come to me! I don't understand it, mother, but people seem to think I have a gift."

"Strange!" with a smile of maternal pride.

"You know I've been president of the Y. W. C. A. this year, and have taught one of the Bible classes. This, with the work in the Volunteer Band, was all I thought I could do besides my studies.

"But, to my surprise, I began to get invitations to speak in the towns around Marlboro before the young people's societies. Sometimes, in the little churches I was actually asked to take the regular evening service. It was hard at first. My heart would thump and my face would burn and my mouth would grow dry as I began to speak; but by and bye I would notice people leaning forward with shining eyes to listen, and it helped me so much.

"At last, I began to feel the power of the Message, like a great fire burning within me, and leaping up and out. It was joy unspeakable to tell of the progress of the Kingdom. I was sent for again and again, to address ladies' missionary societies and mission study clubs. One sweet, gifted girl has written me that I led her to decide for the foreign work.

"Just a week before commencement, I got a letter from New York City asking me if I could give next year to traveling and speaking for the Volunteer Movement among the women's colleges and co-educational institutions of the country. Only think of it!"

Mrs. Edgerton's fond, smiling gaze remained fixed in silence on her daughter's face.

Presently Alice resumed with shining eyes and a catch in her breath:

"I think I should have been tempted at first to feel proud, if I hadn't fallen at once on my knees and talked to the Lord about it. You see, it's an honor far higher than all my college honors. I never had coaxing ways like you, dearie. I never thought I could make people do things. And now to be thought fit to get out in search of recruits for this greatest work in the world!

"They say I do get hold of people and make them think and feel. I'm sure it isn't I; for often as a child I remember being furious because I couldn't get the girls to play the games I cared for most. Do you think I've somehow altered, mother?"

"I think, daughter"—and the gentle mother spoke with earnest conviction—"that it is the power of the Spirit."

"You always understand, dear," said Alice, stroking her mother's toilworn hand. "You are so wise in the wisdom that comes from above.

"Of course, I wouldn't give my answer to this invitation without consulting you, and so I wrote and asked them for a little time. They wrote back very kindly, giving me till the first of July—nearly a week longer. There are a great many things to consider, and the more I turn them over in my mind, the more perplexed I grow. Perhaps it is because I am so tired. But you always see into

the heart of things at once, mother; what do you say?"

"Tell me first, dear, some of the arguments in your own mind."

"At first, I could see nothing but the dazzling opportunity. And it is dazzling, even from a worldly standpoint. To travel; to associate with the cream of the cream throughout the land, to rub off my angles and broaden my horizon—for I am a narrow, self-opinionated mortal; to learn adaptability and increased skill in public speaking—all so vitally essential to a missionary. Then there is the spiritual uplift that must come in work that is wholly and definitely religious. I should get more than I could possibly give, I am sure. It is a prospect so alluring, that but for the difficulty of the work, I should think it self-indulgence to attempt it."

. Alice had changed her kneeling attitude for a seat on a low footstool before her mother. The two sat with hands clasped. The mother's firm, capable fingers slipped gently to her daughter's wrist. Her pulse was beating almost feverishly. What if it should take to racing with flying trains that were to carry her fast and far? What if it should cease before its time, because the force behind it was prematurely exhausted? But Mrs. Edgerton said only:

"And now what about the other side?"

"There's just one objection, but it seems to grow and grow upon me. I want to learn so much more. They say every missionary, especially one going to the tropics, should have some knowledge of disease and how to treat it. Then it's a great help to know the social etiquette of the people to whom one goes. Some missionaries to China have given great offence by failing to remove their glasses in conversation with officials. I should like to saturate myself with India before I go. Don't you think that's tremendously important?"

"There's one thing far more important, to saturate yourself with the Good News you are to carry."

"Yes, mother, and that's the thing I want most to do next year. You can't think how one is tempted in college, by the very nature of one's work, to become cold and critical and unspiritual; and how the pressure of work prompts one to neglect Bible study and prayer."

"Let's come, then, my daughter, and ask Him what He wants us to do."

With a gentle, grave simplicity of manner, Mrs. Edgerton rose, and led Alice by the hand into the cool sitting-room.

"I wouldn't have you think I forgot to pray about this, mother," said Alice, "but they were all such broken bits of prayers. The last days were so full of hurry and distraction, that I couldn't concentrate my mind. The home quiet seems so good!"

The two knelt together, and the mother in sweet, trustful tones gave thanks to the God of the widow and the fatherless, who had been their unfailing stay in days of want and trial; and prayed for the wisdom that is promised to all who ask in faith.

Alice followed briefly. In the awed hush that followed, she asked simply, "Will He show us at once?"

"I think, my daughter, that you will find when you are ready that the answer has come."

Alice's look of inquiry deepened.

"Not often, I believe, does God make known His will by extraordinary manifestations. Instead, He gives a calmer, clearer judgment, and a quickened conscience that learns His will by obedience. 'He that will do His will, shall know'—you remember.

"Now, dear, suppose you gather some lettuce and radishes for dinner and by that time my small errand boy will be along with the mail."

"Mutterchen, you are like the dear lady of whom her husband said that she was the most worldly saint and the most saintly worldling he ever knew."

The dinner preparations went forward for the most part in silence, and the plans for the next year were not broached again after dinner. Mother and daughter washed and wiped the dishes together, and then tidied and darkened the room.

After the midday rest, Alice reappeared in a white dimity, which had been left at home as too old-fashioned, but which

gave her tall figure a charmingly girlish aspect.

"I hate to go out this first day," she said, "but I must see Lucy Willis. I sent her only a line when her baby died, two weeks ago, and she wrote back she was almost too broken-hearted to answer. Poor little mother, how can I comfort her?"

Lucy Willis was Lester Galbraith's sister, two years his senior. She and Alice Edgerton had been bosom friends from childhood, in spite of the fact that Lucy was three years her elder. She had married the summer before Alice had gone away to college. Lester was a senior in the same institution; and he had been thoughtful enough of his old schoolfellow and his sister's dearest friend, to show her some of the small attentions that college girls prize, especially from an upper classman.

The next year, Lester had gone to New England for his theological training. Rather lightly, he suggested to Alice a correspondence. She hesitated a little; then she remembered that it would please Lucy, and not very enthusiastically consented. It proved a rather high-flown affair, filled with philosophical speculation and theological discussion. Occasionally, Alice would accuse Lester of heterodoxy, and Lester would retort by charging Alice with bigotry. Then volumes of argument would be exchanged, until the pressure of other interests would interrupt this wordy correspondence, which, after a lapse of some months, would be resumed on a safer and quieter basis.

It was some weeks since Alice had heard from Lester. This, however, was her own fault. He had written her immediately after going to Cleora; but the breathless haste of her last weeks in college had left her scant time for writing even to her mother.

Lucy Willis was a pretty, dainty little creature, with soft, dark eyes that looked like a tired child's. Her home was a charming little colonial cottage, diagonally across the street from Mrs. Edgerton's plain, old-fashioned dwelling.

Alice hurried across the shady village street and up the flower-bordered walk.

Lucy's arms were full of small garments as Alice entered, but she dropped them unceremoniously and put up her arms without a word, like a child that longs to be taken up into a strong, loving embrace. Alice clasped her close, and murmured tender words of sympathy in a way that would have amazed her fellow students, who knew her only as a scholarly and dignified Miss Edgerton.

With arms entwined, they sat down on a sofa, while Lucy told her in fragments of sentences broken by sobs the story of her baby's death.

"I know," she said, "the minister is right. He says my little boy has only gone 'through the door into the next room;' but oh, I miss him so. They say nowadays one shouldn't rock one's baby to sleep, but I never could bear not to. I loved so to cuddle him and sing to him. He was so dear in his bath. I miss him so very much—the more because he was always frail, and I had to give him so much care. O Alice, how can I live, how can I live?"

For answer, Alice only drew the small, dark head upon her breast, and mingled her tears with those of the mourning mother. She remembered that even the Master, on His way to the tomb of Lazarus, offered no words of consolation to the stricken sisters. He only wept.

After a time Lucy rose and went away to bathe her eyes. She came back with a brisk step and a faint smile.

"Now, dearie, you are to stay to supper, you know. You may run home if you will, and ask 'Aunt Mary'"—this was her name for Alice's mother—"to come, too; and then, if you are very good, you may help me with my salad."

"I haven't the first notion how to make a salad. I think you put in 'the four seasons'—salt, pepper, mustard and vinegar—but whether to use an equal amount of each or not, I can't pretend to say."

She spoke so seriously that Lucy laughed.

"I'm going to see that your mother takes you in hand this summer, and teaches you to cook. I'd offer to teach

you myself, but I know that you have a better instructor at home. Perhaps I might give you a supplementary course on the fancy dishes Aunt Mary doesn't make. But I can't let you get married until you learn to cook."

"Why, Lucy Willis! Don't you know me better than to hold out such a cheap inducement? I'm ashamed of you!"

Then each turned away laughing, the one to her kitchen, and the other toward home. Mrs. Edgerton, knowing that the two "girls," as she called them, would rather talk confidentially by themselves, at first refused to go. Then, bethinking herself that she could relieve Lucy of her household duties and the care of four-year-old Harold, while she had a good visit with Alice, she smoothed out her white apron and said:

"Run along, child, and tell Lucy I'll be there as soon as I've fed the chickens."

The supper work was done. Mr. Willis had gone back to the store. "Aunt Mary" was in the hammock with little Harold, telling him a Bible story before putting him to bed, while Lucy and Alice strolled among the June roses.

"Alice," said Lucy at last, "I want to talk to you about Lester. Have you heard from his lately?"

"No, dear, but it's all my own fault" —and she went on to explain.

"Well, I don't feel easy about him somehow. He seems so far away. I suppose we here in the East do get queer notions about 'the wild and woolly West.' In fact, Lester writes that Cleora, where he is now, is much more progressive than we are here in Lawndale. There's a telephone and electric lights in the house where he boards, and he's afraid he never could come back to our primitive ways.

"But you know, Alice, there's such a thing as being too progressive, and that's just where I am afraid for Lester. I thought his week at home after graduating from the Seminary would be such a comfort, but it wasn't a bit. Lester has got so far ahead of me that I can't hope to catch up. I asked him to take my Sunday School class the Sunday he was here, but he was too tired, he said. Then I tried to talk the lesson over with him and get some new ideas, but he seemed just a little bit superior.

"'Do you teach the Bible just as you used to hear it taught twenty years ago?' he asked me.

"'Why, certainly,' said I, 'why not?'

"Then he went into a wholesale denunciation of the Sunday School as generations behind the modern educational methods, with its untrained teachers and haphazard instruction.

"'The average Sunday school teacher,' he said, 'is profoundly ignorant of the conclusions of modern scholarship regarding the Bible, and hopelessly old-fashioned in his views of inspiration. I presume you yourself, now, believe all the characters in the book of Genesis were actual personages?'

"'Yes, Lester, I do,' said I, 'and some of the most helpful and inspiring characters in all history. From a child I've loved to hear about Abraham and Joseph and—'

"'I suppose you don't know,' he said, 'that many scholars regard Abraham as only a sort of figure for the whole Hebrew race.'

"'Please, don't, Lester,' I said, 'I'm sure you don't believe such nonsense yourself. If we begin discrediting and throwing away bits of the Bible, where shall we ever stop?'

"He went off whistling without answering me, and oh, Alice, it hurt!

"You know Lester was fourteen and I was sixteen when mother died. Lester was such a dear, gentle boy—such a good, kind brother! Mother said to me the night she left us:

"'You'll be a little mother to Lester, won't you, daughter? He'll have a hard fight for the next few years. He needs so much help and sympathy. Keep beside him as much as you can, and never let him forget he has one true friend.'

"I've tried to remember what she said: 'Keep beside him as much as you can.' I should have been so glad to go to college with him, but that couldn't be. There was father, too, you know. I couldn't have finished the high school, even, if he hadn't been so kind.

"But I tried—oh, so hard—to keep

near to him when he went away to Marlboro. I treasured up every scrap of information he sent me about his studies, and each semester I kept the schedule of his classes pinned up on the kitchen wall. When they were subjects I could understand, like history or social science, I'd read what I could, and get him to tell me about them in vacations. He would grow so enthusiastic and talk so delightfully—just for me. I don't wonder people like to hear him preach.

"You know, Alice, I used to be so ambitious for a career. When I found that my duty was in another sphere of life, I transferred all my ambitions to Lester. I wanted him to shine. I lay awake nights planning great things for him. I exulted over his college honors more than he did. I encouraged him to large undertakings—writing for the magazines, and the like. Perhaps I ought to have been praying that he might be kept humble and true to the faith of our fathers.

"After I was married, I had less time to keep in touch with his college work. I used to mourn over it, and pick up such bits as I could in vacations. One year, there came a splendid opportunity. You remember that Fraulien Hahn, a charming, cultured girl, who came over here to be married, and found her lover false? She was left stranded here, penniless and friendless. I got up a German class for her, and studied every spare minute myself, with such enthusiasm and delight. When she left, I kept on by myself, as best I could, and when Lester came home, I proposed that we read Goethe's 'Faust' together. I can't tell you what a joy it was to me to study with Lester. He enjoyed it, too, I think. He said it would help him to read the writings of German scholars.

"One day, we got to discussing the character of Mephistopheles.

"Lester said, 'Curious, how many forms that old superstition takes.'

"'What old superstition?' said I, innocently.

"'Why, the belief in a personal devil.'

"'Lester Galbraith,' said I, 'don't you believe in a personal devil?'

"'Why no, of course not, sis,' said he carelessly.

"Then I began to argue in my vehement way. I shouldn't have been surprised if he had been vexed; but instead, he laughed and laughed and laughed. When I asked him why, he said: 'You poor, dear child! If you had the faintest spark of humor, you'd see how absurdly incongruous it is for a sweet, gentle little thing like you to argue so stoutly for Old Horns and Hoofs.'

"'But I don't think of him in that way at all,' I protested: 'If he were no more than that!'

"But Lester positively refused to take me seriously. I couldn't get anything out of him except—'Little Lu and the Bogey-man! Isn't that a combination?'

"I haven't dared ask him what he believes about eternal punishment. In one of his recent letters he wrote:

"'It's perfectly safe to preach hell here yet awhile. The West is on the whole very conservative in theology, and in fact prefers a robust type of religion.'

"Alice, it made me feel sick to think of his debating what it is safe to preach and what it's not safe to preach. It sounds so worldly and calculating. Sometimes I wonder if he has really been converted. I'm not sure, in fact, whether he believes in conversion any more. He seems so eager for numbers, regardless of how they come in."

"He writes often, does he?" asked Alice, anxious to divert her friend's mind from this painful channel.

"Oh, yes, every week. He was always good to write. He's a dear, loving boy, and that's just what makes it so hard. When baby died, Lester telegraphed five dollars worth of flowers to be sent from Rochester. They were the loveliest things I ever saw—though, indeed, we didn't need them. We have so many white roses, and the neighbors' yards are full of flowers and they brought and brought. But baby was named for Lester, and they loved each other dearly. It was the only bright spot in Lester's visit—the way baby took to him. Lester was so good to play with the little fellow. It seemed as if they were both of the same age and enjoying it equally. And to think that only six weeks later, baby lay in

his little white casket, framed in Lester's flowers."

The young mother leaned sobbing against her tall, strong friend.

"Does Lester say how he is situated?" asked Alice when the sobs ceased.

"Oh, yes; he tells me everything. And there's one thing I haven't mentioned to you. I can hardly bear to now. It seems the worst thing of all. Oh, I've lain awake nights and grieved so over it!"

"Tell me, dear."

"Well"—leaning forward, and fixing her eyes impressively on her friend's face—"there's a girl—"

"Yes?"

"I wonder if it's too dark for you to see her picture? He sent me three, all different. She had them taken expressly for him. When he saw the proofs, he insisted on having all three finished. If that isn't infatuation, I never saw it."

"Are they engaged?"

"Not yet, I think, but they're very close to it, I fear. Oh, I cannot like her, Alice! She isn't our sort of folks. My heart feels like lead at the very thought of having to call her sister.

"Lester is always writing about her looks. To me, she looks like a Paris fashion-plate. Oh, why will men be so carried away with looks? I never dreamed Lester would. He was always so keen for books and learning. To tell you the truth, Alice, dear, I always hoped it might be you. I've dreamed of it and planned for it and even prayed for it. Perhaps," she added timidly, seeing Alice's face harden and her square shoulders stiffen proudly—"perhaps that was wicked."

Her tone was so wistful and pleading that Alice softened again.

"No, Lucy, it wasn't wicked; but please don't do it any more."

"It seems," urged Lucy eagerly, "so suitable and right in every way. You are both so brilliant and you both care for precisely the same things. I know Lester used to be very fond of you."

"You imagined that, dear," broke in Alice, quickly.

"And now," resumed Lucy, piteously, "that he should be so completely bewitched with a girl that is all for show! He says she plays and sings like an angel—which may be true, of course—and that she will make a very efficient church worker; but how can she, with that mouth and chin? And those eyes—oh, those eyes! They spell flirt to me, as plain as print. Don't you see it?"

"Really, Lucy, I think they have a very pretty, pensive look."

"But don't you know that's the expression of the finished coquette? Child, child, you don't know the world as I do."

The tiny creature's patronage of her tall companion was irresistibly amusing. Pursing her lips, Lucy continued:

"I can't believe it's too late yet. I wish you'd sit right down to-morrow and write to Lester."

"O Lucy!" murmured Alice, horror-stricken.

Lucy pursued coolly: "Of course there is no call to mention this girl. Did I tell you her name? It's Lillys Hammond. I can't abide that Lillys. If it were Lily or Lilian, now I dare say it is, by rights. I'd disown you if you took to writing your name Alys. You know I wouldn't have you lower yourself to set up as her rival; but I do think it's your duty to try to get Lester back into the right path. You might look at it as part of your preparation for missionary work. I don't know enough to argue with him; you do. He'll listen to you as he would not to me."

Alice thought of the reams of fruitless argument which had already passed between them, but she only said vaguely: "Oh, I'll write to him, of course. He may not be so far astray as you imagine."

"Poor Lucy," she said to her mother; "she's always taken life a little hard, but I never knew her quite so despondent before. I suppose it's her baby's death. Dear, dear girl! It is a crushing sorrow."

After a pause, she added, a trifle scornfully: "I hope you won't think I deserve the curse of Cain, but I can't see that I am Lester Galbraith's keeper. I know I'm not like other girls; I find it rather hard to be patient with young men, especially of that conceited and dog-

matic type. Probably Miss Hammond thinks him a miracle of wisdom; and since he has taken her as 'guide, philosopher and friend,' he will doubtless pay little heed to anything I may write to him."

"I wonder—" mused her mother, thoughtfully.

"What is it, Mutterchen?"

"If you don't care for the brother whom you have seen—the clean, intelligent, cultured brother—how can you care for the brother you have not seen—the dirty, stupid, vulgar brother?"

"Oh, if you rank him with the heathen! But the heathen across the sea are so much more picturesque. Really, mother, you shouldn't spring ethical problems on me when I am so tired. I feel as if I could sleep for a week."

The next day, as her mother had foretold, Alice found her answer ready to the question of her future. She wrote to New York accepting the work to which she had been called, but begging to be excused from the summer conferences at which she had been asked to speak. Much writing, planning, and preparation followed; and with it all, her mother insisting on the rest the girl so sorely needed.

In July, Lester wrote to his sister announcing his engagement. Not till then did Alice recall her promise to write. She sent him a brief but cordial note of congratulation, at the same time announcing her own plans for the coming year. Further details concerning those plans he elicited from his sister. After a considerable interval, came an enthusiastic reply to Alice's note.

"I can't tell you," he wrote, "how pleased I am at the news of your success—though I might feel envious, for you are far ahead of me now. Your salary is half as much again as mine, to say nothing of the honor of standing, in a sense, at the head of the most privileged and cultured women in the land. What a magnificent opportunity is yours—to travel and see the best and highest in our land; to be able by your inspiring eloquence to move the most influential body in the nation—our peerless young American queens!"—"He's plainly very much in love," was Alice's amused inner comment. "But I will not envy you. I can conceive no higher honor in life than that which has come to me—the love of Lillys. I hope you may come to know her. You will be sure to spend a few days in this State. Besides our denomination college, which is not to be despised, there is the State University, the finest institution between Chicago and the Pacific coast. A large part of the students are earnest Christian young people, who will sympathize strongly with your message. In fact, I think there is a Volunteer Band among them. One of the professors is a faraway cousin of mine—a splendid Christian man with a large Bible class in the First Church of the city. His wife is a daughter of the famous missionary, Dr. H—.

"If you could only plan to be there in June, you could easily run up here—it's only an hour's journey—for our wedding. I can promise you the sight of the loveliest bride you ever beheld. It would make us both happy to see you then or at any other time. Be sure you let me know when you pass through the State, and I will make every effort to see you."

This letter, cordial though it was, grated on Alice. "Is that his highest notion of success?" she thought, "nothing but money and honor? If I believed that to be my motive—" and she dropped on her knees beside her bed, appalled at the mere suggestion.

(To be Continued.)

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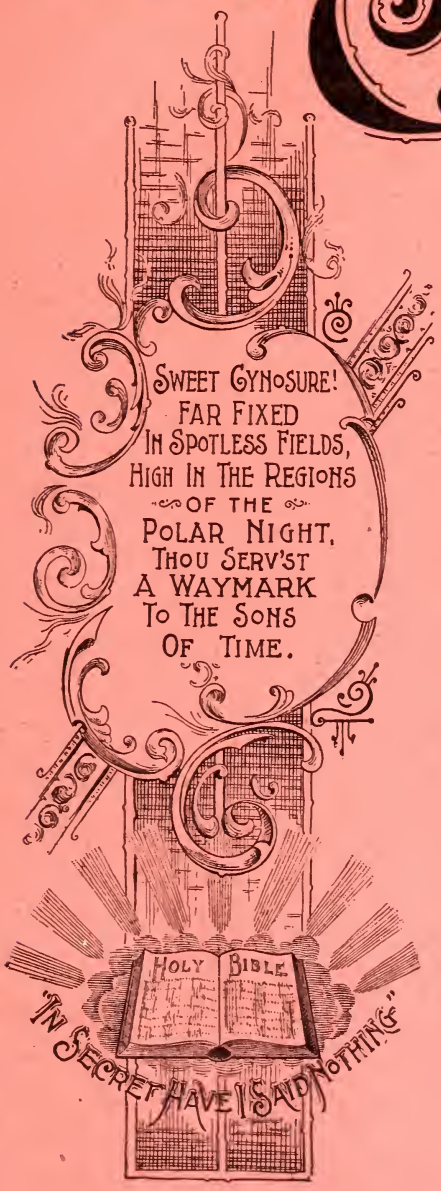
Christian Cynosure.

CHICAGO, JUNE, 1906.



Annual Meeting and Convention Number

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

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The booklet is not confined to the testimonies of Methodists, but contains also those of many eminent ministers, educators and statesmen.

The compiler calls his booklet "Thrilling Views of a Mystical Life."

ADDRESS

NATIONAL CHRISTIAN ASSOCIATION

221 West Madison Street CHICAGO, ILL.

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THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE

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PUBLISHED MONTHLY BY THE

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXIX. CHICAGO, JUNE, 1906. NUMBER 2.

THE NATIONAL ANNIVERSARY,

Tuesday and Wednesday, May 8th and 9th, 1906.

The opening session of the Anniversary was in the Christian Reformed church at 111th street, Chicago, on the afternoon of Tuesday, May 8th. The skies were weeping and the clouds lowering, and the gas had to be lighted. About fifty people were present. Before adjournment the sun burst forth, the skies cleared and favorable weather was the forecast for the next session. Over seven hundred greeted the speakers of the evening, Rev. John W. Brink, of Muskegon, Mich., and Rev. Samuel H. Swartz, of Manhattan, Ill.

REV. B. H. EININK.

"Oath-bound secret societies are in my estimation pernicious to the institution of God, the family, and also very dangerous to every nation and its institutions.

"Lodgeism has no birthright in the Church of Christ in this world, since it universally denies Christ. It is the plain duty of the Church to present a solid front to this common foe."—B. H. Einink.

The credit for the success of the Tuesday meetings is due to no one person, but God was with each that had a "mind to work." Nevertheless, much is due to Pastor Einink and his people, and as we cannot present the whole congregation to our readers, it gives us pleasure to have them represented in their pastor, whose portrait and testimony we publish herewith.

The program for the 8th of May arranged for Secretary Phillips as chairman, Rev. J. A. Norman as leader of the devotional exercises, and music by the congregation in the afternoon and by the Young Men's Chorus, of the First Christian Reformed church in which we met, for the evening.

Mr. J. M. Hitchcock read an excellent paper on the work and needs of the National Christian Association. No one can speak more pointedly on that subject, for no one is more devoted to the cause. No one did as much for the Annual Meeting as the reader of that paper.

A synopsis of the address by Rev. E. B. Stewart, of the United Presbyterian church, will appear in the Cynosure. The address made a strong impression. The address by Rev. W. B. Stoddard was forceful and interesting, as was his handling of the "Question Drawer." Rev. B. H. Einink led in the "Open Parliament," and his remarks are to be found in this number and speak for themselves. Rev. E. Breen, well known as a member of the Board of Directors of our Association, and a successful pastor here in Chicago, led in Scripture read-

ing and prayer in the evening session, and was followed by the addresses of Rev. John W. Brink and Rev. Samuel H. Swartz, already referred to. Thus closed the first day's meetings.

We shall endeavor to complete the report of the Annual Meeting in the July Cynosure. Among the members received into the Corporate body was Rev. B. E. Bergesen, who was also elected a member of the Board of Directors for the ensuing year.

THE CHRISTIAN'S DUTY

With Respect to the Present-Day Labor Movement.

BY REV. JOHN W. BRINK.

It is surely not necessary to give a detailed definition of the term "labor movement" to a Chicago audience. Yet it cannot be considered amiss if we briefly recall what we all understand by it. The term labor movement is descriptive of that activity in the industrial world, the domain of labor, which manifests itself in campaigns of education for the working man, speech-making on topics related to labor, the organization of labor unions the world over and federating these into State, national and international associations, etc. I speak advisedly of the labor movement of the *present day*. I would emphasize the fact that this labor agitation has to-day reached such proportions that it is world-wide. There is not a civilized nation upon the globe which is not stirred up by it. The union, or its educational agent and its literature, is everywhere. Unionism cares not for racial, geographical, linguistic or any other difficulties. It sends its missionaries all over the world and seeks to make disciples to its principles and promoters of its objects of all men, irrespective of creed, nationality, condition or color. Unionism is fast becoming a competitor of the church of Christ in mission work, both domestic and foreign, and a competitor that understands its business thoroughly, too. According to the latest statistics of the American Federation of Labor there are now over 2,000 labor organizations, with a membership of about 2,000,000. These figures do not include those organizations which, although they include working men, yet are not, properly speaking, labor unions, and do not wish to be considered as such. I refer to the socialistic associations. I would very much desire that this statement be kept in mind, so as to prevent confusion as I proceed. Our term labor movement does not include the socialistic agitation.

The Object of Unionism.

What is the object of present-day unionism? Briefly expressed, "The highest possible improvement of the workingman's condition, financially, intellectually, socially, morally, until the ideal is reached, viz., complete independence of the capitalist." The condition of the working man is far from desirable. It is in many instances most deplorable. The working man is losing his individuality. There is a hostile feeling in the heart of the laborer toward his employer, and the latter considers the former a being of inferior order, created to serve him. Among themselves the working men are often at odds. The industrial world is at war. The labor movement seeks to bring about a state of things wherein this shall be changed for the better. It strives to lessen the hours of labor, that the workman may obtain sufficient leisure in which to develop his social, moral and intellectual faculties; to increase the wage (as long as the wage-system lasts), that it may be adequate to the requirements of life in its many phases and modern conditions, and equivalent to the time, labor and ability expended—a living wage, giving the working man his share of the product of his work; to provide work for all the unemployed; to obtain for the working man that recognition and standing in society to which as wealth-producer and laborer he is entitled; to save the laborer's individuality; to instill courage, manhood, independence, fraternity and the love for the good and the true, and to promote knowledge, honesty and integrity among the laboring classes. It aims at intelligent workmen and perfect workmanship in all the branches of labor and trades; to reduce the evil side of competition between wage-earners to the minimum; to reconcile laborers and capitalists, bring about

REV. JOHN W. BRINK.

a mutual understanding and appreciation and co-operation, avoid conflicts between workers and employers and promote industrial peace the world over; to bring labor and capital together, i. e. raise the workingman to the height of self-employment (which is co-ordinate with self-government), give him the product of his labor—the wealth which he helps to produce—to own and enjoy to the full, so that he may gain and share in the honors of the age of enlightenment and civilization in which we now live. Complete independence, in economics as in politics—which means the abolition of the wage-system—is the ultimate aim of unionism. Nobody may govern a country without the consent of the governed. It is equally a self-evident truth that no one may govern an industry without the consent of its people.

The labor movement is governed by these principles: *All men are essentially equals, for God is Father of all and we are brothers. Capital and labor are primarily and truly but equivalents of each other. All mankind has an undeniable right to that produced by all. The state of things in the industrial world as it is at the present time is anomalous. It devolves upon the working man to struggle for the possession of that to which he is entitled. As he can do nothing single-handed, he must organize.*

Ways and means of unionism are: Organization of all laborers of every branch of industry; conciliation and arbitration; regulation of wages, hours and the apprentice system; campaigns of education; procuring the passage of laws relative to labor matters; strike, boycott, picketing; the creation of a demand for union goods and union men, to the exclusion of all else. The union card, button and trade-mark or label are indispensable. The raising of funds is an important item, as are certain benevolent features.

The Trade and Labor Council of Grand Rapids, Mich., if present here, would vouch for the truthfulness of what has been said regarding the objects, principles and ways and means of the labor movement. This and much more was read at a meeting of the aforesaid council, and by a unanimous rising vote was approved as being as objective and true a representation as one of its own members could have given. The labor agitation is a very important one and apt to be misjudged; and in fact is much abused by those who unthinkingly take its mistakes to be the index of its character and aims, and the foolish utterances of some of its would-be prophets as the official declaration of its principles. Every great movement is liable to be misinterpreted and adversely criticised through lack of information and appreciation.

The Christian's Duty.

The Christian's duty with respect to the present-day labor movement: The conviction underlying the wording of the subject is that the Christian has an obligation in this matter of unionism. I shall endeavor to set forth *what* it is, together with the *reason* of it. Allow me first to state that the term Christian is used to include every one who bears this name confessedly, whether he be employer or employe, capitalist or laborer, magistrate or subject, professional or non-professional, pastor or layman, etc. Not all that is to be said will be applicable to all in the same manner or measure, however. "I speak as to wise

men; judge ye what I say." I. Cor. 10:15.

The first thing to be mentioned is: *The Christian should interest himself in this matter and be posted.* It is a very important phenomenon, this unionism, one of unlimited possibilities, bound to leave an impression upon the world, to take a foremost place among the movements of this country. No man can afford to be indifferent as to it. Least of all should a Christian be lacking in hearty interest. If anybody must needs be interested, it is he who is named after our Prophet, Priest and King. This interest should manifest itself in efforts to be well posted. The union agitation has its principles, objects, ways and means, organizations, rules and regulations, history, official press, representatives, etc. One can become informed as to these. Books, pamphlets, periodicals and tracts are published and put on the market. Lectures are being given in many places, on different phases of this matter. Besides, the officers of the unions are generally prepared to give information; at least a certain amount of it. Not everything is told in every case. Neither can you depend always on the information imparted. Assertions have been made, as well as denials, which were not true. But if one makes a study of labor unionism, he can attain to sufficient knowledge of it to judge intelligently. This study should include newspaper accounts of the public behavior of the unions and their leaders. Strikes, lockouts, boycotts and the like happenings in the industrial world, if well considered, will do much toward enlightening our understanding upon this matter. It costs money and time to arrive at a fair knowledge of and to keep in touch with the movement, but it is worth all it costs. The outlay of money is not so great that it need deter any one living in our cities, for the public libraries furnish us with books free of charge. Add to this a periodical or two (as the "American Federationist," for instance, and some local union publication), and one will hardly feel the cost in dollars. Besides, many a union is free with its printed rules and constitution, and they are text-books of unionism. There you feel its heart beat. There you will see its virtues set before you, but also its defects and vices. Study the constitutions. They are the principles applied.

While studying, the Christian *should weigh it all in the balance of the infallible Word of God, through sanctified reason.* The Bible gives the principles which should govern the life of every man blessed with it. There are the laws to which the whole of life and every manifestation of life must render obedience. The Creator of life in all its phases and conditions is also the Law-giver of it. Every life has its law. Every organization is held to certain regulations. The general principles governing organizations among men are enunciated in the Word of God. And God has created us rational beings, and given the Christian the Spirit of wisdom and understanding in order that we may prove what is the acceptable will of God in every given case. Those general principles we should know and apply to unionism and the unions. Not all can advance equally far in the understanding and judging, but all should endeavor to be somewhat informed. And especially should this matter receive the earnest and diligent attention of the pastors. They are the guides of their people. And these people are largely laborers either with the hand or with the head, manual or mental working men and women. How shall they guide if not well informed? It will not do to advise on the strength of a subjective opinion, a rumor or a passing acquaintance. I am afraid that many a pastor has been negligent in this matter and a blind guide of the blind. Need it astonish us then if we notice that many a Christian knows nothing definitely, or next to this, about the labor movement, and that many are predisposed and others prejudiced with respect to it?

Furthermore, and this refers to the *working man* particularly, *the Christian should identify himself with the movement.* I do *not* say, *join the union.* That might be a very unchristian attitude and the reverse of doing one's duty. No; I say, identify himself with the movement. It is not enough that Christian working people take an interest in the union ques-

tion and study the situation. They must take an active part in the movement as far as possible. Let me repeat it, as far as possible. One can naturally be more active here than his friend. Age and other conditions must be considered. No Christian, unless absolutely prevented, may be but a passive spectator. He must take his part of the work the labor movement would and must accomplish upon his shoulders and attempt to do it through the grace of God; every one in the position in which God's providence has placed him.

Let me now take the term Christian in a collective sense as if it referred to all Christians embodied in one Christian, and then say that the Christian must take the foremost place in this agitation. He must not be a more or less blind follower, but the leader. His influence must shape the course of this movement. He must cut out its bed and endeavor to have it flow in the channel thus provided for it. By the power of his word, the effect of his conversation in and out of the narrower industrial world, by the persuasive force of his reasoning, he should as far as possible control the policy and workings of the labor union.

Must Conform to the Bible.

And, let me say further, that the shaping of the course of this movement must be according to the eternal principles of God's Word, the Bible. That Book must be the Christian's rule of life and conduct in this matter as in every other. It will be necessary that I here enter into details somewhat, at least to enumerate what I hold to be the points upon which the Bible expresses itself and lays down the law. Without quoting texts, because time is so short: The first law which the Christian must obey and enforce is: *Thou shalt acknowledge the absolute sovereignty of God in the industrial World.* God is the absolute *potentate* of the whole universe. There is no sphere of human activity wherein He is not *the Power that rules,* whose will is absolute law. No department of life or its activity is neutral. No one is exempt from this rule; it is immaterial where or what or how he may be. God is the Law-giver of all, and that includes the organizations of labor. They, too, must do His will, and that voluntarily. The Christian must make it the great aim of his efforts in the labor movement to have this absolute sovereignty of the Most High acknowledged in the constitution and lived up to in the practical life of the union. The union is not and must not become a religious body; but it must confess the absolute kingship of God and honor this everywhere. *That* is the *Christian's* union.

Furthermore, the Christian must insist that the principle be adopted and stated that *there is a Godgiven authority among men.* The Lord never can relegate His authority to any other being, of whatever nature it may be; because that would be the annihilation of Himself, which is an impossibility. What He, however, has done and still does is to appoint man as the exerciser of a portion of His authority over a particular sphere of life. These are thereby exalted to be God's representatives, His vicegerents, governing under Him. The first example of such derived authority is found in the marriage relation. The husband rules in love over the wife. The parent is a yet clearer example of this vicegerency. Father and mother are king and queen in the domain of the family—God's representatives there. Then there is the political vicegerent of God, the ruler of the country, immaterial whether he be born to the crown or elected to the chair. So, too, there is a Godgiven authority in the sphere of labor. It is vested in the employer. He is the commander in his shop, store, etc. His will is the law which the employes must obey or suffer the consequences of disobedience. This authority is not derived from the employes; it is not the result of a contract, *but the appointment of God.* The employer is the Great King's representative in his business. This principle should be declared by the union to which the Christian belongs, and should be conscientiously lived out.

Another object the Christian should seek to gain, in taking an active part in the labor movement, is *the official recognition of the brotherhood of man.* God brought forth the whole race of man

from one parent. We all salute Adam as our father. We are all brothers and sisters. Because of this organic creation, man is a social, communal being. He prefers society and gives preferment to living together with his fellowmen, over a life all by himself. We all have interests in common as well as personal interests, and are responsible one for the other in so far as God in His providence causes our respective paths to run more or less parallel. This community and solidarity exists in a very marked manner in the industrial world. The employer and the employes are altogether brothers, solidary and responsible one for the other. The industrial world is not made up of individuals in no wise related to each other, but of members of the human family and also members of the organism, the industrial world. Let me emphasize this truth: *The industrial world is an organism; every member is measurably solidary with the others.* From this it follows that no one may separate these two, employer and employe, for that would be disrupting the organism ordained by God. These two belong and should go together. The one is the head, the other the body. And upon the harmonious living and working of this head and this body depends the welfare of the industrial world first, and of the whole world in the last instance. Now this principle applied to unionism would result in unions of employers and employes. These would be labor unions indeed; not the organization of one-half of the world of labor, but the gathering of the whole into one communion. Such a union would be recognition of the truth that man is a communal being. This is part of the channel into which the Christian should endeavor to lead the stream of unionism. What a mutual service that would be!

And lastly, it should be the aim of the Christian *to make this labor movement subservient to the kingdom of God.* Our God is King in a twofold sense: He has a natural kingdom, the whole of creation; and a spiritual one, the sphere of new creation or redemption. Over the one He reigns, as pertains to man, through the different authorities appointed by Him. In the kingdom of His grace he exercises His sovereignty through the Son of His love, our Savior Jesus Christ. This latter kingdom is destined to gather all the others into it, to supersede them all. To the King of this domain is given all authority in heaven and upon earth, and all other governments must serve Him and His kingdom. And they do, too, willingly and wittingly or unwittingly and unwillingly. To the furtherance of this Kingdom of God in the redemptive sphere, the labor movement must hold itself subservient. It must seek to further its interests, advance its coming. It should avowedly be one of the agencies working towards its consummation, working together with other agencies of God. And as the advancement of the church is the coming of the kingdom of God, the labor movement should be so directed that it may be an advantage to the church of Christ. These two should co-operate, each in its own sphere, according to its nature. The church is an institution in the realm of saving grace and the union an organization in the sphere of common grace. And each must keep its place or confusion will be the result, to the detriment of both. But both are in this respect so closely allied that both should be instrumental in the extension of the boundaries of the Kingdom of God, of Christ, each in its own way. And the Christian should see to it and insist upon it that the organization of the movement of which he is a member be so founded and directed that there too he can seek first the kingdom of heaven.

In order to exert such a directive influence in the world of labor, the Christian must be a man of principle, firm in his convictions, resolute, tactful, confident and prayerful. Perhaps there is a labor organization already existing in his community in harmony with the principles just laid down. He should identify himself with it at his first opportunity, no matter whether his temporal welfare demands it or not; even if it is to cost him more than it will benefit him. Here is an opportunity to work together with others for the betterment of mankind's condition and for the furtherance of the

kingdom of heaven, and he must avail himself of it. But if there be no such union in his vicinity, he should set about the establishment of one. He should advise with others of a like mind and together they should effect an organization. All Christians are in duty bound to favor such direction of the labor movement and, if already members of unions not so constituted or conducted, to effect if possible a reorganization along the lines laid down, or resign and join the better union. By reasoning with his fellow laborers, through the press, debates and many other means the Christian's influence in this direction should be felt.

Why the Christian's Duty.

Why is *this* the *Christian's* duty? Because *he is a Christian.* He is raised up by God to be His prophet, priest and king in the world everywhere, through the Holy Spirit. He must ever represent God, proclaim and live His truth, consecrate himself and all he has to his Redeemer and King and be supreme through his principles, character and activity. He must be a Christian everywhere. He may not identify himself with an organization that is not Christian and would hinder him in the service of Christ and His kingdom. His religion is not for the church only: it must dominate his whole life in all its activity. His Christianity is not to be put on Sunday morning and for occasions of a special religious kind; it is to be worn always. His Christianity should not be the pattern, but the warp and woof of his life. And therefore he cannot identify himself with a movement unless it be directed along Christian lines. Nobody but he will so direct it; so he is holden to do so. He is untrue to his anointment with the Spirit of Christ if he be negligent in this.

The Christian is bound to this also *because he is bidden to pray*: "Our Father, which art in heaven, hallowed be Thy Name; Thy kingdom come, Thy will be done on earth as it is in heaven." How can I pray thus unless I carry myself in the industrial world, as everywhere else, in a manner becoming a child of God, showing the character of my Father in all I do and am? Can one pray: "Hallowed be Thy Name," while identified with, active in, an organization that knows not, cares not for, and hallows not, but perhaps dishonors, that Name? Pray it acceptably? Who dare draw nigh to God in supplication, "Thy kingdom come," while his labor union indirectly or more directly hinders him as a subject of the heavenly King, and is not altogether innocent of antagonism against that regime of God because its rules and practices run counter to the constitution of it and oblige a man to do what he may not do according to the Word of God he swore ever to obey? Will God accept the prayer of him whose union cares not for the law and the testimony, but is a sufficient law unto itself?

Allow me to mention just one more reason why this is the *Christian's* duty: *Because by his so doing only will the desired result be obtained.* All effort towards the advancement of the laborers' welfare, the emancipation of labor; every movement to this end which leaves God out or trespasses His commands, disjoints the organism of society created by Him, refuses obedience to the authority delegated by Him to man over man, or is an obstacle to the coming of the kingdom of heaven, is doomed to fail of its ultimate object. It may do something, much even, in God's overruling providence; but it will not achieve what it sets out for and it will, together with the good it may further, work much harm. Whoever ignores God or crosses Him is certain of being ignored and crossed by Him.

Recapitulation.

To recapitulate: The Christian's duty with respect to the present-day labor movement is: study it and be posted as to it; weigh it in the balance of God's infallible Word; identify himself with the movement by taking an active part in it; shape the course and the policy of it, and that according to the principles enunciated in the Bible, which are: the absolute sovereignty of God in the industrial world as everywhere; the delegation of the exercise of a portion of His authority to man; the brotherhood of man; the subserviency of the labor movement to

the interests of the Kingdom of God.

This comprises the Christian's duty, because he is a Christian, has been taught to pray: "Our Father who art in heaven, hallowed be Thy Name; Thy kingdom come, Thy will be done in earth as it is in heaven," and this alone will bring about the desired result—the emancipation of labor.

REPORT OF SECRETARY W. B. STODDARD,

For Year Beginning May 1, 1905.

Dear Friends of the Anti-Secrecy Cause:

In bringing my report for another year I am glad to record that the goodness and blessing of God have attended the efforts put forth. The figures show results equal to those of any previous year.

REV. W. B. STODDARD

My constant aim has been to magnify the Christ we love. How insignificant are the man-made religions supported by the lodges compared with the great, world-embracing love manifested in that of the blessed Redeemer!

That the lodges continue their nefarious business with unabated zeal is apparent to all who are enlightened. Not only are the kinds of lodges increased, but generally the additions in membership are many. Especially is this true of those appealing strongly to appetite and passion.

I may not here refer to the causes—for they are many—for this condition, but may say in passing that a general depravity, added to a laxness on the part of many well-informed, is regarded as the general cause. "Because iniquity shall abound, the love of many shall wax cold."—Matt. 24: 12. Did not iniquity blind the eyes and harden the hearts of even the wisest and best, the result would be different. Who that is wise would say, *Because* the garden is full of weeds, I will be idle; *because* the house is on fire, I will go to sleep; *because* the man is drowning, I will take a pleasure trip? And yet are not men and women acting on this principle regarding lodge opposition? How often persons say to me, I know the lodges are a great evil, but they are so strong it is useless to oppose them. Were the evil small, or more easily overcome, we would probably find these friends laboring with us; but *because* the iniquity is abounding, their love becomes cold.

I do not call attention to this condition in order to discourage, or because I think our Association has any reason to be discouraged, but that we may realize the situation and apply ourselves with greater diligence to the work that cries for our support. A missionary said: "It is not a question whether the heathen will be saved by our contributions, but whether we can be saved and withhold our support."

The figures for the year are as follows: Number of anti-secrecy addresses given, 105; other addresses, 84; approximate number of calls made, 2,344; number of Cynosure subscriptions taken, 907; amount of Cynosure subscriptions, $941; collections aside from moneys for State conventions, $269.19; expenses, traveling and incidental, $498.31.

It has been my privilege during the year to address seven synods and conferences of churches in sympathy with our work. I have held conventions in the States of Michigan, Iowa, Indiana and Pennsylvania.

Several schools have been visited and student bodies addressed. Tracts have been distributed and newspapers interviewed. In general, work has been pursued along lines heretofore proved helpful. The conventions have been worked up with auxiliary meetings. The synods and conferences have responded in increased efforts among the people in support of the National Christian Association. Inquiries for literature have been many. An awakening to the need is always brought about by a presentation of the facts. I judge the bright side of this cause is being brought forward by the dark side of the lodges. Their ever-increasing folly disgusts some and leads some who have been indifferent to see

the need of the anti-secrecy work. In a town I have in mind there is a strong church that has always borne testimony with us, but is now calling for N. C. A. aid in lecture and convention, and why? Some of the minor orders have recently set up their altars. This people is awake to the need, and ere the iniquity abounds they would save the young from the snare.

In the revisitation of cities and towns where the seed has been previously sown, I realize the largest results. Those who have received blessing through N. C. A. work have friends they wish helped. The Cynosure list is thus enlarged. The interest naturally increases with a knowledge of the work. The great need of more consecrated, efficient laborers is ever before us. All over the country there are churches and individuals looking for the right man to help withstand this iniquity which has truly "come in like a flood." Cannot some plan be devised to secure the service of those who will come to the help of the Lord against the mighty?

It has been my endeavor always to face the sunrise, believing we get much of what we look for in life. That our lives may shine for Jesus, we must keep Him within. We must look upon the darkness only that we may bring the light. He who is life and light, "the way, the truth and the light," is with us, and as an association we may gladly move forward, assured of a final glorious victory. W. B. STODDARD.

REPORT ON MEMORIALS.

Your committee on memorials would respectfully report:

The number of N. C. A. friends and supporters who have been called from the labors of earth to their eternal rewards during the year past seems to be exceptionally many. God is thus reminding that our period of labor here is brief and that we should "work while it is day, for soon the night of death cometh."

Samuel Collins, D. D., died at his home in Allegheny, Pa. He was a corporate member of our association—one of its founders, an officer for years, a pastor of much ability, high in the esteem of his brother ministers, who often sought him in council.

James Caldwell died at Hickory, Pa., at an advanced age. He was an elder in the United Presbyterian Church, a humble, devoted Christian.

A. J. Bailey, D. D., died at Mt. Jackson, Pa., after a long pastorate in the United Presbyterian Church. He was a reform worker, a man who loved righteousness and hated iniquity.

James Killough died near Morning Sun, Iowa. He was much interested in N. C. A. work, traveling much and contributing of his means in support of the cause.

John T. Morton died in Allegheny, Pa. He was a trusted official of the Reformed Presbyterian Church. His love for righteousness and anxiety for the church were matter of note.

Elder F. Balsbaugh died at his home near Hockersville, Pa. He was much loved by brethren of the Union Christian Church, who looked to him as their leader in spiritual things.

David Heston died at Frankford, Pa., an honored member of the Friends meeting. He had an aversion for display, and an abhorrence for lodge oaths.

Richard Randolph died in Philadelphia, Pa. He was of a quiet, retiring disposition, and little known outside of the Society of Friends, with whom he was connected.

Robert Bull died at a very advanced age at his home in Cedarville, Ohio. He loved Christ and the church. His interest in reform grew with advancing years.

Robert Ervin is among those but recently called. No one who knew him questioned his Christian integrity. He loved the work of the Master and was ever willing to sacrifice for principle.

O. C. Blanchard was gathered as a shock of corn fully ripe. His reform principles were well known to those with whom he associated at his late home, Ironton, Wis.

Fred J. T. Fischer, M. D., during the practice of his chosen profession in Elmhurst, Ill., endeared himself to thousands who looked to him for counsel in the most trying times of life. We miss him, but believe our loss is his eternal gain.

We notice the obituary notices of Mrs.

Eliza H. Candee, L. B. Lathrop, Miss S. E. Morrow, Mrs. L. B. Oliphant, Mrs. John A. Paulson, Rev. Woodruff Post, Pastor H. J. Sieker and Rev. J. D. Severinghaus, D. D., which have appeared in the Christian Cynosure. All these, with many whose names do not now come to our minds, have been faithful witnesses to the truth as opposed to the secret lodge system. God grant that the seeds of righteousness they have been enabled to sow while on earth may spring forth in fruit even a hundred-fold.

E. Breen,
Nora E. Kellogg,
Sam'l H. Swartz,
Committee.

RESOLUTIONS.

Whereas, God in His all-wise providence has raised up those who have supported and carried forward the work of the National Christian Association from its inception to the present day; and

Whereas, There never was a time when there was greater need for an organization such as ours, combining as it does Christians of the various church denominations in a united effort to rid this and other lands of the destructive power of the secret lodge system; therefore

Resolved, I., We unite in thanking God for the many godly men and women He has enabled us to enlist, for the much good accomplished, and for the divine blessing so continually felt in our efforts in this great cause.

Resolved, II., We look with hope to the future, believing that the number of Christians and Christian churches who will stand with us, and give this work support, is to be increased as the need becomes more manifest.

Resolved, III., We believe the lodge power in this country is weakened. While it is undoubtedly true that the number of lodge organizations, with their millions of members, was never greater than to-day, it is also true that the seeds of their own destruction are growing within them, and they are weakening as the conscience of the best members asserts itself. Thousands are deserting.

Resolved, IV, We will, with divine help, do more in the year to come than in the year past, in the contribution of means, the circulation of literature, the holding of meetings and in the general holding up of the banner of King Emmanuel as He leads to victory against the powers of the darkness of this world.

Wm. B. Rose,
Robert Clarke,
W. B. Stoddard,
Committee.

TREASURER'S REPORT.

From May 1, 1905, to April 30, 1906.

RESOURCES.

Real estate:	
Carpenter Building	$15,000.00
Minnesota	1,200.00
	$16,200.00
Bills receivable — General Annuity Fund	$ 6,164.39
Merchandise on hand—coal, etc.	73.25
Subscriptions due on Cynosure	376.72
Cynosure inventory	2,000.00
Books in stock	843.75
W. H. Fischer, Trustee	9,380.00
Fixtures	319.20
Publishing material	783.60
Reference library	266.35
Nebraska Annuity Fund	383.96
Tracts in stock	567.54
Martin land contract	2,027.77
Dawson farm interest	5,000.00
Personal accounts due	286.71
Postage stamps on hand	20.80
	$44,694.04
Cash on hand May 1, 1906.	203.89
	$44,897.93

LIABILITIES.

Annuities:	
Capwell	$ 178.89
Johnson	100.00
Ohio	1,000.00
New York	1,200.00
Michigan	300.00
Woodward	50.00
	$ 2,828.89
Sundry funds:	
Cynosure Extension	$ 31.64
Michigan State	6.00

Ohio Endowment	1,160.00
Pennsylvania Endowment ...	100.00
Milton	1,299.50
Chicago Theological Seminary	10.80
	$ 2,607.94
Personal accounts payable....	112.21
Cynosure subscriptions paid in advance	750.82
Capital account (consists of Eastern Endowment Fund, General Endowment Fund, Carpenter Building, publishing material, etc.	38,598.07
	$44,897.93

NATIONAL CHRISTIAN ASSOCIATION.

1905, May 1, N. C. A. capital account	$37,761.02
1906, April 30, loss and gain, net gain	837.05
	$38,598.07

May 1, 1906.

REPORT OF AUDITORS.

To the National Christian Association:

The undersigned, auditors of the National Christian Association, have examined the books of your treasurer, W. I. Phillips, up to April 30, 1906, inclusive, and find that they are correctly kept, and that there are vouchers for all expenditures, the vouchers and footings of the Cash Book having been examined by W. B. Rose, at request of the Finance Committee. We also find that securities are on hand as stated in the annual report of the treasurer.

We have also examined the report of Wm. H. Fischer, Trustee of Annuity Funds, and find the same to be correct and in accordance with the books of the treasurer.

E. WHIPPLE,
J. M. HITCHCOCK,
J. C. BRODFUHRER,
Auditors.

REPORT ON FIELD WORK.

Your committee on field work recommend the continuance of tract work as being very important; also the use of sample copies of the Christian Cynosure in reaching ministers, teachers and others, as has been done during the past year. Your committee further recommend that, if possible, more lecturers be put in the field. The committee realize that this largely depends on the contributions which the friends of the cause shall make for the purpose, and that it is a very expensive way of advancing the reform, but that it also is a very important and much-needed kind of work.

We would recommend that the Board of Directors plan to supply the religious press, especially, regularly with short, important items on the reform. We think that much more information may thus be given to the general public.

We recognize the need which pastors feel for definite information as to the constitution, obligations, etc., of the several hundred of secret societies that now cover the land, and we recommend that the Board of Directors secure, if possible, a full and complete equipment along this line, upon which pastors may draw as their needs arise.

J. GROEN,
GEORGE WINDLE,
W. I. PHILLIPS,
Committee.

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REV. W. A. McELPHATRICK, B. D., Associate Editor.

(With corps of able contributors.)
DETROIT, MICHIGAN

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TESTIMONIES OF PASTORS

REV. E. P. GOODWIN, D. D.

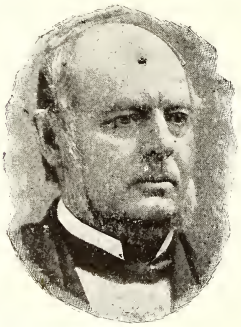
Late Pastor First Congregational Church, Chicago

Why, the very claims that put Masonry back into antiquity, if they are to be granted, would only prove it heathenish.

A. J. GORDON, D. D.

Late Pastor Clarendon Street Baptist Church, Boston

The heart cannot be halved; and he who attempts to love the church of God with one hemisphere of his heart, and the secret society with the other, will speedily find that he is very much more of a lodgeman than a churchman.



REV. B. T. ROBERTS

REV. B. T. ROBERTS

Late Editor of The Free Methodist

For us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny Him—that is, be a good Mason and a good Christian at the same time—would be treason to Christ.

REV. O. P. GIFFORD

From an address delivered in Boston in 1889

The multitude of secret societies is something wonderful. It would be easier to take the census of the frogs in Egypt, or the lice on the persons of Pharaoh's people.

They tell us to spare this or that secret order, but it will not do. They are all organized on a false basis of morality, and our eye must not spare, any more than did Samuel when he slew Agag.

REV. M. C. RANSEEN

Vice-President Swedish Lutheran Augustana Synod

From personal observation, as well as from authors on the secret lodge system, I have more and more come to the conclusion that the principles underlying the secret orders, and operating therein, are radically different from the principles laid down in the Word of God, and governing true Christianity. Faith, hope and charity in the secret societies are not the true Christian faith, hope and charity.

REV. P. S. HENSON, D. D.

Pastor Baptist Church, Boston

Secret political organizations are utterly foreign to the genius of our free American institutions. Whatever plea may be made for their necessity under despotic governments, where free speech is throttled and death is the penalty of attempting reform, surely there can be no excuse for such secret oath-bound cabals in a republic like ours, where the people are the sovereigns and every man has absolute liberty of political action. * * *

We are often told in vaunting speech of the illustrious names that have given their sanction to secret societies. No matter for that—the name of Jesus is above every name, and His name is recorded in reprobation of them.

DR. P. S. HENSON

GOOD WORDS FROM MEMBERS.

Oberlin, Ohio, April 23, 1906.

I am 92 years old and my hearing is very imperfect, and I am liable to be utterly useless in a public assembly. I am getting staggery in my walk, and my material frame is weak and unreliable. I must not undertake such a responsible job.

I have been interested from my youth up in putting an end to oath-bound secret combinations. It is simply Satan's machine for upholding wrong. "I must stand up for sinful men and their deeds because I have sworn to defend them. My oath makes it all right." Such is the devil's logic. But I must close. As ever yours, (Rev.) S. F. Porter.

Oshkosh, Wis., April 27, 1906.

Your letter to my mother, Mrs. Emaline Griffin, received, but found her unable to answer it personally. She has been confined to her bed for the past twenty weeks. Not long since in speaking of the National Christian Association she said she had some things to regret, but she did not regret ever putting what she did into the anti-secrecy work. It was only a small sum, but it was the best she could do, and as long as she could utter a prayer she would pray for the work. She has been a very patient sufferer and is anxiously looking and longing for the end, which I think is not far off. Sincerely yours,

Mrs. S. Alexander.

Cleveland, Ohio.

I am glad to hear from you again, and that you are still pushing the battle. I would be pleased to meet with the old warhorses on May 9, but circumstances will not permit.

(Rev.) I. R. B. Arnold.

Waupun, Wis., April 27, 1906.

It is a pleasure to receive notice of the convention. I am not forgotten, and am not entirely useless.

I know that God cares for all his children; though leading them through severe trials, He still bears them lovingly in His arms, and through the smoke and fire and sins of earth they shall yet give the glad shout of victory—victory!

I wish I could, but I cannot, attend. I will abide my Heavenly Father's will. I do trust in Him for myself and for the prosperity of the true Zion.

Yours for an unconquerable faith and trust in a faithful God.

It does not tire our Heavenly Father when we do not cease praying, any more than it does the sun when we step into its rays for warmth and comfort.

When the convention is in session you will be praying to the same God that I am. Though not seen by each other, God is looking on us all.

(Mrs.) Lydia C. Andrews.

Morenci, Mich., April 30, 1906.

Most gladly should I attend that honorable convocation of true lovers of truth. The sainted King David said, "I hate every false way." We cannot find the man who professes to love any "false way." All profess to love all truth, and hate falsehood, duplicity and deceit. Yet one of the most voluminous Masonic writers plainly declares that their craft is a system of symbols which declare one thing to the senses and another to the understanding. Can such a system dwell in the affections of men who "hate every false way?" Never! Lovers of such a system cannot love our only Savior, who "hates every false way." Are there any such systems in Heaven? The lodge system is, according to Master Morris, a system of duplicity. Is Heaven the home of deception? No Christian thinks so. Can the lovers of lodgeism love the principles which pervade and sweeten all hearts in Heaven? Never, so long as truth and falsehood continue in deadly antagonism as they now are. Never, so long as God is love, and a lover of truth, "hating every false way." Any system that confesses itself a double-faced concern, as Master Morris confesses Masonry to be, must necessarily be hypocritical and framed for purposes of duplicity. (Elder) J. K. Alwood.

Sparta, Ill., April 23, 1906.

My interest in the cause never flags, but as time passes I am more and more convinced the public will never be persuaded of the evils of secrecy till they

are revealed in blood. Selfishness is nurtured by secrecy. This is the craft of every man that designs to get the better of his neighbor. I expect, however, that associated secrecy will cut out its own vitals. The unions are so multiplied that they will soon be destroyed by each other. We can but be witnesses. God himself will provide that secrecy shall dig the pit for its own overthrow.

"The Lord is by the judgment known
which He himself hath wrought:
The wicked hands do make the snares
wherewith themselves are caught."

(Rev.) D. S. Faris.

Boston, Mass., May 3, 1906.

It is my earnest desire that the coming Annual Meeting may mark a new era in our reform. I received a cordial invitation to attend the annual banquet of the Sigma Chi Fraternity here in Boston. I wrote the secretary declining, because I was opposed to college fraternities. He replied, asking me to state fully my objections to college Greek fraternities. This I have done for their magazine.

The battle is on. Yours fraternally,

(Rev.) J. M. Foster.

April 26, 1906.

You may say to the members who do attend that I see no occasion to lay down the weapons of my warfare against the system of oath-bound or pledge-bound secretism. I believe the whole system to be morally wrong. It is based on selfishness and operated for selfish ends. It requires what no man has a right to grant —a pledge to keep secret things the nature of which is not known, and to follow unknown leaders. Some of the orders are positively anti-Christian and at least semi-pagan in character. Every good end which any of them profess to seek can be attained as well without the feature of pledged secrecy, and that feature itself is a ground of suspicion. I regard the whole system as inimical to the best interests of both church and state.

(Rev.) Wilson T. Hogue,
General Superintendent Free Methodist Church.

Shelbyville, Ind., April 25, 1906.

Nothing would afford me more satisfaction than to be there and show by my presence, if in no other way, my interest in the work of the National Christian Association. I am more than ever persuaded that those who are identified with that work have "the mind of Christ" and are keeping step with Him.

(Rev.) Newton Wray.

Mansfield, Ohio, April 25, 1906.

I know I cannot be in Chicago and do my duty here. My congregation has passed the 1,500 mark of communicants, and God has greatly blessed my ministry here since I more fearlessly than ever strike at every evil, not excluding lodges. I hope the day will soon come when all Christian ministers will open their eyes and see the devil-worship of the lodges, and lead the people in the open truth of Jesus Christ. May God bless you all is my prayer. Fraternally,

(Rev.) S. P. Long.

Beaver Falls, Pa., April 30, 1906.

I regret that your Annual Meeting comes at a time when I am usually unable to be with you. I would like to attend the Annual Meeting of the Association, for I can assure you that there is not a feeling in my nature that is not against the plans and processes of the secret fraternity. Whatever of good may be supposed to be in them ought to be brought out into the open daylight, like Christianity, and not be carried on behind closed doors and in secret conclaves. It is a pity that so many men have such narrow views of Christian philanthropy, and what is yet to be the glory of the world—a Christian brotherhood. Wishing you much success in your meeting, I am, yours fraternally,

(Rev. Dr.) H. H. George,
Field Secretary, National Reform Association.

Covington, Ohio, April 24, 1906.

I trust that divine wisdom will guide you in the arduous struggles of the business of the meeting. As far as I have observed, the efforts of the Association for the past year have been along right lines and there has been progress made. There are a number of religious societies who make non-affiliation with secret societies

a test of membership. I urge that continued efforts be made to secure their co-operation in the work of the Association. The presence of so many secret societies is the great hindrance of the work of these societies in our cities. These societies, these churches, should be shown that the Christian Association, with her efficient corps of workers, can render them ofttimes efficient service in overcoming a very leading hindrance to their work in cities. The rum power is to be deplored for its ruinous work upon homes and its ravaging influence on society; but to me lodge power, with her idolatrous religion, is deserving of even greater fears, as it deals with a class of higher intellectual attainments and of greater influence.

(ELD.) I. J. ROSENBERGER.

Berne, Ind., April 30, 1906.

To the Annual Meeting of the N. C. A.:

Dear Friends—Since we live in a time of federations, it would give the cause prestige if all the denominations who oppose the lodge could be represented at the meeting, and also at the State conventions. I wish, therefore, if the State convention of Indiana will be held in Berne, that the different denominations could be represented.

Wishing you God's guidance and His rich blessings for the work, I remain, truly yours, (REV.) S. F. SPRUNGER.

The Utah Gospel Mission,
Cleveland, Ohio, April 25, 1906.

If I have any suggestion "for the good of the order," it would be that an attempt be made to secure the publication of occasional articles in the general religious press, and in the secular press also, if possible. These should be moderate and reasonable in tone, because too radical statements repel rather than attract to careful consideration.

I am persuaded that this is the right line of procedure in *any* effort to influence humanity. The politician and the business man find it so; the minister is most successful who can use it most wisely under God, and "come now, let us reason together" is in God's own Word. The acceptance of the articles prepared would depend very largely upon their possession of this character, as well as would also the influence of those which were printed. Is it not to be hoped that a number of such articles would be accepted, at least in leading religious papers, and that thus many would be led to think on this subject who would never be reached at all through our regular channels? If written by well-known men who have not become known as the special antagonists of secret societies, the articles would be all the more likely to be printed and would perhaps have all the more weight with those who read them. Fraternally,

(REV.) JOHN D. NUTTING.

St. Peter, Minn., April 24, 1906.

Your notice of and invitation to attend the annual meeting of the N. C. A. May 9 has been duly received, and in reply will say that I will be unable to attend the convention, as I cannot spare the time. But I am heartily in sympathy with you in your great and noble work in rescuing as many of our people as possible from the bondage of oath-bound, anti-Christian organizations. Your battle against the almost innumerable hosts of secretists will naturally be a hard one, but the final victory is sure, and as it progresses hundreds of thousands will be won over for Christ and His kingdom, hence it is a glorious fight. May the Lord enlighten, guide and strengthen the Association and enable it to perform ten—yea, an hundred-fold more work than ever before.

(REV.) L. G. ALMEN,
President Board of Directors of Gustavus Adolphus College.

Mechanics Valley, Pa., April 28, 1906.

I thought when I lived South, in Virginia, that no other section of the whole land could exceed those parts in the abundance and variety of secret orders, but have learned by living here that Pennsylvania is equally prolific. There are upwards of twenty different lodges of various kinds in a town of 3,500 inhabitants. I preach regularly and, as in every place in which I have ministered in His name, I have here testified against

the lodge. Until the devil is bound I do not look for much decrease in the number of victims of the lodge, but I expect to bear true testimony until I go, or the Lord comes.

(Rev.) Chas. H. Abbott.

Hebron, Porter Co., Ind., May 2, 1906.

I feel that I cannot go, and as for writing anything readable, I very much doubt. But if money will do any good, I give it freely. Inclosed find two dollars for the benefit of the Association. May God bless the convention and make it the means of doing much good.

(Mrs.) Ann Richards.

Grand Rapids, Mich., May 1, 1906.

In response to your letter of recent date, sent to the pastor of our church in care of S. S. Postma, we wish to say that although we will be unable to attend the meeting of your Association, we are in hearty sympathy with your work in regard to opposing secret societies. Membership in these and membership in the militant church here on earth exclude each other, according to our opinion, standing on a Biblical foundation.

May the Lord of us all, the Head of the church, bless you most abundantly in your efforts to combat everything that stands in the way of the welfare and coming of the kingdom of God.

With brotherly love, the Christian Reformed Church of Coldbrook, of which Rev. L. J. Hulst is pastor and Bro. Postma one of the elders. N. Silvius.

Wheaton, Ill., April 25, 1906.

I am in hearty accord with you and the men who will represent you at the convention on the lodge question. This world needs men who can and will stand on their own merit and not on any lodge pull. Promotion, worthy the name, should have for its basis, indeed can have, only genuine worth, not some secret grip or password. Men need to come in touch with Jesus Christ if they would be saved and He is not to be found in the lodge.

J. P. Shaw.

Worcester, Mass., April 24, 1906.

My interest in the cause is as great as formerly and rather increases as I come to know more of the evils of the lodge. I can have no fellowship with the unfruitful works of darkness.

Samuel A. Pratt.

Letters were received from the following members of the Association: F. A. Noe, Marengo, Ohio; Rev. Wm. Wishart, Allegheny, Pa.; Mrs. Mary C. Baker, Knoxville, Tenn.; Eld. Joel H. Austin, Goshen, Ind.; J. W. Suidter, Sharon, Wis.; Mrs. Sarah R. Dawson, Beach, Richland Co., Wis.; Mrs. Emaline Griffin, Oshkosh, Wis.; Rev. I. R. B. Arnold, Cleveland, Ohio; Mrs. Lydia C. Andrews, Waupun, Wis.; Rev. D. S. Faris, Sparta, Ill.; Rev. J. M. Foster, Boston, Mass.; Rev. Newton Wray, Shelbyville, Ind.; Rev. S. P. Long, Mansfield, Ohio; Eld. J. K. Alwood, Morenci, Mich.; Rev. Wilson T. Hogue, Evanston, Ill.; Samuel A. Pratt, Worcester, Mass.; J. P. Shaw, Wheaton, Ill.; Eld. I. J. Rosenberger, Covington, Ohio; Rev. Dr. H. H. George, Beaver Falls, Pa.; Rev. S. F. Sprunger, Berne, Ind.; Rev. John D. Nutting, Cleveland, Ohio; Rev. L. G. Almen, St. Peter, Minn.; Rev. Chas. H. Abbott, Mechanics Valley, Pa.; N. Silvius, Grand Rapids, Mich.; Mrs. Ann Richards, Hebron, Ind.; Rev. Wm. Pinkney, Sterling, Ill.; Rev. J. B. Van den Hoek, Reasnor, Iowa; A. J. Loudenback, Glidden, Iowa; Pres. D. Nyvall, McPherson, Kan.; Mrs. Hedda Worcester, Stillman Valley, Ill.; Rev. D. M. Sleeth, Lyndon, Kan.; Rev. C. Bender, Amboy, Ill.; J. A. Conant, Willimantic, Conn.; E. H. and E. L. Gould, Dundee, Ill.; Mrs. Minnie McCalmont, Mosgrove, Pa.; Rev. Edwin R. Worrell, Butler, Pa.; Rev. J. A. Richards, Ft. Scott, Kan.; Rev. W. B. Olmstead, Chicago, Ill.; J. F. Stewart, Yellow Springs, Ohio; Rev. S. S. Van der Heide, Grand Haven, Mich.; B. A. Prichard, Coffeyburg, Mo.; Eld. A. B. Lipp, Stahl, Mo.; A. G. Mansfield, Albion, Neb.; Mrs. M. M. Shaw, Jackson, Mich.; John R. Lyons, Marissa, Ill.; Rev. J. S. Turnbull, Viola, Kan.; Rev. Jos. E. Roy, Chicago, Ill.; Mrs. L. G. B. Hills, Oberlin, Ohio; Rev. S. F. Porter, Oberlin, Ohio; Rev. W. O. Dinius, Zion City, Ill.; D. H. Harrington, Columbus, Ohio.

TESTIMONIES OF EVANGELISTS

REV. R. A. TORREY

Superintendent Bible Institute, Chicago,
Now World-Wide Evangelist

"I do not believe it possible for a man to be an intelligent Christian and an intelligent Mason at the same time."

REV. GEO. C. NEEDHAM

REV. GEO. C. NEEDHAM

The Irish
Evangelist

"The mere recognition of the Bible and the mere acknowledgment of God is not enough, and especially when a ritual is connected with heathen ceremonies and paganistic initiations, does the profession of a belief in God become presumptuous and blasphemous."

DWIGHT L. MOODY

"Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up."

REV. B. CARRADINE, D. D.

M. E. Church, South;
St. Louis, Mo., says:

1. The method of initiation is wrong.
2. These secret fraternities are rapidly becoming clubs and convivial gatherings.
3. Secret fraternities strike at the happiness of the home.
4. These fraternities rob Christ of his glory.
5. The fraternity hurts us in the matter of church attendance.
6. The fraternity hurts the church financially.
7. The fraternities have captured much of our preaching talent.
8. The fraternity is used by many as a substitute for the church.
9. Many of these fraternities are striking at the sanctity of the Sabbath.

REV. B. CARRADINE

GEORGE F. PENTECOST, D. D.

"I believe that Masonry is an incalculable evil and essentially antichrist in its principles and influences."

ADDRESS BY W. B. STODDARD.

Mr. Chairman, Ladies and Gentlemen: I am very glad to join with you in the discussion of this question. I might say a great many things regarding the lodge. My desire is in the few moments that I am to occupy your attention to say those things that shall be the most helpful to us in the consideration of this matter. We have already heard of the great evil of the lodge. The lodge is administering an oath which is clearly contrary to the teaching of the Word of God; the lodge is giving to its members titles that are at least unbecoming; it is making displays which are false; in short, it is antagonizing not only Christianity, not only the Word of God, as set forth so clearly here this afternoon, but also the eternal salvation of individuals. Seeing that the lodge is doing this, the question naturally arises, Why is it that men join secret societies? Why is it that these lodges are advancing in our country? Why is it that such a large number are going into the secret lodge in our town? That is the question that is frequently asked. It is a practical question, and I believe the Question Drawer is to be guided by me this afternoon; so in the few preliminary remarks that I shall make before opening the Question Box, I shall address myself to this question:

Why Is It that Men Join Secret Societies?

It is very evident that in the start men join secret societies because they do not *think* right. Men act according to the way they think; and then the question comes back to this: Why is it that men do not think right regarding secret societies? Why is it that they have wrong impressions regarding these associations? Why is it that instead of looking upon this system as a great evil that is destructive to the family, and to the state and to the church, men look upon it as a handmaid to the church, a help in the upbuilding of society and in the advancement of the truth in the world? Why is it that they have this wrong impression, this wrong idea, or why is it that they have come to think in this way?

I have just come from the city of Dayton, Ohio. I looked over the directory of that city, and I found that they have about one hundred thousand people. They have a little over one hundred lodges; that would be an average of a lodge for every thousand persons, men, women and children, of that place. I took up a daily paper and I read an account of some twenty different secret societies that either had held a meeting or were about to hold a meeting in that place. There were announcements of various meetings that had been held by different lodges, and also announcements of meetings that were to come. I noticed among the first of these an account of a ball, a charity ball, that was held by the Knights of Pythias. The editor headed the statement that the Knights of Pythias had had this charity ball with the statement that the ball had been a great success; and as an evidence that this charity ball was a grand success, he stated that 250 couples had met and danced until two o'clock in the morning! That was the evidence that this ball had been a grand success.

Another announcement was that the Red Men were about to be visited by their Grand Sachem of the State. A man whose name was Wise was to engage in what they called a "pow-wow," with this Grand Sachem as leader. There was an announcement of the Buffaloes that they were about to have a dance over a certain saloon of the town, and that they anticipated having a glorious time at this meeting. The Woodmen were to have 27 initiates at their next meeting. And so, as I read over the list of some twenty, each one of these lodges was telling of some visitor or making some appeal to the appetites or passions of their fellow men. Now, I said to myself, what would be the effect of reading this account on the ordinary workman, the young man who is aspiring for honor in the world and wanting to get what he can out of the world, of one kind and another? What would be the impression after reading an account of this kind? Would he not get the impression that it was a grand and noble thing to go and dance until after midnight for the sake of giving some money to some good cause? And would he not be impressed with the idea that it was an ennobling thing for a man

to call himself a Great Sachem, and to pretend that he was a red man, when he was a white man? In short, to make believe that he was a member of an Indian tribe, or to pretend that he was an elk, or a buffalo, or an eagle, or some kind of animal or other—that that was the most noble thing a young man could aspire to? The paper held up these things as grand.

Then the question came to me, Why were these lodges represented in that way? The editor of the paper was acquainted with human nature. He knew the natural heart; he knew that men like great titles; he knew that men like displays; he knew that men like to play that they are what they are not, and so in order to please the people the editor of the paper was holding up this as the highest ambition of the young man, and so the young man, being educated in this way, receiving his impressions from the daily newspaper, would naturally get the idea that after all it was a great thing to join some secret society.

Now, as I said, what we need in this work is education. What we need, what men need, is to learn to think right, in order that they may act right. Of course, we expect that boys on the street will play horse; it is natural that they should and we think nothing of it; but for white men to play that they are red men, for men of intelligence to play that they are monkeys, or buffaloes, or elks, or eagles, or some other animal—certainly in the eyes of a well-thinking man, a man who is really intelligent, any man doing a thing like that belittles himself, and people ought to see it; they ought to be told that such is the fact in the case; and so we have meetings that we may call attention to these matters. Of course, the fact that men play red men, that they play that they are various animals, is a relatively small thing, compared with the fact that men in these lodges are pretending that they are worshiping God, when they are violating the law of God; and so, while we may talk about the folly of these secret societies, we should speak along the line of showing their un-Christian character. I should put that first, that the great objection that we, the National Christian Association, that we as individual Christians, can have to the lodge, is that here in these societies they not only play with things that pertain to this life, but they are playing with the things that pertain to their eternal well-being; they are playing with their souls' eternal well-being.

We may assign as the reasons why men go in—first, a wrong education, education in the wrong line; and then, in the second place, we may attribute the popularity of secret societies, in some degree at least, to the silence of those who are really opposed to them, who really wish to have them overcome.

Now, we read in Matthew, the 24th chapter and 12th verse, in reference to the last times: "Because iniquity shall abound, the love of many shall wax cold." We find that this prophecy is being to a large extent fulfilled in our time. There are places where men have spoken out in other days and other years against the lodges, but where they are saying very little now. They are keeping silent or speaking in such a way that the people do not understand much about the danger of the lodge, and so many are led in because they are not warned, because the voice of warning is not given as it should be. And it seems to me, friends, that the fact that lodges are increasing, the fact that we have so many in every community, as was brought to our attention by the paper that was read this afternoon, should stir us up; it should give us enthusiasm in the work. That is the reason, or one of the reasons, why we are here this afternoon—that we may stir up our minds and help one another in the work.

I suppose the thought of the committee on program was that the asking of questions might be helpful in bringing out any thoughts that you might have relative to these various points. I have occupied my ten minutes and we will now pass to the Question Drawer.

I do not pretend to answer all questions. I heard of a man who did this, and the first question they asked him was: "Who fed Nebuchadnezzar when he was turned out to grass?" I have

given the lodge question some thought and am very glad to give you any thoughts I have, and I shall be glad to hear any thoughts that you may wish to express.

QUESTION DRAWER.

MR. HITCHCOCK: I might ask the first question. I would like to know whether you belong to a lodge yourself; and I will put two questions in one—If you do not belong to a lodge, how can you answer these questions and answer them intelligently?

MR. STODDARD: I will say I do not belong to any secret societies, although I find oftentimes it is more difficult to get people to believe that I do not than that I do. I was in Lima, Ohio, the other day, standing waiting for the afternoon train. The sun was setting in the west, and I noticed a gentleman with a Masonic watch charm. I said to him, "It is a very beautiful sunset we have this evening." He looked at me, and he said, "Yes, as the sun sets in the west, so sets the other fellow." I said, "Yes, and as the sun rises in the east, so rises the other fellow." Now, of course, unless you know something about Masonry, this conversation would not be intelligible; you would not understand why we should speak in that way; but what was meant was, that as the Worshipful Master rises in the east to open and govern the lodge, so rises the sun in the east to open and govern the day; and he at once took me for a Mason. He told me about the meeting of the Grand Lodge (he had just come from the Grand Lodge meeting), and he told me about those who had been attending and the discussions that they had, and he spoke of the beauties of the symbolism of Masonry. He said he had not studied Masonry very carefully, but to him it was very beautiful, these symbols and things. Well, I found it very difficult, as I had in similar experiences before, to convince the man that I was not a Mason. He thought, of course, because I understood these points about Masonry, that I must be, and insisted that I must be a member of some lodge.

I have perhaps answered both of the questions in this case. The fact that I knew about the organization only convinced him that I must be a member of the fraternity; but it is not necessary to eat a cheese in order to know whether it is good. If we take a little of the cheese and we find it is not very good, we can conclude that the rest is not very good. If the outward demonstration of the secret societies is not good, we conclude that what they have on the inside is no better; and so it is not necessary for us to go inside to know whether the lodge is good or whether it is bad.

Is the order of the Maccabees an oath-bound organization?

MR. PHILLIPS: I do not know. The Knights of the Maccabees is one of the insurance orders, and we have one of its earlier rituals, but it has been changed lately in some respects.

MR. STODDARD: I could not give any further information relative to it. I have been told that they simply pledge themselves. What is commonly given by the lodge has the same effect as an oath; that is, they say to a man, Will you pledge your sacred honor that you will not reveal so and so? Now, of course, if a man's sacred honor is good for nothing, his sacred oath would be good for nothing; so that the effect in such cases is practically the same as the oath so far as the individual is concerned.

[Editor's Note: Following is the Obligation of the Knights of the Maccabees, from the old ritual:

"I, ——, do solemnly and voluntarily promise in the presence of Almighty God and this duly convoked Tent of the Knights of the Maccabees, that I will be faithful and true to the Tent denominated —— Tent, No. ——, of which I am now to become a member: * * * * * * * * To all this I most solemnly and sincerely promise and swear with a fixed and determined resolution to keep and perform the same, binding myself under no less a penalty, for the wilful violation of any of the provisions, than that of having my left arm cut off above the elbow, so that I would forever be unable to prove myself a Knight of the Maccabees. So help me the Most High, and keep me steadfast in the same until death."]

Can a lodgeman have a place in heaven

if he is a Freemason and does not believe in the atonement?

MR. STODDARD: I should say that no one can hope for heaven without giving his heart to Christ and entering into His service. Christ says, "I am the way, the truth and the life; no man cometh unto the Father but by me." We can only come through Christ. Now I am not prepared to say that a man who is a Mason cannot be a Christian. I do not think that a man can be an *intelligent* Christian and an *intelligent* Mason, for the simple reason that you cannot acknowledge Christ and deny Him at the same time. There is nothing clearer than that Masonry denies Christ. There is nothing that can be proved more positively than that Masonry as an organization rejects Christ, casts Him out from their organization. I say there is nothing that can be proved more clearly than that. But I find men who are ignorant of that fact; that are unacquainted with that fact, and so far are unacquainted with the organization. Men go in as a man would go into a show; they go through with the ceremony and go home; they call themselves Masons.

I would say that no man who is a Mason at heart could go to heaven; because he must reject Christ, if he is a Mason at heart. But a man may have gone into the organization not knowing this, and possibly remain there, and at the same time be a Christian.

Is not the failure of the church of Christ to be the salting salt, and a city set on a hill, responsible to a great extent for the growth of the lodges?

MR. STODDARD: Perhaps some of the other brethren would answer that question. The pastor of this church, Brother Einink, perhaps would have a thought on that.

REV. EININK: I think if the church held to its principles as it should hold, tenaciously, according to the Word of God, and used its influence according to the command of Christ, who is the Head of the church, the influence of the lodge would not be as strong as it is to-day. A large percentage of the members that are in the lodges to-day are people that have belonged to different churches, or perhaps have membership there still, but the church has more or less neglected to look after the welfare of these members as it should. The growth of the lodges is due to one thing especially, that the young have not been instructed in the divine truths as is necessary, so they might finally hold aloof from the lodge. I think the church here has a plain duty, not only to oppose secret organizations, but to watch those in the fold and educate them properly, and the result will be that the lodges will not grow as they do now.

REV. E. B. STEWART: I think that every man who wants to get away from his church duty is an expert at finding an excuse. My experience as a pastor for nearly fifteen years in San Francisco and Chicago teaches me that there are more failures in the lodges than in the churches in respect to the duty of caring for the poor. Just recently a man who was a member of the Elks and had been for ten years in that lodge, died. He was not a member of our church, only his daughter was a member, but when the time of trouble came the church did far more for them in every way than the Elks would do. The Elks gave the flimsy excuse that for the last month or so (he had been paralyzed for a year) the man had not paid his dues. His employer and our church so cared for the family that his son, who is now 15 years of age, has a contempt for the pretensions of the Elks. He has joined the church of which I am pastor. I do not believe that it is true that the church is responsible, by its negligence of the poor, for the existence of the lodge.

MR. STODDARD: I may be pardoned perhaps for giving a case in point before we pass to the next question. I was talking to a gentleman not long ago, and he made this statement: "Mr. Stoddard," he said, "I am a member of the Methodist Church and I am a member of the Odd Fellows, and I want to say to you that the Odd Fellows are a heap better than the church." That was the expression he used. I said to him, "Mr. Cook, do you believe that the church is a divine institution?" "Yes," he said, "I do." "You believe that God has appointed the church

—that God has given us the church." "Yes, I do." "Do you believe that the Odd Fellows' organization is a divine institution?" He hesitated a little. I said, "The Odd Fellows' lodge is a man-made institution, is it not? Man organized the Odd Fellows?" "Yes," he said, "that is true." "Now," I said, "do you believe that this man-made institution is a 'heap better' than the divine institution? Is that the position that you wish to take?" "Well," he said, "we care for our sick, we bury our dead, and I would like to know what church does that," and he began to uphold the lodge and condemn the church, and you would have thought, to hear him talk, that the prairie was full of dead people that were not buried because the church was neglecting its duty. I said, "Mr. Cook, if the church does not do its duty, who is to blame for it?" "Well," he said, "I suppose the members are to blame for it." I said, "Didn't you say that you were a member of the church?" "Yes," he said, "I am." "Well, now," I said, "would it not be a great deal better for you to stop and turn around and do your duty, in order to upbuild the church, instead of building up this man-made institution that you yourself say is doing the work of the church, and supplanting the church so far as it succeeds?" He had not very much to say to that, of course.

That is what the lodge does. As soon as it begins to tell how superior the lodge is, it glories over the church and tells how the church is neglecting its duty. The fact is, that the church cares for a large number of people that are sick and that are afflicted in one way or another. It takes in people that are likely to be in need, and that do actually get in need, while the lodge people only take in those that are not in need, and then if they get in need while they are there so they cannot pay their dues, they do nothing for them. In case a man's dues are paid up, the lodge simply gives back some of the money he has paid in, and then says it is doing a great deal better than the church. If I were in their place, I would be ashamed to take a position of that kind, because there is no real comparison in this matter between the lodge and the church. The church is composed of men, women and children, poor and needy; everybody may enter into the church; the lodge is composed of strong, able-bodied men, 21 years of age.

Is it better for the United States to be governed by the Freemasons or the Roman Catholic church? as it seems to be governed by one or the other at the present time.

MR. PHILLIPS: That is a pretty difficult question to answer. The inference that this country is ruled at the present time by one or the other is not true. They are in conflict. Both of them are, in their organization, not democratic, but despotic, and I do not see how it could be better to be ruled by one despot than another; and yet, if I were in a country like Mexico, I think I should say, let the fight for supremacy between Freemasonry and Romanism continue, because, whatever the result, it will probably be better for the common people, on the principle that "when thieves fall out, honest men are more likely to get their dues."

Has life insurance a tendency to lead to membership in secret societies?

MR. STODDARD: I think that the old-line insurance companies would say that there is nothing in life insurance that would lead to secret societies. I do not think that life insurance necessarily tends toward secret societies; but it may.

MR. PHILLIPS: I think we ought to keep this clearly in mind, that life insurance does not need secret societies, but that the lodge needs life insurance; and so they take up insurance in order to build up lodgery. Not that temperance needs the lodge, but the lodge needs temperance, or some other virtue, with which to build up lodgery. No man promoting lodge insurance can show any necessary connection between the secret lodge and insurance. They have no relation one to the other, but the lodges need insurance to build themselves up.

How is the National Christian Association supported?

MR. STODDARD: Mr. Hitchcock is one

of the Board of Directors; he will answer that question.

MR. HITCHCOCK: It is largely supported—not largely, either, I will take that back, it has not a very large support. It has some property of its own. It has a little home over on West Madison street. So far as I know it has no income of its own regularly other than it depends very largely upon the generosity of its friends, of the people that are interested, as some of us are here this afternoon. Sometimes men that are interested, whether they are in the West or in the East, make a contribution; every little while some one is inclined to give us a thousand dollars or two or three hundred dollars. Perhaps I would better say, that unless they give it to us and put it right into the palms of our hands, there is almost invariably litigation about it before we can get it. Some of the lodge people will do everything this side of heaven to defeat us and prevent our getting it.

MR. STODDARD: You mean when left by Will?

MR. HITCHCOCK: Yes, I say if they leave it in any other way than in the palm of our hands, everything is done to keep it from going into the treasury of the Association.

MR. PHILLIPS: We ought to be very thankful that they have not defeated us yet. Every bequest has been sustained by the courts. I do not want any of you to neglect to leave the National Christian Association something in his Will. I have attended trials where they have attempted to have a Will set aside, and I want to say to you that often these court trials have been as good as an anti-secrecy convention, for the whole county. It has been a revelation to people. I was in such a trial in the State of Nebraska, and the lodge interest was so evident that one of the leading men said: "Well, if that is the condition in this county; if we have got to meet such a foe as that; if lodgery has become such a power here, it is high time that we all join the National Christian Association!" It is true that often they leave no stone unturned to defeat a Will, but it has been victory, so far, that God has given us in these contests.

How much of a field does the Association cover?

MR. STODDARD: The Association tries to do a little as the banty hen that had a very large collection of chickens. We seek to reach in our work as far as we can. We to-day are not only doing work in the United States, but also in Ireland and Scotland and in South America, and in other places. Brother Phillips can say more about that than I can, as he knows of the work that is being done in this and in different countries. Here in our own country we hold State Conferences in the different States. Personally, I have held four State Conferences during the past year. I have addressed seven synods and conferences of ministers during the past year. I have taken over nine hundred subscriptions to the Christian Cynosure; I have distributed several thousand pages of our tracts as I have gone among people; and so we have gone on with these ways of informing people. I think we are doing considerable for the amount we have to do with. If we had more men and more means, we could reach out further. We are trying to use all the men and means that God gives us, and are doing something.

MR. PHILLIPS: We have sent literature to every State and Territory in the Union, and to the islands of the sea: but of course not very large quantities. Between twenty and thirty thousand copies of the Cynosure have been sent to new places. We have sent to the ministers of many denominations. We have sought to reach the teachers and principals of the common schools throughout the United States, because of the discussion that has been so earnest in the school-boards and among the different managers of our public schools on account of the curse the fraternities have been to the high schools. The attention of the teachers has been awakened on this subject as it never has been before. The position that Superintendent Cooley of this city has taken, and others, is the position that cuts the very foundation out from the lodges. We have been trying to reach these teachers by sending out the Cynosure to a large number. We are sending out a good many tracts and books free; but it takes

money, and we do not have very much, but we are putting forth all the effort we can to let the little candle we hold shed its light as far as possible over the world, because this question which concerns us concerns every nation in the world.

Would it not be a good plan for the Association to print, once or twice a year, an article in different church papers on some phase of the work?

MR. STODDARD: I would say yes. The intent of the questioner, I judge, is to have these articles sent to papers. I think it would be a good thing, and I have myself furnished different religious papers with some information that they have kindly printed and sent out as information to their people on this subject. I think it would be a good thing if friends would prepare such articles carefully and send them to their church papers.

MR. PHILLIPS: I suppose the import of this question is the organization of a bureau that shall furnish these papers with short articles on some phase of the question; but that is something that we have not undertaken. I think it is an important suggestion that such a bureau be organized.

MR. STODDARD: I will now ask Brother Einink if he will take charge of the Open Parliament; that is the place in which to continue, in a way, the present discussion.

OPEN PARLIAMENT.

REV. EININK: Are there any of the brethren that wish to make a short talk of about five minutes in regard to any question touching this reform?

MR. PHILLIPS: I guess they mean you shall make a speech.

REV. EININK: The fact is, my friends, the other day, when I noticed a big chart in one of our magazines of a professor having an ax with which he was trying to cut down a tree, which was called some secret organization, and another professor having a sprinkler in his hand and watering this tree, and nurturing it for all there was in it, it occurred to me that that simple cut suggested to us just what is happening to-day. The church has a duty to do. It should do everything in its power, which is legitimate, to uproot the evil of secret organizations. It is the plain duty of the church, standing upon the principles of God's truth, to oppose secret organizations, because Christ Himself spoke openly to that effect.

In the different schools—in some of them at least—the secret organizations are fostered, and in our public-school system in general there are a large number of societies. I am sorry to say it is so in this city, but it was so especially in the city I used to live in, in the State of Indiana. Even among the smallest high schools, we find the pupils organized into fraternities and thus preparing for other secret organizations. This struggle between the church and the secret organizations is bound to continue, because the church must, if it would exist in the future, always strive to uphold the doctrine of Jesus Christ. In Him is the only salvation, and if the church shall be successful—permit me, Mr. Chairman, to express myself a little more freely in regard to that one question which was asked a moment ago—if the church shall be successful in the future in coping with secret orders, it must be by educating her youth. The church must continually look forward and be alert to watch for this evil.

I spoke with a Methodist minister once, and he told me that of the membership he had lost during his pastorate of fifteen years, sixty per cent had left the church and gone into the lodge. Forty per cent had drifted elsewhere, and therefore the sixty per cent which entered the secret orders he claimed was the number that should have remained in the church, but the secret orders had drawn them away. There are reasons why this is so. These secret organizations offer many inducements; they have cheap life insurance, they offer almost everything to a young man if he is willing to join the lodge. The church of Christ has a greater offer still, and it offers to every young man the Christ of God. That is sufficient. It is sufficient in life, it is sufficient in death. We need nothing more to stand on than that principle of God's Truth for our own salvation.

THE CHAIRMAN: We are now ready

to adjourn, but at the pastor's suggestion a collection will be taken, and then we will ask Rev. E. B. Stewart to come forward and pronounce the benediction.

News of Our Work.

SEATTLE, WASH.

A conference was arranged by Rev. T. M. Slater, as chairman of the committee, for Seattle on May 22d. Among the speakers was the president of the National Christian Association, Rev. Dr. Blanchard. The particulars of the gathering had not been received at the time of going to press, but we shall expect a full account for our next number.

INDIANA AND MICHIGAN WORK.

Coopersville, Mich., May 18, 1906.

Dear Cynosure: My work for the past month has centered in our Annual Meeting. On my way to Chicago, I gave a lecture in the Lutheran hall at Dayton, Ohio, which awakened considerable inquiry, and was of help to some. Meetings in the "Defenceless" Mennonite and the Mission churches near Berne, Ind., were well attended. The Berne people came forward grandly, as usual, in support of the Cynosure. The inroads of the lodges have stirred to action, and friends are desiring the State Convention there this fall.

Two very helpful Sabbaths were spent with friends of the Second Free Methodist church, Chicago, and the Free Methodist church of Evanston, Ill. I always know where to find our Free Methodist brethren.

At Joliet, Ill., I met Swedish Lutheran pastors in their Annual Conference. This body of Christians is growing rapidly. Their generous support of the Cynosure and its work showed a continued disapproval of the lodge.

At and near Hastings, Mich., I attended and addressed three meetings of our Wesleyan Methodist friends. We all felt it was "good to be there." Our old stand-by, Brother E. Pennock, was recovering from a very severe fall. We trust it may be the Master's will to spare him to us for many years. Brother Bradley, the pastor in charge at this place, was much interested in our work and the proposed Convention, as was Brother Eddy, a seceded Mason, pastor of the Free Methodist church. Interest in the National Christian Association and its mission is growing in this west central part of Michigan.

Muskegon will welcome the State Convention in the fall. Good preparation will be made for this gathering.

Meetings are arranged for the Wesleyan church, Allendale, south of here, on Sabbath. On Monday evening I am to speak in the Christian Reformed church in Grand Rapids, of which Domine Berghof is pastor. Tuesday morning I hope to address the children of the Christian School of Domine Timmermann's church.

Rev. H. A. Day and wife, of the Wesleyan church, Grand Rapids, gave me a good lift, as usual. I enjoyed an evening attending the young people's prayer-meeting there. Every young person present took some part.

This is the seed-sowing time. Let us scatter the good seed with a bountiful hand, expecting the harvest in due time.

W. B. Stoddard.

History is the matured fruit of prophecy.

No man can wish himself into happiness.

The bringing of the divine into the human means a blending of the human and the divine.

There are good and evil in the world, but there is also the power of choice given to every man.

It is not wealth that advances the world but man's highest culture, moral, physical, mental and spiritual.

The great dead level of the world is for those who dream dreams and see visions; the heights are for those who by industry and perseverance make their dreams come true.

A Twentieth-Century Minister

BY SUSAN FIDELITE HINMAN

IV.

"UNEQUALLY YOKED."

Lester's name was proposed before the Park City lodge of Free and Accepted Masons, and in due time he was notified to present himself on a certain Friday night for initiation. Lester anticipated the ceremony with not a few gloomy forebodings. He knew—or thought he knew—the peculiar Western type of humor, and was prepared for some rough handling and horseplay. He did not mind that. In the exhilarating prairie air, he had taken on flesh and strength. His nerves had acquired a poise and tone that gratified him exceedingly. He presumed this newfound vigor would be put to certain tests, more grotesque than strenuous. It would be a little unpleasant to be an hour's laughing-stock for the "boys"; but he was only a lad himself, and the play-instinct had not died out within him. If he could get hold of the business men of Park City by doing a few "stunts," he was willing to make a small and temporary sacrifice of his dignity.

But beneath all these vague conjectures lay a deeper fear, that the ceremony he was to undergo might involve a moral defilement, not to be brushed from his garments when he left the lodge-room like the dust acquired in a playful rough-and-tumble. He refused to face this fear, and thrust it as far as he could into the background of his thoughts.

Initiation night brought a surprise which relieved him for a time, but later gave a confirmation to his deepest fears. In defiance of the rules of the order, he was admitted with the briefest and simplest ceremony, in which the revolting and blasphemous features of the degree work were largely omitted.

But to impress upon him a sense of the delicate consideration shown him as a tribute to his profession, another candidate was initiated later in the evening, with all the "ancient" usages of the "worshipful" order. This candidate was a young dentist, newly come to Park City, and somewhat unpopular because of his assumption of superiority.

When Lester saw Doctor Randal kneeling half clad and blindfolded before an altar dedicated neither to paganism nor Christianity, but to a strange and senseless hybrid of both, an altar where the Bible is degraded to the level of the square and compass as a mere symbolic decoration, and heard him swear to have his throat cut from ear to ear and his tongue torn out by the roots, should he divulge the sublime secrets of this glorious order, Lester tingled from head to foot with vicarious shame. He felt that the young doctor was his substitute, whom the officers of the lodge thought it safe to insult with the spurious offer of regeneration which would be rejected with scorn by the intelligence, if not by the piety, of the young minister.

It must be understood that when a Mason says, "My lodge is all the religion I need," he is speaking by the book. The highest Masonic authority assures him that the object of Masonry is to enlighten his ignorance, purify his evil nature, and rescue him from the world in whose obscurity he is wandering. The blue ceiling of the lodge-room, studded with stars, symbolizes the "starry-decked heaven, where all good Masons hope at last to arrive, by the aid of that theological ladder which Jacob in his vision saw extending from earth to heaven." The earthly lodge is a "foreshadowing" of the "heavenly lodge," which among Christians is supposed to be the "Father's House," of which our Savior spoke.

As the prophet of old, digging through the temple wall, caught a glimpse of the "wicked abominations" practiced by his apostate fellow countrymen, so Lester dimly apprehended the blasphemous significance of this solemn mummery, with its mingling of the ludicrous and the loathsome. How can phallic emblems, he wondered, be converted into Christian symbols; or the "common gavel" be used for the "noble and glorious purpose" of divesting the heart and conscience "of

all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens"?

But to ponder these questions was to condemn himself; and no man willingly faces his own dishonor. With restless impatience, Lester awaited the close of the meeting. The solemn farce concluded, he would gladly have carried his disgust and chagrin home to his bed; but this he was not permitted to do. He was told with jocular cordiality that they were all to adjourn to the hotel for a banquet in honor of the occasion.

Lester made a dismal attempt at cheerfulness. "I might have known," he said, "that you'd expect me to 'set 'em up' the first night."

"Not much," was the reply; "we're all your friends—see?—and we're giving this little supper in your honor—and Brother Randal's," the speaker added with a jocose wink.

Even then Lester had some desperate notion of declining the honor and making his escape; but his brother minister, the Reverend Mr. Peyton, came up at this moment, and shaking his hand, warmly congratulated him on the step he had just taken. Then, linking his arm in Lester's, he descended the stairs, chatting gaily, and turned without question toward the hotel.

Lester submitted with the sensations of a captive being led to his dungeon. Until he came West, he had avoided late suppers as poison; and even now his frame of mind was not conducive to digestion. The banquet was more substantial than elaborate. Lester swallowed a few morsels, meanwhile listening gloomily to a constant flow of humorous anecdote from Peyton's apparently exhaustless repertoire.

Lester was not sure that he liked the Reverend Hubert Peyton. The two men were about the same age, and many people in Park City professed to find a strong resemblance between them. Both were of slight build and small, refined features. But Peyton had the advantage of being on his native soil, while Lester was the product of other standards and another environment. Moreover, the educational requirements of Peyton's denomination not being so high as those of Lester's, the former had been ordained at the close of his twenty-first year, and had now been two years a pastor in Park City, without having heard a single suggestion that his mission there was at an end—a remarkable experience in a Western pastorate.

Lester's imperfect liking for Mr. Peyton was due to the half-admitted conviction that he himself could never hope to be so popular as Peyton. The latter believed in being all things to all men, and acted out that belief with a hearty simplicity impossible to one of Lester's Puritan training. To cite an instance: the daughter of a family connected with Mr. Peyton's church had run away to join a third-rate vaudeville troupe, and in time had risen to be its star performer. Meeting her one day on a train, Mr. Peyton cordially congratulated her on her success in her profession.

Next to the Roman Catholics, Mr. Peyton had the largest church membership in Park City. He had a fervent, emotional style of addess, and several times had conducted special evangelistic services which had added large numbers to the church. Not all of these additions had been such as to contribute greatly to the strength of the church; some of them being habitual drunkards, whose periodic reformation was invariably followed by a relapse—not unaccountable in view of Park City's four high-license saloons. The character of other members may be illustrated by the following authentic anecdote: a delegate from the Christian Endeavor Society of Mr. Peyton's church was attending the State convention. It was Sunday night, the crown and culmination of the occasion. "Father Endeavor" Clark spoke with a tender earnestness that kindled anew the fires of consecration in every hearer. But this Park City delegate did not hear him. He chose, instead, that Sunday night, to go to a theatrical performance.

Lester did not distrust the genuineness of Mr. Peyton's piety. The breadth and sincerity of his sympathy, no one could doubt. He was a modern Good

Samaritan. He and his young wife had seriously pinched and cramped themselves by their hospitalities—which were charities, as well. Though Mr. Peyton's salary was nominally much larger than Lester's, the benevolences of the former more than swallowed the difference.

Lester tried to subdue his half-recognized envy of Mr. Peyton's popularity, by mentally labeling him a simple, ignorant, impulsive boy. But this characterization would not suffice. Peyton was alert in mind as well as ready in sympathy. He was well-read, in current literature, at least. Whatever Lester's private opinion, Park City ranked them as intellectual equals. It was all very well to criticize Park City's judgment; but for practical purposes it was final, and Lester had become a devotee of the practical. Therefore he laughed as heartily as he might at Peyton's stories at the lodge banquet, and called for more. He could do this without violating either his conscience or his taste; though he could not share Peyton's manifest enjoyment of his surroundings. Whether this enjoyment should be envied or condemned, Lester could not decide; but he witnessed it with a pang.

Soon after welcoming Lester as a brother Mason, Ferguson set to work in good faith to do his part in making up the club for Bible study. Lester threw himself into the plan with ardent enthusiasm. It seemed a tremendous stride toward the accomplishment of his strongest desire.

The number of business and professional men who were finally enlisted, hardly met his expectations; but he reflected that quality means more than numbers, and that the leaven would surely spread. Besides the minister, there were Ferguson and two of his legal brethren, Professor Crane, superintendent of the city schools, and a young medical student, who was taking a prolonged vacation because of ill health. The ladies whom Lester had named to Ferguson, professed themselves honored in being asked to join—not knowing that the minister and the lawyer had all but quarreled on that head. There were two or three other ladies, less brilliant than those just alluded to, but perhaps the most desirous of the class to add to their Biblical knowledge. Last of all, Mr. Peyton, finding it was not a denominational affair, promised to drop in when his other duties would permit, and perhaps prepare a paper.

Each of the dozen contributed a dollar as entrance fee. This was carefully expended, under Lester's direction, for reference books. The club decided, after some consideration, to take up the life of Christ, as unquestionably the most valuable course of study possible. Ferguson, Lester and Mrs. Candee were appointed a committee to plan the course. In the end, the minister did most of the work.

"You know the ground," said Ferguson. "You draw up the plans and specifications, and we'll do the building."

Lester burned the midnight oil in study, and congratulated himself on having secured such an ally as Ferguson.

The first program was to be an explanation of the topography of the Holy Land. By request, Lester, who had studied the subject with unusual thoroughness, gave a stereopticon lecture on Palestine. The lecture abounded in glowing description, and was admirably illustrated. Lester was especially eloquent over the Plain of Esdraelon, the loveliest spot in Palestine, on the edge of which was Jesus' boyhood home.

"These photographs, taken in its decadence," he said, "do it scant justice. It was the land of 'the viol, the violet and the vine.' The wild anemone, larkspur, mignonette and rose bloomed in the tints of the temple veil. The bird life was as varied as the vegetation."

With strong, vivid touches, he sketched the battle scenes, a strange and significant procession, from the dawn of history to the days of Napoleon, of which this lovely plain had been the theater.

It was genuine oratory, and at its close his audience burst into applause.

"Upon my word," said Ferguson, when the meeting closed, "we've made a fine start. Makes me think of the story of a great preacher of the early days, coming home from market with his basket on his arm. In the basket was a lobster, and as the minister stopped by the way

to have a chat with a friend, the lobster crawled out of the basket and took a nip at the minister's coat-sleeve. 'Well,' said he, 'I never traveled through the streets of New York City before with such *éclat* (a claw)!'

"Really, Reverend Galbraith, I doubt if we could have started off with more of a stir. Trouble is, I'm afraid you've set a pace that we can't follow."

The next meeting was not so harmonious. The beginning of the Gospel story raised at once the question of the credibility of miracles. Lester's supposed ally seemed turned into a Mephistopheles, "the spirit that denies." Half bullying, half taunting, he turned upon Lester with his most savage prosecuting-attorney air, and let loose a flood of rapid questions.

The ladies were indignant. Their sympathies were wholly with the young minister. The situation suggested David beset by one of the "strong bulls of Bashan."

On the whole, Lester bore the ordeal well. His strongest impulse was to defend the faith which, in spite of the speculations of unripe scholarship, he still cherished. At the same time, he wished to maintain a strictly judicial attitude, lest he should give his opponent the advantage.

"To my mind," he said, "it's all a question of testimony. Everything depends upon the number, the competence, and the character of the witnesses. Personsonally, I believe the miracles of the New Testament. I consider the evidence sufficient."

"How about the Gadarene swine?" interrupted Ferguson bluntly.

"If you accept the miraculous at all, I see nothing inherently improbable in that miracle."

"I object," put in Hill, one of Ferguson's legal friends. "Reverend Galbraith is prejudiced. He doesn't eat pork. We took dinner together at the hotel last week, and he called for a mutton chop, while I ate fried ham."

There was a chorus of laughter. Ferguson gave way for a moment, then silenced the din.

"I don't believe ghost stories and fairy tales on any evidence," he declared positively.

"A leading exponent of the new theology," resumed Lester in a conciliatory tone, "declares that he has no hesitation in accepting some miracles and rejecting others. He accepts the resurrection of Christ, as attested by all the apostles, but doubts the resurrection of the saints at the death of Christ, related only by Matthew, as insufficiently authenticated, and disbelieves the legend of Jonah and the great fish as not authenticated at all. There is a great deal to be said for that position."

"Such distinctions are too fine for me," said Ferguson brusquely, shaking his head.

"Suppose," suggested Lester mildly, "that we give over this discussion, which seems likely to end nowhere; and regarding the Gospel narrative as mere literature of an admittedly high order, let us try to master its content and discover its ethical significance."

"You withdraw your case, then?" asked Ferguson with a smile that suggested a sneer.

"Not at all," protested Lester in his even, well-bred voice, which contrasted strikingly with the other's harsh, dogmatic utterance; "I wish to say that although the program which we have arranged for to-night does not allow more time for discussion, I should be most happy to resume the subject on some other occasion. Perhaps, not to leave my viewpoint in doubt, I might be allowed one minute to state my position regarding miracles."

"Hear, hear!" cried several voices, and Ferguson was obliged to yield.

"In the first place, we should beware of trying to define too rigorously the bounds of natural law. See how vastly our conceptions of natural law have been enlarged of late by the X-ray, wireless telegraphy and radium. I never should speak of a miracle as a contravention of natural law. Laws still unknown to us may be discovered which shall account for all those operations now known to us as miracles. They may depend on conditions rarely fulfilled, yet possible in the

experience of each one of us. I can readily conceive this to be true of all miracles of healing."

"Perhaps Reverend Galbraith believes in faith-healing," suggested Hill.

"I'm a Christian Scientist myself," put in Winter, jestingly.

Ferguson, who was presiding, rapped sharply for order. "Were you through?" he curtly asked Lester.

"I think so," replied the latter, smiling; and Ferguson called for the next paper, by Mrs. Morrill.

In spite of the professed interest of the members of the club in the subject of study, Lester was both annoyed and grieved to find that they could rarely be induced to take it seriously.

"Fact is," Hill explained one night, "none of us dares go into this thing too deep: it would mean changing our lives."

"You are quite satisfied with them as they are?" asked Lester kindly.

"Oh, well," replied Hill grudgingly, as if he would have withdrawn his admission, "the only practical life is a life of compromise. Come now, you know that's so yourself."

Lested sighed. He was going to pass the night with Dr. Kline, one of his Masonic brethren who lay at death's door. Some nights previous he had stepped off from an unrailed landing and fallen fifteen or twenty feet, breaking several ribs and injuring his spine to a degree not yet ascertained. The landing was one with which he was perfectly familiar. He had fallen simply because he was drunk. He was a drinking man and everybody knew it. He had been unconscious most of the time since the accident, and Lester knew that no word of warning could reach him in his present state. It had been to influence such men as he that Lester had joined the Masons. As he parted from Hill and ascended the staircase from which Dr. Kline had plunged, Lester sighed again.

(TO BE CONTINUED.)

As the sunlight exceeds the starlight so does wisdom exceed folly. But when the wise man spends his knowledge as the fool his folly it were better not to be wise.

From Our Exchanges.

UNITED PRESBYTERIAN CHURCH.

Her Danger and Duty.

We maintain that our testimony will not and cannot continue to be against secretism, if the quiet life of the church becomes saturated with that secretism against which she testifies. When the United Presbyterian Church, having submitted the interpretation and execution of her fundamental law to the "wise discretion" of pastors and sessions who sneer at this same fundamental law, becomes full of Free Masonry, Odd Fellowship, etc., the very ridiculous incompatibility of our practice with our testimony will drive the Fifteenth Article out of our Testimony, whence in the name of consistency, it ought to go. And believe me, these wise discretionists are not oblivious to this inevitable conclusion to their course of action. Every day of this "wise discretion" policy contributes to a condition where our fundamental law against secrecy must perforce of consistency be swept out of our Testimony as useless verbiage into the deep sea of "the has beens to be forgotten."

Are we ready for this? Is our position on secretism of real importance? Let us face the question. If our position on secretism is false, then let us be men, and put it aside in a manly, open fashion. Let us not allow the wily traitor of Silence to drag the wooden horse of a "wise discretion," filled with Masons and Odd Fellows, right into the walls of our Zion. Troy tried it once. We may profit by her example. The truth was never hurt by open and fair discussion. Only Error seeks to hide her face from the light.

As to the spiritual life of the church, her intense spiritual life and power depend upon the spiritual condition of her individual members. Whatever strikes at the spiritual life of a member, therefore, strikes at the life of the church. If the spiritual life of the church is destroyed, the body of Christ becomes a cold, powerless formalism, a skeleton whose rattling limbs and complex multiplicity of bones work on pivots and run by machi-

nery. Among hymn-singers are as godly and spiritual men as are to be found anywhere among the singers of Psalms. But the very essence of Major Secretism is legalism as opposed to faith, and these orders which either clandestinely or openly oppose Christ will sooner or later abolish spirituality from the heart of the man who takes part in them. We have never known a loyal secret society man who was a spiritual Christian. Secrecy will powerfully aid in the destruction of the spiritual life of the church if we open our arms to receive it. Is not the spiritual life of the church of sufficiently vital importance for us to guard that distinctive that is one great safeguard of her spiritual life?

As to the honor of God we honor God only as we honor His Son. The name of Jesus is elevated above every name, "to the glory of God the Father." But we know that the ordinary rule in the lodges of the major secret orders is either to ignore that name, or to bandy it about with careless and blasphemous familiarity. That name which is above every name is frequently expunged from the lodge ritual and is eliminated from the lodge prayer lest the Jewish or other unbelieving "brother" should be offended.

Is God honored in the exclusive use of the inspired Psalms in his worship? We think so. But at the same time we cannot question the sincerity of the purpose of our hymn-singing brethren to exalt to honor the name of Jesus. On the other hand we can conceive of no possible motive that will excuse a Christian in God's sight, for countenancing, either by attendance upon, or membership in, a society which casts out, or makes provision for casting out, as unclean, that name which is above every name.

If the United Presbyterian Church is concerned for the honor of God, as she should be, then it is as clear as the sun in the heavens that she should maintain and enforce that part of her fundamental law which excludes from her membership Christ-dishonoring, Christ-rejecting secret orders.

—Extract from an article in The United Presbyterian, by Rev. James A. Gordan.

THE SIMPLE LIFE IN HIGH SCHOOLS.

With the broadening of the curriculum of high schools and the great increase in the enrollment of pupils—rendering them far less narrow and far more democratic in their appeal to the general community than in former days—it is surprising to find them in the clutches of evils that tend to antagonize the good effect of their popular qualities. It is enough, almost, to throw a poor man into bankruptcy to have his daughter graduate from some high schools—what with new gowns, gloves, bouquets, hacks, photographs and class rings, to enable the girl to hold up her head with the classmates who set the pace on graduation day. A mother in a neighboring State, who had just been through this awful experience with her daughter, was heard to say, somewhat racily, that if she had not been a dressmaker herself the family would literally have gone "broke," as the result of the strain to get Ethel through the final stages of the high school with the social eclat now deemed essential in that small city. It was too true.

The high school experiences of Ethel, indeed, are worth considering as a whole. The gentle miss began to have them long before the culminating agonies and flutter of the graduation period. Did Ethel belong to a "sorority" with fees of $2 or $5 a year? Was she asked to join a "frat" at $5 or $10 a year, with more money required for the pretty pin? The chances are that if Ethel was not asked, she moped over her exclusion, or had several good cries. There have been Ethels and Dorothys in high schools who withdrew altogether, throwing aside their educational opportunities because of the wretchedness into which they were cast by the social snubs forever implied in their failure to be elected to the very select Pi Pi's or the ultra exclusive Rho Rho's. Or, if they tenaciously remained on deck, without being welcomed into some grotesque little "frat" circle, they very likely came to entertain a new bitterness concerning the social classes. And all this in our public schools, the schools of the people, for the support of which no one would

consent to pay taxes if they were not founded on democratic principles.

Ethel's experiences are also the experiences, although less crucial, of John. He, too, may get into no solemn secret order. Ask him what he belongs to. If you are a foolish parent, it may please you to learn that the young hopeful belongs to a certain high school society that sports Greek letters for a name, which has a "grip," a pin with mystic symbols, and a place for secret meetings in some back room in a downtown block. Some parents are said to like it. But that is because they can see nothing of the silliness of a juvenile parade of secret ritual, nor the harm that comes from the training of infantile snobs, nor the injury to the schools in creating little rings and cliques of pupils which often obstruct proper discipline, and certainly are hostile to that democratic atmosphere which the taxpayers as a whole will insist upon having in schools maintained for the good of a democratic state.

It is not easy to treat with proper solemnity a subject of this character—the drollness of secret orders in high schools constantly appeals to the grown-up's sense of humor. It is understood, however, that these mystic organizations are now considered a serious matter by high school principals and school superintendents throughout the country. The subject is annually discussed by our leading educators at the conventions of the national educational associations. The bound volume of the proceedings of that association, at Asbury Park last summer, contains an instructive report on secret fraternities, by a special committee of five high school principals from different parts of the United States; and their conclusions, drawn from an exhaustive study of the data, appear to reflect the substantially unanimous sentiment of public school educators in this country. The view thus brought to a focus is the view of experts, whose judgment carries overwhelming weight, and which parents everywhere should accept as conclusive. It is worth while to quote the committee's concluding words:

"Therefore, your committee submit that,

"Whereas, The sentiment of superintendents, principals and teachers against secret fraternities is almost universal . . . be it therefore ,

"Resolved, That we condemn these secret organizations, because they are subversive of the principles which should prevail in the public schools; because they are selfish and tend to narrow the minds and sympathies of the pupils; because they stir up strife and contention; because they are snobbish; because they dissipate energy and proper ambition; because they set wrong standards; because rewards are not based on merit, but on fraternity vows; because they inculcate a feeling of self-sufficiency among the members; because secondary school boys are too young for club life; because they are expensive and foster habits of extravagance; because they bring politics into the legitimate organizations of the schools; because they detract interest from study; and because all legitimate elements for good—social, moral and intellectual—which these societies claim to possess can be better supplied to the pupils through the school at large in the form of literary societies and clubs under the sanction and supervision of the faculties of the schools."

In promoting the simple life in the high schools the parents can play an important and perhaps a decisive part. The discouragement of these immature secret fraternities begins at home, where fathers and mothers can easily laugh them down. The legal phase of their position in the public schools is not yet fully developed in the courts, but public sentiment is powerful enough, once it is alive to the absurdity of such growths, to protect the school system from an invasion of over-elaborated puerilities.

—Springfield Republican, Jan. 31.

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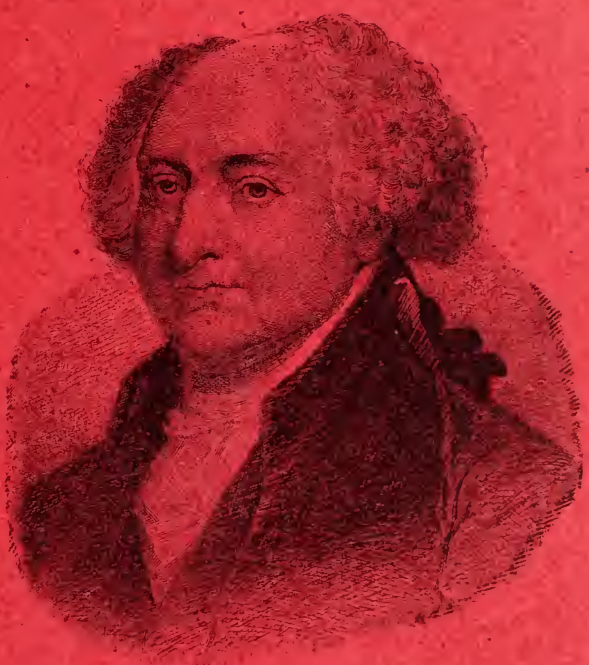

JOHN ADAMS (*Second President*),

Died on the 4th of July, 1826, on the fiftieth anniversary of the Independence of the United States.

John Adams never joined a secret society. His son, John Quincy, wrote August 22, 1831, of him: "There was nothing in the Masonic institution worthy of his seeking to be associated with it. So said at that time the Grand Master of Masons, Jeremy Gridley; and such have I repeatedly heard my father say was the reason why he never joined the lodge."

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor

221 West Madison Street, Chicago

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ADDRESS

NATIONAL CHRISTIAN ASSOCIATION

221 West Madison St., Chicago, Ill.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXIX. CHICAGO, JULY, 1906. NUMBER 3.

We regret that we are unable to complete the report of the annual meeting in this number. We are gratified, however, that we have so much good matter to put before our readers.

We celebrate this month the signing of the Declaration of Independence, which declares "that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness." This does not mean moral, mental or physical equality, but the absolute freedom of choice and the exercise of equal rights.

This morning's paper (June 22, 1906) relates the work of a slugging crew of the printers' union in this city, in which a non-union printer's eyes are said to have been stamped by the heel of one of the sluggers, which may cause him to lose his sight.

There could be no more vivid illustration of the opposite of the Declaration of Independence than the working of the labor unions, as at present organized. It seems clear to us that Christian men should "come out from among them and be separate." The maiming and murdering of men by the unions is becoming so common that they scarcely excite comment.

A few days ago, in Ohio, the barracks in which non-union men were sleeping were riddled with bullets by the striking miners. The press told a few days ago of the killing of three non-union sailors, who were proceeding in an open launch to their vessel, and were fired on by strikers.

Civilizations are not founded on dollars but on men.

Considering the make-up of our United States Congress, its decision in the Smoot case will be awaited with interest. According to the statement of the Washington correspondent in the Boston Transcript of March 30, a recent canvass showed it to contain 87 per cent of Masons in the House of Representatives and 80 per cent of Masons in the Senate. The report of the majority of the committee, advising the exclusion of Senator Smoot, was a surprise. The report is based on the ground that Smoot has taken obligations in the Endowment House which unfit him for an official position in the Senate. We note that the report of the committee is put over until the next Congress.

While we believe the report of the committee is based on sound principles, we fear that a Congress so largely Masonic will refuse to adopt the report, realizing that it is "as deep in the mud as Smoot is in the mire."

A correspondent writes us from Oberlin, Ohio, of the practical workings of the Knights of King Arthur, the boys' lodge that has a foothold in the old First Congregational (Finney's) Church of that place. The Oberlin News gives an account of a boys' "stag" held in the First Church chapel, from which we take the following:

> The Knights of Honor woke up the fellows with a rousing song. Next appeared the Knights of King Arthur in a play of three acts, which revealed some talent in the line of speaking. The program was concluded by a minstrel show given by the Oberlin Junior Republics. It was in five parts, including a cake-walk, duet, clog dancing and chorus singing, concluding with the song, "Under the Shade of the Old Apple Tree."

Then came a grand march, in which every boy participated, giving vent to occasional war-whoops.

How great a change has come over that church since the days of Finney and the founders of Oberlin is not only indicated by the above, but by the statement of our correspondent that recently one of the leading members of the First Church, and a politician, joined the Masons.

Rev. Dr. J. C. K. Milligan of New York City is one of the "shut in" ones to whom the Cynosure sends its special sympathy. Dr. Milligan has been one of the strongest supporters of the work of this association, and should have the prayers of every reader for his recovery, if it be the will of God.

The Chicago Central Y. M. C. A. has received the Christian Cynosure for its reading room, free of charge, for some years. We were recently notified that they would not receive it longer. Whether this indicates the adoption of a definite policy on the part of the Y. M. C. A.'s of our country as respects lodges, we are not informed. It is significant, however, that at the Y. M. C. A. Bible Conference held last month at Lake Geneva, Wis., which was attended by some five hundred delegates, one of the leaders said in substance: "The fraternities are here to stay, and it is our duty to unite with them and so control them for Christ and His kingdom." One of the speakers following him, said that he joined a college fraternity, but its influence was such that he felt it his duty to leave it for good. Among other things, it was a place for the telling of off-color stories, such as no man would repeat in the presence of his mother. The leader declared that he had done wrong to leave; that he should have remained and changed the character of the fraternity.

What a pity that the Y. M. C. A., so excellent in many respects, seems to be drifting farther and farther away from sound principles of evangelism. The Bible declares for separation. The position of this Y. M. C. A. leader says, in effect, that times have changed, and to save the world we should become of it. Of course, some things are too unpopular for such leaders to apply their principle to. They would not go so far as to advise a man to patronize a saloon or house of ill fame in order to save its patrons; but in order to save the men who are in secret societies, a Christian ought to join the societies—be one with the lodge men—and so place himself in a position to "influence" them for good. The terrible fallacy of this theory has been only too often proved in the experience of many a one who has acted upon it to his own ruin. It does not work.

A LONG REACH.

Some of the principles involve keeping guilty secrets even though the innocent suffer penalty or lack protection; and shielding criminals whether they be right or wrong, and whether or not the innocent unjustly suffer on their account or in their stead. What plumb, square or level trying such work, would suffer it to pass a moral test? What is there in such flagrant injustice and immorality to fit the guilty soul engaging in it for a house not made with hands?

The claim that Masonry is, as asserted elsewhere in the same article, "the oldest of earth's institutions" is consistent with the implication carried in this extract by the phrase, "through the many centuries past;" but Grand Lodge Masonry dates from 1717 A. D. *It is not the best, wisest and purest men,* who invent the biggest, wildest, falsest stories about Freemasonry.

"The best, wisest, purest men, through the many centuries past, have been Masons, custodians of Masonry's work, and we should strive to deliver it to our successors in its purity, just as we received it, always trying to live in accordance with its principles, so that when the Supreme Grand Master has sounded his gavel for us; when we stand in His presence and our earthly work is tried, it will prove to be plumb, square and level, fit for our Supreme Grand Master's use in that House not made with hands, eternal in the Heavens, which is the goal which every human being, especially every Mason, should diligently strive to attain, and where unity and love will never, never end."—H. F. Long in Voice-Review, May, 1901.

THE NATIONAL ANNIVERSARY.

(Continued from the June Cynosure.)

New members of the corporate body:
Rev. Joseph Amick, Elgin, Ill.
Rev. B. E. Bergesen, Chicago, Ill.
Rev. B. H. Einink, Chicago, Ill.
Rev. John W. Brink, Muskegon, Mich.
Rev. Herman Freyling.
Rev. C. B. Ward, Secunderabad, Deccan, India.
Dr. N. S. do Couto, Sao Paulo, Brazil.

Officers elected for the year 1906-1907:
President—Rev. C. A. Blanchard, D. D.
Vice-President—Rev. J. Groen.
Recording Secretary—Mrs. N. E. Kellogg.
General Secretary and Treasurer—Wm. I. Phillips.
Board of Directors—Messrs. E. A. Cook, W. B. Rose, C. A. Blanchard, John Morison, S. H. Swartz, E. Breen, E. B. Stewart, Robert Clarke, B. E. Bergesen, J. M. Hitchcock and H. F. Kletzing.

The Convention met on May 9, 1906, in the Chicago Avenue (Moody) church, with Vice-President Rev. J. Groen, of Grand Rapids, Mich., in the chair. The Rev. J. W. Brink, of Muskegon, Mich., conducted the devotional exercises.

The quartette of the Moody Bible Institute sang a hymn, after which Rev. Robert Clarke, of the Reformed Presbyterian church of Chicago, addressed the congregation on the subject of

LODGE INCONSISTENCIES.

I was not expecting to be called on so soon. The subject on which I shall speak to you for a few moments is Lodge Inconsistencies. I shall not attempt to exhaust the subject, but simply make a few remarks upon it.

Elevation of Humanity.

The first inconsistency of the lodge which I notice is the claim that the lodge exists for the elevation of humanity. This is a very plausible claim. Any organization that has a right to exist must be of some benefit, directly or indirectly, to humanity. Any organization that is not a benefit to humanity has no right to exist. So the lodge makes this claim, that it exists for the elevation of humanity, for the elevation of the human race.

The church exists for elevating the human race into the image and likeness of God; the church vindicates its claim. It sets all truth on the highest pinnacle and tells the truth to the world.

I have repeatedly expressed my views on the lodge question to a friend of mine. He says: "If you understood the lodge, you would not talk about the lodges as you do, and would not oppose connection with the lodge as you do. There are some fine qualities in connection with the lodge that you do not know." I say, "Tell me some." He says, "I cannot tell you." Still I try to persuade him and he says, "I wish I could tell you some of the fine points in connection with the lodge, and some of the fine principles we maintain, and some of the truths we hold." "Tell me some." "Oh, I must not tell you."

Is that not one of the most flagrant inconsistencies? Here is a man that is possessed of so-called truth, which he believes to be a benefit to the human race, yet he cannot reveal to me, his friend, what that truth is. Yet any truth that I am possessed of as a Christian man, I pass it on to him, and because it has been a benefit to me I pass it on. But this man says, "I have a truth that will do you good, but I am pledged not to tell." Therefore the first inconsistency connected with the lodge is the refusal to make known to the world the truth that it professes to hold for the elevation of humanity. The lodge is no place for the light, and so it turns the bushel upside down and hides it under the bushel, and then says it is going to benefit humanity!

Lodge Benevolence.

Second, their claims to benevolence are inconsistent. Notice their requirements for admission to the lodge. He must be an able-bodied man, able to support him-

self and a family if need be; a man that has all his faculties, or nearly all. When a man can take care of himself in every way, he does not need any help from anybody else; yet he is the man, and the only man, that can be allowed in the lodge. Let him be disabled, let him be weak mentally or physically, and he cannot be admitted into the lodge; yet they claim it is a benevolent association! I heard a man say the other day, "The lodge that I belong to does more benevolent work that your church does." I asked for an account of the work it had done in the past year, and he did not show me any benevolent work done by it. It is claimed that they receive three dollars for every one they expend for so-called benevolent purposes. An organization that has to have three dollars to maintain its expenses, while it spends one dollar for benevolence, is not truly benevolent. Any organization that cannot maintain itself more economically than that, is an organization that is inconsistent with this claim of benevolence.

"Fraternity."

Another inconsistency is that they claim to bring about an equitable relationship among the human race. Well, that is incorporated into the word, they are *fraternal* organizations, but go back again for a moment to one of the points at the very first, and that is the requirements for admission into the lodge, and necessarily, in the very nature of the case, its membership must be limited to a certain class. Now, if they hope to bring about an equitable condition among the sons of men, what is going to become of those men and those persons who, from the very nature of the case, cannot belong to this fraternity? Then it is limited, because there are those who never can belong to or become a part of the fraternity. An organization that makes claims of the promotion of equitable relations between all men, and which can only embody a certain part of the human family, is in itself inconsistent. There is no such thing as universal fraternity, unless it be some organization that takes in all kinds and classes of men, just as the church of the Lord Jesus Christ does. See how it works in the family: here is a man that belongs to the lodge and he says one of the principles of the lodge is the promotion of fraternal relations; he has three sons, or one son, and yet he cannot tell the son the principles he holds in that lodge; the son must go through the initiation service before he can. This man must hide from his wife the principles that he says are so good. It ruins the family relations, and yet he claims it will promote fraternity throughout the world. Here again is inconsistency.

Rival of the Church.

Then again, the lodge claims that it will not interfere with a man's church relationship. This is absolutely untrue. Note an illustration from a testimony that was given this morning. Here are the lodge and the church existing side by side. Here is a man who belongs to the church and belongs to the lodge. The lodge arranges its meeting for Wednesday evening, the time usually given to the church prayer and praise service, and the lodge says: "You must attend this meeting; the church must arrange its meeting for some other night." So he attends the lodge. Inconsistency again in this relationship.

False Religion.

Inconsistency is shown again in the claim that man goes from the lodge below to the grand lodge above. It is universally acknowledged that the lodges almost without exception ignore the name of Jesus Christ; from a conciliatory feeling that name is eliminated; yet Jesus says: "I am the way, the truth and the life: no man cometh unto the Father but by me." Notwithstanding this organization says it will transfer a man from the lodge below to the grand lodge above, while it ignores the only One who is the way to God the Father.

These are only a very few of the inconsistencies. Inconsistency is written all over the lodge. I regret that my talk has had to be so fragmentary.

We should give forth welcome and hospitality as a ball of fire gives off heat or an electric jet disseminates light.

Good health is one of the foundation stones of domestic happiness.

WHAT AN OUTSIDER MAY KNOW.

BY PROF. H. A. FISCHER, WHEATON COLLEGE.

Mr. Chairman and friends: When the honored secretary of the Association, Brother Phillips, asked me to speak here this afternoon, my first impulse was to

HERMAN A. FISCHER.

say no, for the reason that there are those who are so much more in the work than I am, and so much more familiar with the workings of the orders, that I thought it would be an imposition for me to say anything; but some years ago I formed this resolution: Whatever I am asked to do in Christian service, if I am able, to do it, and as there is not a very good reason why I should refuse, I will do the best I can. Later Brother Hitchcock asked me what phase of the subject I would discuss. That made me fear and tremble, because lately I have been so much engaged in my duties in the college that I knew I would not have the time to study any particular phase of the subject, so as to discuss it thoroughly, and therefore I said to him that I would make some informal remarks on the theme of some things an outsider has learned about secret societies. Necessarily my remarks will therefore be somewhat rambling. I have not made a recent investigation of the subject, so I will have to draw on my memory, but I assure you I shall not draw on my imagination.

It has often been asserted—doubtless you have heard it—that an outsider cannot know anything about the lodge and therefore the wisest thing for him to do is to keep still. I know, however, that during the years that I have been interested in this subject, I have learned a number of things about lodges. I *know* that I have, and I have done this in a perfectly legitimate way. I never had the cable-tow about my neck: I never was in the lodge-room when the lodge was in session: so I claim to be entirely an outsider, and what knowledge I have gained others can gain without going into the lodge, and I hope if there are any skeptics as to that here this afternoon, I shall be able to convince them that they can get the same knowledge that I have, and even more, if they will only take a little time, and a little money perhaps, and pay a little attention to the subject.

Facts About the Mother.

Now, in speaking of this subject, it might be well enough for me to say at the outset that it will be impossible to discuss all the secret societies that there are, for their name is legion, but perhaps many of you have already discovered by this time that there is one that is a sort of mother of them all: it certainly makes claims enough to entitle it to be the great-grandmother of all the lodges that have ever been in the world. I refer, of course, to the Masonic lodge. About this I know a few things, and in the first place I have learned that it is a secret society. This I presume everybody knows that knows anything about Masonry. It is a secret society and in order to gain admission to its doors in the regular way it will be necessary for me, or for you, to make certain pledges. Certainly you shall have to promise that you will keep secret the doings behind its closed doors. This is true of all lodges. The Lord Jesus Christ said, "In secret I have said nothing." He ever spake openly to the world. So I believe it is safe to assert that the lodge system, the whole lodge system (not only Masonry, but all secret socie-

ties) is contrary to the example of our Lord Jesus Christ.

Knowledge from Masonic Books.

Another thing I have learned: though Masonry is a secret society and endeavors, at least, to keep a great many things secret as to its organization and as to its workings and principles, there are a number of things that Masonry is entirely willing to have the world know. At least there are books published that can be bought in the regular book stores, or of Masonic publishing firms. I myself purchased a number of these books: Webb's Monitor, and Mackey's Ritualist, and I have in my hand McCoy's Masonic Manual, so there are some things that Masonry is willing the outside world should know. Whether or not these books represent Masonry I will not discuss at this time, but we may be certain that if they misrepresent Masonry at all, they certainly give it as good an appearance as they can before the outside world. If there are some misrepresentations, these will be misrepresentations that are favorable to the lodge rather than adverse, and all the criticism that we may gain from these books against the order must stand as being fully justified. Doubtless Masonry is worse than this little book shows it to be.

Now what can we learn from these books? The very first thing that a study of the books will impress upon the minds of the readers will be that Masonry claims to be a *religious organization.* The book is full of quotations from the Bible, mostly from the Old Testament, but some from the New. There is a great deal of talk about the religion of Masonry. Webb's Masonic Monitor says distinctly:

"The meeting of a Masonic lodge is strictly a religious ceremony. So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew and the Mohammedan, in all their numberless sections and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian and the worshipers of Deity under every form."

It is a religious organization then. Some men will, at the very mention of the word religion, say: "Masonry is not a religion." Then why does it pose as a religious organization? Men have told me: "Masonry is a religious organization; you ought not to oppose us as you do; you ought to co-operate with us." Well, so is Buddhism, so is Mormonism, so is Confucianism a religion; so are all the idolatries that the world has ever known religions. Of course we as Christians will not admit that they are true religions; we claim that they are all false religions, and so is every one except the religion of the Lord Jesus Christ. Is this the religion of our Lord Jesus Christ that is taught in this little book that I have in my hand (McCoy's Masonic Manual), and in others of a similar character? Webb's Monitor says distinctly that so broad is the religion of Masonry that the Christian, the Jew, the Mohammedan, the Confucian, the Buddhist, the Parsee, and to sum it all up, "the worshipers of Deity under every form," may and do take part in the work of Masonry. It is evidently, then, a religion that is intended to include all religions; and Christians that are ready to bow at the altar of Baal, as well as at the altar of Christ, may perhaps be justified in going into the Masonic lodge. It is practically Baal worship.

To further strengthen this point, which I have no doubt is familiar to most of you, I will say that the prayers of the Masonic lodge are all Christless prayers, until you get to the Knights Templar degree, and there they have a degree especially made for those whose consciences require a little Christianity injected into their idolatry, and there they say something about the Lord Jesus Christ and repeat the Lord's Prayer; and then in order not to offend the Mohammedan, they have a degree still higher (the Mystic Shrine), which is a Mohammedan degree. I have a card which a man high in the Order handed me with a great deal of pride (he lives not very far from here), showing all the various lodges to which he has the honor of belonging, and on it are some beautiful pictures; one is a Maltese cross and the other is a crescent; the crescent for Mohammedans, the cross for the Christian. But Masons below these high degrees are not permitted to

pray in the name of Christ. Webb says so distinctly in his Masonic Monitor. He says that in theory the whole world of Masons is supposed to be assembled at the lodge meeting, and therefore prayer in the name of Christ would evidently be inappropriate because no one has a right to say anything that may offend the conscience of any Masonic brother.

The same thing appears, perhaps still more emphatically, when we read some of the quotations that they make from the Word of God. Now if you have your Testaments or your Bibles with you, turn to 2 Thes., 3d chapter, and let me read from the sixth verse to the sixteenth. I will first read from McCoy's Masonic Manual:

"Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly." You will find the words in your Bible to read: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves," etc. Masonry cuts the name of the Lord Jesus Christ out of His own book! Then further down in that same passage we read from the Bible: "Now them that are such we command and exhort by our Lord Jesus Christ that with quietness they work," etc., but Masonry says: "Now them that are such we command and exhort that with quietness they work."

Perhaps I have said enough to convince all of you that Masonry, as far as it is a religion, is to say the least a non-christian religion, and that to every sincere Christian it means an anti-christian religion, because there is only one Mediator between God and man, the man Christ Jesus. He is the only hope of our salvation, and to cut His name out of His Word, to leave Him out of our prayers, intentionally, means to work against rather than for our blessed Savior and His Kingdom.

The Mother Justified by Her Children

But there are other sources of information besides this little book that I have in my hand, and other books like it.

A great many things may be learned from admissions made by Masons themselves. I remember on one occasion, when we had at our chapel a meeting on the subject of the lodge, and the Masons were cordially invited to take part, a gentleman who had been something of a Masonic author, and high up in the lodge, got up and defended the order, and what do you think his defense was? It was that this world is full of selfishness, and Masonry is organized selfishness. Masonry *is* organized selfishness. Of course it is true. If the Masons would always speak as truthfully as did this Mason, we should certainly give them credit for telling the truth, even when the truth is against their own institution.

Facts from Seceders.

I might spend the rest of my time in discussing that one proposition, but there is something else I wish to say before I close, and that is that I have had abundant evidence to convince me that the revelations of Masonry are to be relied on in their entirety. Take Bernard's and Ronayne's books, and other books of like character. What they say about the lodge is true, and it is a valid source of information for me. Why? I have tested this matter several times. One time I made this test: I was talking to a very bright man, a gentleman of color. He had joined the lodge, a lodge of colored Masons. I knew him quite well and I wanted to remonstrate and labor with him on this subject. He was a friend of mine; he was a student in our college at the time. He was Grand Lecturer for the colored Masons in the State of Illinois. I began to quote one of the oaths to him that I had learned from one of these revelations, and I hesitated after a while and could not go on. That man just began where I left off and repeated the oath word for word. I was astonished; and I was astonished that he should do so regardless of his oath not to reveal, and I spoke to him about it, and he said, "We don't, any of us, attach any importance to that oath. We do not intend to keep it; it does not mean anything." But he quoted that horrible oath, with all of the throat-cuttings and tearing out of tongues, and tearing open the breast, and all that sort of thing, so I knew the revelations were correct. I have heard again and again some enthusiastic Mason say: "That man is a perjured wretch." Why

is he a perjured wretch? He took an oath that he would not reveal anything pertaining to Masonry, he violated that oath, therefore he is a perjured wretch, according to the opinion of the Mason. If that Mason had not known that the oath was violated, that other man would simply be a liar and not a perjurer. The very fact that these men, who make these revelations, have again and again been accused of being perjurers by adhering Masons, proves conclusively that the revelations are true; but they are not perjurers any more than Herod would have been a perjurer if he had refused to execute John the Baptist after he had taken that infamous oath. The thing to repent of is the oath and not the renouncing of the oath, in this particular case.

Once I directed a letter to a Christian Mason, a great-hearted man. He was a man who seemed to have some conscience on other questions, and I quoted the oaths to him and admonished him to get out of the wicked institution. He replied to my letter. He did not contradict a single statement that I made, but he began to justify that horrible oath. He did not say in so many words, "What you say is true," but he admitted it by endeavoring to justify it.

Now I think my time is up. The sum and substance of what I wish to say is that an outsider can learn about Masonry and about secret societies: First, that they are secret societies, and that in order to enter them people have to take an oath to conceal they know not what. Second, that there are certain books that are published with the authority of the lodges; that in them there are many things that can be learned about the lodges, and especially we can learn that the lodges are unchristian in their character, rejecting the Lord Jesus Christ. Third, the revelations of Masonry may be relied upon as being true; and all of these together go to prove that Masonry and other secret societies are socially organized selfishness; politically, they are a menace to our Republic by all their grandiloquent titles and the tyrannical power that they put into the hands of one man; and lastly, they are opposed to the only religion that can save men from their sins.

MR. HITCHCOCK: The only thing I care to say in this Convention is upon the point that Professor Fischer has made—the reliability of the printed exposés of Masonry. We have had in this church as pastor's assist for eleven years the Rev. Wm. S. Jacoby. He has made himself very much beloved by every one in this church. Mr. Jacoby had been for years a member of the Masonic fraternity, and not only that, but he had been an officer of the Masonic lodge in the State of Iowa. He has made addresses several times in this church, as well as outside in other cities, upon this subject, and when the question was put to Mr. Jacoby a year ago as to whether these exposés that have been made by such men as Charles G. Finney, Edmond Ronayne and others, whether they were reliable, he said publicly that they are true. I want to emphasize that, because you people have confidence in Mr. Jacoby, who left us only a few days ago to labor with Torrey and Alexander in Philadelphia. I want every one who goes away from here, if they ever have had a doubt in their minds, just to remember that Mr. Jacoby says that these printed expositions are true.

Among the good friends of the National Christian Association and warmly interested in its work are the editors of the Herald of the King. See advertisement in this number. Any wishing sample copies may obtain them by addressing either the magazine named or the Cynosure.

Beware of the kisses of an enemy though he comes with his "hail Master" on his lips. Remember what took place at the gate of Gethsemane.

To be reconciled to our lot is the basis of contentment. To be reconciled to God is the sure ground of hope.

He who at the end of the day has gained nothing but his income has lost a day.

"SCRIPTURE AND SECRETISM."

BY REV. E. B. STEWART.

I have two notions as I begin to-day, and the first one is that you are well enough informed in Scripture and that I shall not bring to you anything new and exciting in quoting the Bible; and the second is that as I only have twenty minutes of time and have twelve points at least that I wish to make, you will have to keep your wits alive and do a good deal of inferring as to what I might say and what I might offer by way of explanation and application if I had the time to do it. The denomination to which I belong lodges its first and great objection to secrecy on the ground of the oath. It believes that the oath is a violation of the teaching of the Sermon on the Mount, when Christ said:

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"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair black or white. But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil."

It is believed by our church that the oaths that are taken in lodges are contrary to this Scripture. In fact, when you run against a Quaker and undertake to argue the question with him, when he says he prefers to affirm rather than to swear when he pledges himself to anything under the government's direction, you have a little bit of difficulty in answering the Quaker; at least I do.

When the oath can be administered by the divine institutions of the church and state, the question arises, On what ground does the secret order administer the oath? The lodge is not a judicial function, it is not a function of the state, nor of the church; and by what right shall it require a man to swear at all? I have never been able to find one man among these secret orders that can give an intelligent answer to that question. The most of them do not ever think of it until some one brings it to their attention, as I have done a great many times in pastoral work, and then they dodge the question. It is the teaching of the Sermon on the Mount that we have to deal with. I believe that a great many people are guilty of violating the teaching of Jesus Christ in this particular. The man who violates it may not be even a member of a secret lodge. I think we have forgotten that that is a portion of the Sermon on the Mount; and it was not a statement that just crept in by some sort of misunderstanding, but it is a statement that is reiterated in the Epistle of James. He says: "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your communication be yea, yea; nay, nay; lest ye fall into condemnation."

And why should I, as the Quaker would say, an honest man, need an oath? If a man intends to tell the truth, why should he not tell it? That is the position of our church fundamentally, and the only decision that it has in its creed in opposition to the secret orders. It hints at a number of other things, but that is the fundamental objection in our minds, and I have never yet seen any answer to it. The oath violates the teaching of Scripture in the Sermon on the Mount, "Swear not at all." We do not need to concern ourselves with the nature of the oath—such oaths as belong to Masonry. We do not need to take that up. If it were a simple sort of an oath, the question would still be there. When a man lifts his hand and in the name of God takes any sort of an oath, it is a fact that ought to require thoughtful, Christian people to stop and meditate.

The second Scripture that I think is violated in these secret orders is in this same Gospel of Matthew, the 23d chapter, where Christ says of the Scribes and Pharisees:

"They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments; and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called Masters, for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

In many ways these secret orders violate that Scripture. There are names here that are intended to be names of reverence and authority, and not to be used in the relations that men sustain one to another. These lodges, without exception, I think, make use of such names—at least the great majority of them do—as Most Worshipful Master and Supreme Commander, and all that sort of thing, using the names that ought to be spoken with reverence; they use them in ways that the Scripture here forbids. I am sure it ought to be a thing repulsive to a man of God to listen to the long-drawn-out and high-sounding and nonsensical titles that are applied to the officials in many of these lodges, and certainly it is out of harmony with not only the letter but the spirit of the whole teaching of Christ. And along with these high-sounding titles comes a great display of fine garments and of the decorations on their hats and coats—all the supply of decorations that belong to a lodge outfit, which is entirely contrary to the spirit of Christ's teachings. The idea of the lodge is to exalt and display a man before his fellow men, which is contrary to the thought of Jesus Christ in this passage, and it is also contrary to the 20th of Matthew, where he says:

"Ye know that the rulers of the Gentiles exercise dominion over them; and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your servant; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many."

In the spirit of these two selections you will find that every lodge violates the Scripture. I do not think it is worth while to make any exception.

You will remember in the Revelation, when John says he was about to worship the angel, the angel said, "See thou do it not." You remember in the Acts, when the people were about to worship Paul and Barnabas, these men rushed in haste to forbid them. No semblance of worship of our fellow-men is allowed in the Scripture, yet in the terms "Worshipful Master," etc., and approaches to men made in such solemn mockery as is done in the rites of the lodge, you have that which is forbidden by both precept and example in the Scripture.

Take such statements as "I spake openly," and that statement in the 3d chapter of John about evil and darkness:

"This is the judgment, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

The spirit of these institutions is not in accord with these passages, and a failure of fruitage unto truth can be charged to any one of them. What truth has any, or all of these lodges combined, ever given to this world, with all their pretended mysteries? What truth that has ever ministered to the need of any man has any, or all of them, ever brought to this world? There is not any that I have ever heard of. A failure to bear fruit in the truth can be charged to any and all of them. What is to be the outcome of the life of any one who knows the truth? He is to bear fruit unto truth.

The fourth point I wish to make is that of companionship, taking such passages as you find in 2d Cor. 6:

"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath

the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate."

This is commonly quoted in respect to the lodge, but there is another passage in 1st Cor. 5, which I believe should be applied to them:

"I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous or extortioners, or with idolators; for then must ye needs go out of the world. But now I have written unto you not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such an one no not to eat."

Now the epistle says you cannot apply this principle to the people that are of the world, because you would have to go out of the world; but you can apply it where you have to call a man a brother *in association,* and that applies to the church first of all; not in the church shall you call a man brother who is a fornicator, or extortioner, or any of these things; he should not be allowed to have fellowship in the church. In the same way it applies to the lodge, in my judgment; for the lodge is a companionship under the name of brother, and all lodges claim to be a great brotherhood, a place of fraternal fellowship. The Scripture forbids such a brotherhood and fellowship, where there is any one of the type named in the association or fellowship, and I challenge you to find many lodges in this city, or in this country, that do not have a number of men of this type All brotherhood, as the epistle distinctly declares, calls for separation from association where any such moral conditions prevail.

I go on to say again that the lodge violates the teaching of Scripture, in respect to the Lord Jesus Christ. I cite 1st John 2: 22-23, where it is said:

"Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also."

Without a distinct confession of Jesus Christ as God, there is the anti-Christ present in any association. This, I believe, is profoundly true of the lodge. The church is founded upon the confession of Christ, the Son of the Living God, who loved the church and gave Himself for it. It is the first thing in its conception, it is the great thing of its life as an association.

The lodge itself is hostile to the church; it does not love the church; it does not love the Christ of the church; it does not do that which ministers to the advancement of the church; it is not its purpose and aim so to do. Again, it does not have a gospel; it does not obey that great commission of the Lord when He said: "Go ye into all the world and preach the Gospel to every creature." The lodge is not in the business of preaching the Gospel; it lacks the evangel. Why does it lack the evangel? This is the next point. It does not have faith in Jesus Christ; it does not preach: "Believe on the Lord Jesus Christ and thou shalt be saved"; "There is none other name under heaven, given among men, whereby we must be saved."

It lacks faith in Christ working by love. It does not preach the Christian doctrine of love in 1st Cor. 13; it does not have the love, it does not preach it. "Though I have the gift of prophecy, and know all mysteries and all knowledge" (suppose you have a lot of mysteries tied up in the lodge), "and though I have all faith, so that I could remove mountains; and though I bestow all my goods to feed the poor" (if the lodge has bestowed charity—which I do not believe—but suppose it has done it); "and though I give my body to be burned, and have not love, it profiteth me nothing." What does love mean? *The love of God.* It does not mean the human love, or the sentimental love and relation between man and man. That was the mistake that Drummond made in his effort to define this chapter. It means *the love of God.* That is the only love that can be greater than faith, greater than prophecy, greater than anything else; and the lodge is absolutely destitute of the love of God, because it is destitute of the faith in

Jesus Christ, and there cannot be love to God without faith in Jesus Christ: it does not preach the faith, it cannot have the love.

The lodge does not teach the principle of self-denial: that a man should deny himself and take up his cross and follow Christ daily: that is not the teaching of the lodge, therefore it is contrary to the Christian spirit: it does not have the Spirit of Christ. It does not, as did the first band of disciples, meet to pray that the Holy Spirit might come with power to witness to Jesus Christ: it does not assemble in the Spirit, nor serve in the Spirit: and if any man, or institution, has not the Spirit of Christ, it is none of His. That is Biblical, is it not?

For all these reasons and others that I might give, I do not believe that the secret lodge is in sympathy with the profound and universally accepted teachings of the Scripture in the evangelical churches. The principles that I have laid down are principles that are accepted by all the evangelical churches. I do not know of any church, that we would honor as a church, that does not accept all the principles that I have laid down here from the Scripture, except it be the first with respect to the oath. But these last —the proclamation of faith in Christ, the necessity of having shed abroad in the heart the love of God, the great doctrine of the practice of self-denial, the sounding of the Gospel to the ends of the earth, the preaching of salvation to lost men, the assembling in the power of the Spirit, worshiping in the Spirit, conscious of the presence of the Spirit, having the Spirit of God—these are not found in the lodge, and therefore I do not believe that, being out of harmony with all fundamental teachings of Scripture, it is as an institution worthy for a moment of a place in the affections of the Christian, especially as it is in many cases assumed to be a substitute for the church on the part of the ungodly. Every pastor knows that when he gets a lodge man into the heat of argument, he will declare that if he lives up to the principles of his lodge he will go to heaven as surely as the man who lives up to the principles of his church: and thus, in the mind of the ungodly, it is a substitute for the church. It interferes with a divine institution: it is not in accord with divine principles as laid down in Scripture: and therefore it is not worthy of the affection or the interest of a Christian, whose whole interest and affection should be absorbed in the things of Christ: it is at enmity with the Spirit of Christ and with the love of God shed abroad in the heart.

THE CHAIRMAN: I do not know how you feel, but it seems to me that Brother Stewart's address was too short.

You may not all be aware of the fact that one of the Worshipful Masters of a New York Masonic lodge got into trouble because he found that the lodge needed to be reformed, and when he undertook to bring this about, he was suspended, and finally excluded. He brought suit before the Appellate Court of the State of New York to be restored to his position as a member of the Masonic lodge of that State: he had been a member for a great many years, and he wanted to be restored. What do you suppose was the ground that the Grand Lodge of the State of New York took for preventing his being received back into fellowship in the Masonic lodge? It was the ground that the Masonic lodge is so much like a church that the laws which govern churches and church members are the laws that should be applied to Masonic lodges, and hence the civil court had no right to say anything about who should be a member of the Masonic lodge. The court sustained the position of the Grand Lodge.

One may sleep at last beneath a monument of gold,
And have accomplished little that is worth being told.

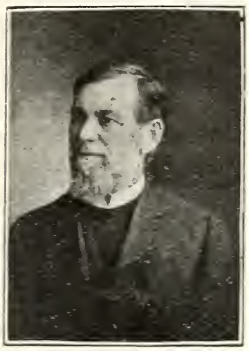
One candle may light a thousand, so one good life may fill a neighborhood with light and still shine as brightly as before.

Sorrow is oftentimes the covered way through which we walk into the kingdom of the light that never grows dim.

SECRECY AND THE CHURCHES.

BY REV. CHARLES B. EBEY, EDITOR THE FREE METHODIST.

A few days ago a gentleman entered my office, and I looked up and was a little surprised to see my friend and brother Hitchcock. He immediately said, "We want you to give a talk over at the Annual Meeting, and I called to get the subject that you want to speak on." I was quite taken aback. I said, "You will have to wait a moment," and so I thought rapidly and told him I would talk awhile on "Masonry and the Churches." After he had gone, I would have been glad to have changed the topic a little. It was hasty work, which is not always the best.



CHARLES B. EBEY.

I read a while ago of a young colored man who had become attached to a young colored woman. He had become attached to her so much that he concluded that if she would consent he would make her his wife. Being of a bashful turn, he concluded he would carry on the conversation relative to that over the 'phone. So he rung up the house where she worked and asked if Miss Jane was in, and they said yes; he asked if she would come to the 'phone, and she did. He said, "I have a very important question to ask you. I want to ask you if you will consent to be my wife?" And she said, "Yes, sir: who is this, please?"

So I consented hastily to speak on this topic, and yet I have not regretted it, though I would like to change the subject to: Secrecy and the Churches.

Masonry claims quite correctly to be the fountain-head and spring, so you will not object if I simply talk about secrecy and the churches. I am glad that there are so many good, solid reasons why we should, in a proper manner and at the proper time and in a proper spirit, oppose secrecy. God says: "Thou shalt not forswear thyself." That ought to be sufficient to keep any God-fearing man or a God-fearing woman from forswearing himself or herself. It has already been quoted concerning the Lord Jesus Christ, the Son of God, that He "ever spake openly, and in secret." He said, "have I said nothing."

The great apostle Paul said: "For it is a shame even to speak of those things which are done of them in secret," and along with the Almighty God, and the Lord Jesus Christ and the apostle Paul there follows an array of men and women occupying the highest positions afforded to mere mortals in this world—occupying eminent positions in every walk of life—who have clearly and forcibly and methodically and continuously spoken out against secrecy. The most eminent statesmen of the world have declared against it. My little ten minutes will not allow the naming of many of them. There are William H. Seward, Senator Everett and Charles Sumner: and when we come to the clergy we find the names of honored bishops and honored pastors and honored evangelists by scores and hundreds, giving their voices and using their best efforts against organized secrecy; and amongst the educators of the world, those who have stood as the very highest type have spoken words of condemnation. Dr. D. W. C. Huntington, C. W. Winchester, and the men now at the head of our universities, many of them, are pronounced in their opposition to secrecy. Our old commander, U. S. Grant, spoke against lodgery; and the queen of womanhood, you remember her words, that she became more and more opposed to secrecy the more carefully she considered its false teaching.

I regret the existence of so many denominations, with the "isms" innumerable attached thereto. I regret it, but I suppose the church of the Lord Jesus Christ, the separated ones, the called out ones, are the faithful, the true in all these various and varied bodies, and hence I know the church of the Lord Jesus Christ is in opposition to secrecy, or organized selfishness.

The Word of God speaks of the church in a very beautiful figure, a very lovely

figure. "Who is she that looketh forth as the morning?"—universally, regularly, continually. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" There she stands, fair to look upon, "not having spot or wrinkle, or any such thing; holy and without blemish." And then the figure intensifies, "clear as the sun,"—penetrating, searching, seeking out, making careful inquiry; no doubtful thing, no uncertain thing, no mixed thing, no crooked thing in connection with the real church of the Lord Jesus Christ. And then, "terrible as an army with banners." There is the removal of all the lazy and of all the indifferent, and all the careless and all the cowardly and all the compromising; all of them were "terrible as an army with banners." Organized for the fight, ready for the fray, for the conflict, ready to "earnestly contend for the faith which was once delivered unto the saints." Ready not only to embrace, but to refuse; ready not only to endorse, but to condemn as well. The Church of the Living God, the unselfish church. That is the figure that is given there, and the counterpart, for the companion piece, is given by the apostle where he says, "Christ loved the church and gave Himself for it." "God so loved the world." "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

The church as we see it is not always after the pattern that I have been referring to. Some spots exist, some wrinkles are found, some indifference, some laziness, some criticisms—some of these things are found in the professed church of the Lord Jesus Christ. They should not be there.

The church is supposed to be unselfish; her membership unselfish, and hence the opposite of clannish. You know Paul said when he spoke plainly that he did not use craftiness, and he did not distort the Word of God at all—nothing of that kind. Neither do the ministers, the real ministers, of the Son of God.

We witness selfishness, and sometimes some of our members feel a little of it. I was in attendance a little over a year ago at a campmeeting in southern Ohio, and there were attending the meetings a gentleman and his wife, who lived a few miles away. They were not tenting on the ground but came every day, and one day the gentleman approached me and said, "Will you take lunch with us?" and I said regretfully that I had already promised. From the looks of his wife I concluded that she was an excellent housewife, and would bring along a nice lunch, and, perhaps being just a little unmannerly, I said, "I will to-morrow, if that will do." So to-morrow came and they came for me, and they spread their lunch out under a big oak tree on the grounds, and I sat down. I noticed that it was excellent, and in the center of the white cloth was a little mound of nice peaches. As we were eating, the lady selected a choice peach, the choicest one of the lot, a peach which was rosy tinted and looked luscious, and she passed it to me with a smile. I enjoyed the smile, and was thankful for the recognition and the peach; and then they handed me some more, and the lunch was so good that I ate so much I could not eat the peaches just then and I took them away with me and put them in my grip. The next day, in company with the district elder, I went to see a sick lady, and while we were waiting in the depot I thought of my peaches, and thought it would be a good time to partake of them. I got them out, and there was that great peach, that big nice one, and the other was small, and I wanted to give that big peach to the preacher, and then I did not want to; I did not want to give him the little one, and then I did want to; I was puzzled for a moment just what to do, and then I broke them both in two and gave him half of each, and he appreciated it, and I avoided the semblance of selfishness.

Masonry is selfish. We heard from our brother how lodge principles shut out all ministering unto others that are outside. But the church of our Lord Jesus Christ is to elevate, to bring out, to

build up, to be the salt, the preserving salt of the earth, by coming in contact in the right manner with those outside.

There is a false theory preached, that you must go in among the Masons, be one of the Masons; and among the Oddfellows and be one of the Oddfellows. But you know in order to help a man that is down, I must be up; in order to help a man that is in, I must be out; in order to help a man that is lost, I must be saved; in order to help a man that is in the ditch, I must be on the rock.

I remember hearing Dr. Brazee relate an incident in connection with this false theory of winning men by becoming like them; joining their lodges to reform and save them. He said there was a lady who took a child to rear and train as well as she was able, and the child grew to be a young woman, and she had her young man that visited her from time to time and spent evenings in the woman's home, and finally an engagement took place. The old lady had a parrot and the parrot hung in the sitting-room where the evenings were spent, and sometimes the parrot heard the young woman declare herself anxious to get possession of the property, that they might have their home; and she said, a little bit profanely, that she wished the old woman would die. Time went on, and one day when the old lady was about the work, Poll piped out, "I wish to the Lord the old lady would die." A few days after, her pastor called and she told him about the profanity of Poll. He said: "Perhaps we can remedy it. We have a parrot who has never heard any profanity at all; perhaps if I bring my parrot over and hang it up by your parrot, my parrot may talk, and yours will learn to talk like it." The old lady agreed, and he brought his parrot over and hung them together in the dining-room, and a few days after the old lady's parrot said, "I wish to the Lord the old woman would die," and the preacher's parrot said, "Amen." Not much reformation!

We should be apart and separate and committed to the Lord's way of righteousness, and "let our light so shine that others may see our good works and glorify our Father in heaven." There is sometimes an inclination towards discouragement, but the light is shining and the testimony is going forth and many are receiving it and taking their position, so let us be faithful, loyal-hearted men and women of God.

OPEN PARLIAMENT,

Conducted by Rev. J. W. Brink.

MR. JANSEN: I want to tell you something about secret societies. I spent twenty years in them, and when I was converted to the Lord Jesus Christ I found they were wrong. I have gone through all the lodges, pretty near, that you can think of, and I know they are in fact but mockery. I had no peace when I went there. I belonged to them a year after I was converted. When I went there it was like throwing cold water on me. I attended a meeting here a year ago (Brother Blanchard was present), and I took this matter to the Lord in prayer and He revealed to me that I was wrong. He said, "Nothing have I done in secret." We cannot love Jesus Christ and belong to the lodge. We must forsake it. I was a great man when I was a lodge supporter—I have been an officer and everything—but I tell you when I got down to the feet of Jesus I was a small man.

MR. MCDONALD: I adhered to the Freemasons many years. Some of my best friends have been members of secret societies. I was asked to join secret societies before I was converted. Eleven years ago last April, when God saved my soul, He saved me from all secret things and all secret societies.

I was down visiting a niece of mine in Philadelphia last year; she belonged to the Maccabees, and I was astonished at the way this woman worked to get people into the society. If she used the same efforts to get people into the church of the Lord Jesus Christ, we would see a mighty revival.

I thank God that Jesus Christ has saved me from everything secret. He has made a clean man of me; he has made me to walk according to his statutes and law. Thank God for this, because to-day it means something to stand for the

church. To-day it means something to stand out and out for the Lord Jesus Christ.

A young lady said: I would like to say a word. My father was a Knight of Pythias, and I was his only daughter, and they wanted me to join the ladies' lodge of the Knights. I was a Christian at the time, but my father being in, I joined. When I was being initiated the thought came to me: "Why am I doing this? This is not right for a Christian." I have never been there since I was initiated, and I have always been ashamed to think I was initiated.

A gentleman said: One thing I think ought to be emphasized, and that is the church. The Christian religion does not object to these orders because there is no good in them; it does not object to the good that there is in them: there certainly is some good done by the secret orders—the things which they do for the purpose of helping their members. Satan does not tell all lies. He tells part truth. He spoke of Christ as the Holy One, but Christ did not delight in his testimony. He commanded the evil spirit to hold his peace. He does not delight in such testimony. The religions of the world have some good in them, but these do not advance righteousness, nor the kingdom of Christ.

It seems to me that any man of intelligence that has lived very long must know the effect that these secret societies are having upon politics. I have worked for many politicians and have seen the way things have gone in my own city. I have noticed that the county officers that I worked for were nearly all Masons.

MR. BRINK: You cannot work up to so many degrees of Masonry and at the same time to so many degrees of church life. You will find some that are high in the church and in Masonry, but such have been boosted in Masonry. Take John Wanamaker for an illustration: he is quite a man in the kingdom of heaven, but he was jumped high up in the lodge in one night. He never was properly initiated. That young man who by hard effort has worked himself up in Masonry, or in any other high-toned secret society, amounts to nothing in the church. If he is really a man of God in the church, he is not at all active in the secret society. He may, possibly, be a member of a lodge, but he will almost never attend, and he will be more or less ashamed of his membership in the lodge.

QUESTION DRAWER.

Conducted by Rev. W. B. Stoddard, of Washington, D. C.

What action can a pastor of a church which does not forbid secret societies wisely take by way of protesting against them, or against Masonry?

MR. STODDARD: There might be different ways of using his influence, that would be helpful to the one that he desires to lead into the light. He might call his attention to the testimonies of those who have come out of secret societies. The Cynosure that gave an account of our last Annual Meeting contained quite a number of testimonies of persons who had left different secret societies. Pastors have used these testimonies in getting others to come out of the societies. Again, in a quiet way, he might speak to these individuals. If God impresses him to speak out, I think he ought to speak out in a more public way. Of course he should act wisely and carefully in the presentation of the truth: he should present it as wisely as he can.

What is a man to do when he is insured for his wife's sake or benefit? for the Lord helps those who help themselves.

MR. SWARTZ: Well then, if God helps him, why get the lodge to help him? I think it is a good thing for a Christian man to put his wife in the hands of Almighty God. I carried life insurance for a long time, until I got where I could no longer carry it and pay my honest debts. I carried it of course for my wife's sake, but I got where I could not carry it longer and pay my honest debts: so I had to let it go, and somehow or other, I was thinking about it one night as I sat in

the study alone, and I thought of the possibility of the future, and I seemed to hear a voice saying to me, "Cannot you trust her in my hands?" I believe I can trust my wife in God's hands, and if I were a wife I would rather go to the wash-tub and support myself than to live by money that my husband got for me by selling his soul by going into a secret society.

MR. BRINK: I know one case at least of a thousand dollars insurance received from a lodge, which was the indirect cause of making one woman's life unhappy as long as she lived. What is one thousand dollars if God does not go with it?

MR. STODDARD: As Christ says, if we gain the whole world and lose our own soul, we make a very poor bargain.

A gentleman said: What a man ought to do, who is insured in a lodge for his wife, is indicated in 2 Chron. 25: 9-10: "And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this. Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again."

Is the Independent Order of Good Templars considered a secret society? What objection can there be to it?

MR. STODDARD: It is counted among the secret societies. The members themselves count the Good Templars as a secret society. It surely has the things than are connected with secret societies. They have a pass-word; they have an altar. The secrets I understand are not very many or very great. The objections are not so great to the minor orders as to the major ones. This being among the minor lodges, I would speak of it in that way, but I do not see any reason why a person who desires to carry forward the temperance cause should adopt this method. As Wendell Phillips said: "Secret societies are not needed for any good purpose, and may be used for any evil purpose." The saloonkeeper puts up the screen. He has something that he is ashamed of, and ought to be ashamed of; but the man who is working for the temperance cause does not need to be ashamed, because it is an honorable cause.

A gentleman said: The Independent Order of Good Templars is a secret order, *but does not claim to be religious.* It aims to draw men from the gutter—to save them from drink and vice. Many are brought to Christ through this order. Why should you object to this order?

MR. PHILLIPS: I was a member of the I. O. G. T. at a time when every prayer was modeled after Masonic prayers. But later a change was made and the name of Christ was inserted in two prayers. When the Grand Lecturer was traveling in this State, I asked him the reason and he said it was to break the opposition to the order in the minds of some good Christian people, who said that Good Templarism was modeled after Masonry and was not a Christian organization, and hence the name of Christ was put into two of the prayers. Since it provides prayer and a chaplain, it must be religious.

When I joined the Good Templars I placed my hand upon the Bible to take my obligation, and I thought it was a very solemn and a very religious place. But this man says it is not a religious order! Before I could join I had to agree to the creed that I believed in God. That seems like a religious requirement.

I was not a Christian when I was a member of the Good Templars, and yet I was elected chaplain and read the prayers. It seems to me, as you look into this order of Good Templars, the fact that it requires a confession of faith, and has an altar and a chaplain and prayers—it comes near being a religious organization.

As to many people being converted by it or brought to Christ through it—it is beyond my knowledge. It was not true in the lodges I attended; and I attended lodges not only in this State but in Wisconsin, and it was very far from being true. So as far as my experience goes, it practically was not very much of a temperance organization, and it was considerable of a religious organization of the lodge kind.

I believe that the lodges do not take up temperance, or any other moral question, because they are especially anxious to advance the cause of temperance, but the lodges take up these different virtues because they need them to make themselves popular. Temperance does not need the lodge, but the lodge needs temperance. Patriotism does not need the lodge. But the lodge needs patriotism, and so the lodge takes it up. What vital connection is there between insurance and the lodges? None in the world. Insurance does not need a secret society. The lodge needed insurance and it took it up.

No, there is no salvation in the Good Templars' lodge. No man was ever brought to Christ by their teaching. They are as careful about not acknowledging Jesus Christ when you enter a Good Templars' lodge as when you enter a Masonic lodge.

MR. FISCHER: I would like to add one word to this—a matter of experience. I had a long argument once with a man who professed to be a Christian and was a Mason. He defended Masonry, and I opposed it, and when I had that man pretty well cornered, he said: "What about the Good Templars?" He knew I was a temperance man, and he thought I certainly would not oppose the Good Templars; and when he could not defend Masonry he tried to hide behind the Good Templars. That is one of the great objections to the Order of Good Templars. I think Masons started it for that purpose. I cannot of course prove it, but I know that Masons use it for the purpose of screening themselves behind it when they cannot defend the Masonic lodge.

Is it not a fact that Ballington Booth became a Mason as soon as he became the organizer of the Volunteers?

MR. PHILLIPS: I know that to be true. He was not a member of the Masonic order when he was a Salvation Army man, but soon after he became the head of the Volunteers I wrote to his secretary (I saw by the paper that he had become a Mason), who said that the report was true. Ballington Booth's father told me that he did not allow members of the Salvation Army to be Masons.

Is there any ruling in lodge law imposing duty to help those *not* members of the order?

MR. STODDARD: I never heard of a lodge of that kind. I do not know. If there is anyone who has any information on this line I will be glad to have it.

MR. HITCHCOCK: I think it is true, and we ought to recognize it, that there are a great many noble men in some of these lodges, and they do help people, men and women that are in distress, outside of their lodges, but it is not from the fact that they are Freemasons, but because of their noble inclinations. They do that independent of the rules of the lodge.

Do not these lodges at certain seasons of the year deliberately set themselves to help those who are poor in this city?

MR. STODDARD: Yes, there are some that do.

MR. ———: In the city of Muskegon, as a matter of fact, this last Christmas time, I know that the lodges sent out baskets of provisions to people that certainly were not connected with the lodges.

MR. STODDARD: The question, however, was, Is there any *law of the order that requires them to do that?* I would surely say no; the law of the order is to help your own brethren; but there are individual lodges that may, perhaps, for the sake of advertising their institutions, do that thing. For instance, the Elks in Washington, D. C., sent out to the poor of that city quite a lot of provisions, and it was noticed in the newspapers and a great deal was said about the "benevolent order of the Elks"—how they were caring for the poor. It was simply a matter of advertising their institution. The Elks' laws are not such as to *make* them do this; they simply do it as the best kind of advertising. It is not a law of the order.

MR. FISCHER: I want to say that we must give Alderman Powers, the worst alderman in Chicago, credit. Every Christmas time he sends a turkey to every voter in his ward!

Is a minister to be recognized as a man of God if he is a Mason?

MR. STODDARD: I should say, if he was recognized at all, he might be recognized as one who was ignorant or unworthy. A man who is truly a man of God will know better than to adhere to Freemasonry. Men of God make mistakes; men of God get into bad associations, but a true man of God will not remain in them.

How shall a church show sympathy to persons in the minor orders and still be faithful to Christ and His example?

MR. STODDARD: I would say that the church should not show sympathy to the lower orders. It may show sympathy to the individual in trying to teach him to come out of the lower orders and come into the church.

In what way can a pastor best testify against the lodge system?

ANSWER: The way he can best testify is by keeping out himself and directing his congregation also to keep out.

What are the oldest secret societies and where did they originate?

MR. STODDARD: That is a question that men differ regarding. We find that there are some very old secret societies referred to in the Word of God. In Ezekiel, the 8th chapter, we find one. The Eleusinian mysteries are referred to in the New Testament. They were one of the older of the secret societies.

Masons frequently say to me that their organization is very ancient, and I do not contend with them on this point, as we know that things are not always good that are old. Sometimes things get worse as they advance in years. One Mason said to me that he was very sure that Masonry started in the garden of Eden, and as an evidence of that he said that they wore the aprons. I said, "Then the devil surely must have been the first Grand Master, because he got them to put the aprons on;" and so we do not quarrel about the starting of an organization. Masonry is very ancient.

(To be concluded in August Cynosure.)

News of Our Work.

PRESIDENT'S LETTER.

My Western Trip.

Dear friends and brethren—I was sorry to have missed my last month's letter for you, but I was less sorry when I read the splendid report of the Annual Meeting. It seemed to me by far the best report I have ever read of an Annual Meeting; and I felt a little as if I ought to absent myself from future occasions of that sort, that you might have as excellent a number of the Cynosure to read. But we need not linger on this subject.

I am very grateful to have returned safely from a long journey, and to be permitted once more to address you. During this absence from the State, which occasioned my seeming neglect of you, I gave addresses in Pomona, Los Angeles, and Berkeley, California, and in Seattle, Washington, and Des Moines, Iowa. In each of these cities I was permitted to testify concerning the character, claims, and tendencies of secret associations, and in each of them I found a hearty response. And I am once more moved to remark to you that in this, as in all departments of Christian service, "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

It is a little difficult to know just what to say this morning, out of the many things which crowd upon my mind. As God shall permit, I shall cull here and there a thought, which I trust may be fruitful in the thinking and living of many of you who shall read these lines.

And first: It is wise, I think, always to announce publicly the character of the meetings which we hold. In one of the cities where I gave an address on the lodge question, my friends, who are most excellent people, thought that it would increase the attendance if they should not announce the subject, secret societies. So they did not tell people, and the omission of the subject cost us perhaps two-thirds of our audience. We had an intelligent and interested hearing, but the church which ought to have been crowded, and which I am inclined to think would have

been filled had the people of the town known what I was to talk about, was not over one-third or one-fourth occupied. Always it is well to let people know what you are doing, provided it is something which ought to be done.

The Seattle Conference.

I am, in the second place, led to call your attention to the fact that one of the great reasons for holding meetings is that you may discover your friends. At our Seattle Conference, Brother T. M. Slater, who was my courteous host, and was a prime mover in the Conference, said that he was well repaid for his exertions in simply finding out the men who were with us in the struggle. Ministers whom he had never known, or had not known as opposed to secret societies, came into the gatherings, occupied front seats, and were prompt to speak when they had opportunity.

The first one of these was, I think, a Congregationalist, or Presbyterian. He said that he had never preached publicly against lodges, though he believed them to be extremely injurious. He said that he had personally warned men against them, and that as a result numbers of them had abandoned the lodges. He said that he thought this was the way the work should be carried on.

He was followed by a minister of the Methodist Episcopal Church, who said, "I congratulate you who belong to churches that do not receive secret society men into membership. Wherever I have preached, lodge men have been so united with wicked men that they have continually made me trouble in my church work. It has not been possible to convert sinners when the whole community has known that members of my church were in the drinking, dancing, Sabbath-breaking lodges of the towns where I have preached." "What is this meeting, anyway?" he said. "Is it a society? If it is, I want to join it?"

I do not pretend to quote either of these brethren with verbal accuracy, but simply give the drift of their remarks—and I think I do not misinterpret them. If I do, some of those who also heard them can correct me.

There were three sessions in the Seattle Conference—morning, afternoon and evening. I did not count the attendance, but it was reckoned to be something like the following: in the morning, fifty to seventy-five; in the afternoon, one hundred to one hundred and seventy-five; in the evening, five to six hundred. Our friends seemed to be greatly encouraged by the gatherings.

Pretensions of Lodges.

One of the most interesting results of this Conference was the publication of a report from perhaps a half-dozen or more lodge men of that city, on the character of lodges. I wish that the paper were before me, that I might quote them literally. I will give the general run of their remarks as well as I can.

They said that secret societies are moral, social, and beneficial organizations; that their teachings are founded on the Bible, and tend to make men better. That if all men were to live according to the teachings of the lodges, there would be no need for the churches, because the lodges are doing the same work, in many instances in a better way. They said that of course Jesus Christ was not recognized, because the lodges are universal; and a universal religious organization could not recognize the founder of a sect.

I do not, as I have said, pretend to quote accurately, but this was, as I recall it, the general trend of their remarks. We have the same thing on record in books, and during all the years of our agitation have heard the same statements made. But it was interesting to see that the position of these lodges does not change. It was also interesting to see that the new lodges are just like the old.

Lodge Religion.

One man in this symposium spoke for the Elks, saying that five pastors in Seattle were Elks; another spoke for the Eagles, representing the excellencies of that lodge; and the new ones were like the old ones—the same pretences to morality, the same claim to Bible origin, the same excuses for excluding Jesus Christ, the only Savior of mankind, the same teaching that godless men can be saved by the things they are to do, instead of the things Christ has done. Is

it not horrible to live in an age when such devilish teaching can be eagerly put forth by ministers of the gospel, and otherwise intelligent people? Such is the age in which we live. God help us to be good witnesses for the Savior, as we march through it.

A gentleman in Berkeley told me a very interesting little story which shows how these orders are trying to deceive and befool the children of men. He said that the Woodmen, on one burial occasion there, had a white dove in a box which they put upon the coffin. When the casket was lowered into the grave, some Woodman was to pull a string, thereby releasing a catch which would open the box, and the white dove was to sail away through the sky, showing how the soul of the Woodman had gone to heaven. The coffin was lowered into the grave, but when the Woodman pulled the string the trap would not work, and the poor dove could not get away. So a brother Woodman had to climb down into the grave, free the dove, and then climb out again. It was planned as a spectacular bit of heathen teaching, but God overruled it so that it became a ridiculous farce. But the purpose and intention of the order was just the same.

I am told—I do not know whether it is correct or not—that the Red Men invented this bit of theatrical heathenism. It is said that the President of the United States has recently united with this organization. I hope the report is not correct, yet it may be.

Silly Puerilities.

I saw, not a great while ago, a company of full grown men at a railway depot, dressed out in suits of brown drilling, with fringes on the legs of the trousers and along the edges of the hunting shirts. Some of them had feathers in their hair, and daubs of paint on their faces. The first one or two I saw, I supposed for a moment to be Indians; but directly, seeing the cheap, shoddy character of the uniforms, and scrutinizing the men more carefuly, I saw that they were white men. They were going to a neighboring town to initiate some Red Men. This is one of the common methods used to advertise these orders in our day. Masons, Odd Fellows, Knights of Pythias, Woodmen, Red Men, etc., who have become proficient in their rituals, go about to show other lodges how to do it. Of course they always have, before or after, a banquet and often a dance. The presence of the visitors brings out a good local attendance, and the ignorant and curious rush in to see what is going forward. "The people sat down to eat and to drink, and rose up to play."

Is it not a marvel that the leisure and the money which Christianity has put at the disposal of men should be used to revive a heathenism which will make most men poor, ignorant and slaves?

Lodgism vs. Christian Civilization.

One of my College boys has been teaching for two years in Kentucky. The average house in which his pupils live I do not believe is worth more than one hundred dollars. I think that few of the mothers of his students have ten dollars a year to spend for their clothing. Nine out of ten of the pupils run barefoot, and wear clothes which would be high-priced at a dollar and a half per suit. There are no lodges in this region. Wages are almost nothing. Corn bread and a little pork are the standard diet.

In this community this devoted young man, with others like him, has labored to establish a Christian civilization. He is succeeding. Houses will be improved; farms will be better equipped; the men and women will be decently clad; children will have shoes to wear when the frosts come on; schoolhouses will be enlarged and beautified; churches will be erected; wages will be increased. And then, when all this is done, organizers for secret societies will rush in, and try to get the men to join lodges of one kind and another. They will tell them that these lodges are to promote temperance, to promote friendship, to give mutual assistance in time of need; and they will collect money from these men—money which Christianity has enabled them to get, and to save.

I knew a lodge man to get five dollars apiece from a hundred men in a little town in Western Nebraska—during a time of famine! He was organizing one of the lodges which, he said, would help

the men. Is it not strange, the deceitfulness of iniquity?

May God open the eyes of the blind; and stir the hearts of those whose eyes are opened, and give them courage and zeal in witnessing to the truths that all men must know in order to be saved.

But this letter is already long, though I am not through. God be with you each one, and give you a good work to do until we meet again. Fraternally yours,

Charles A. Blanchard.

REFORMED PRESBYTERIAN SYNOD.

The Reformed Presbyterian synod of 1906 adopted the following in reference to

Secret Societies:

1. "Secret societies are contrary to the example and teachings of the Lord Jesus Christ.

2. "They give protection to wrong doers, helping them to escape from justice.

3. "They are a great hindrance in the way of reaching the souls of men with the salvation of the gospel, since men are too often satisfied with the religion of the lodge."

A MONTH OF GOOD WORK.

W. B. Stoddard's Letter.

Flint, Mich., June 18, 1906.

Dear Cynosure: During the past month I have held meetings in Michigan, Illinois and Ohio. The Sabbath spent with Brother J. K. McCreery was pleasant and helpful. I filled appointments in the two Wesleyan Methodist churches of which he is pastor, in and near Allendale, Mich.

The large attendance at my lecture given in the Oakdale Park Christian Reformed church, Grand Rapids, Mich., was a surprise. With the aid of Domine Berkhof, a club of twenty-seven names was secured for the Cynosure. A collection of $12.90 was given by these friends. I was glad of the privilege of addressing the children of the Christian School in charge of Prof. B. J. Bennink while in Grand Rapids. No one can tell the good that may come from sowing the right kind of seed in tender minds. The closest attention was given. There are five large churches in this section that give invitation for a lecture when I return in September.

An inspiring sight was that witnessed on the Sabbath spent with Christian Reformed friends at Lansing, Illinois. Notwithstanding the day was stormy, the church was crowded with these church-loving people. Long rows of seats were filled with the boys and girls who no more thought of being absent from the Sabbath school than of being absent from breakfast. I was astonished to see the turnout in the evening. The storm had increased. It was in the country, dark, rainy, windy and muddy, but behold, there were five hundred people anxious to hear the lecture! When there is perseverance like this, let the lodges take warning. The collection here was $13.25.

After a brief visit with loved ones at home, I stopped at Masontown, Pa., en route to Ohio. I was shown the usual kindness by our good friends at this place. I was sorry not to stop for meetings, as some desired.

A welcome awaited my coming to Kimbolton, Ohio. For nearly three days Rev. A. B. Dickie and his good team did me good service over the Guernsey County hills. The good United Presbyterians found here generally subscribed for the Cynosure, and provided plenty of fresh buttermilk, which produced more solid comfort than all the lodge banquets invented. The Sabbath was an exceedingly busy day. I spoke four times to three United Presbyterian congregations. Several said, "We want some more." All right, I shall hope to come again.

At Cleveland, Ohio, I made appointments for the 24th inst. I found in crossing the lake that I was on the boat with a company of Knights Templar—paraders going to Detroit for a big strut. If they hadn't been so fond of "wine and women," those who did not belong to their crowd could have slept better.

I came west at this time that I might attend the meeting of the Michigan District Missouri Synod Lutherans in session at Bay City, Mich. As I had addressed the synod at two different meetings and knew of their zeal for the good cause, I naturally expected much, and was not disappointed. Some forty sub-

scriptions were secured for the Cynosure in the few days spent with these friends. Reports showed churches of this synod generally in a prosperous condition. There was a lack of pastors. More than usual had been contributed to missions.

I found the Free Methodist church here had increased in membership since my visit some three years since. Friends were very patient as I spoke to them yesterday morning and evening of the things pertaining to the Kingdom, calling special attention to the lodge evil as opposed to the Kingdom of God.

Shall we have a State convention here one year from next September? I have been able to see only a few of our many friends in this section. Yours in the work, W. B. Stoddard.

Seattle, Wash., May 31, 1906.

We were greatly blessed in the presence of Dr. Blanchard at our convention, and I am sure his work will tell for many years to come. The truth faithfully declared, of course, provoked the resentment of the opposition. But that is the highest tribute to the worth of the message. Provision has been made for a permanent organization of the work here, and we hope that good will be accomplished. Faithfully yours,

(Rev.) T. M. Slater.

UNION OF GOOD AND BAD MEN.

Alden, Kan., May 30, 1906.

Our pastor was a lodge man when the church hired him over a year ago, and since then he has joined the Woodmen and Masons. It seems to be all right with some lodge members that fell out with pastors heretofore; but some who have no use for those orders have taken offense, both in and out of the church, and say they will never go to hear him preach again. He knows this and is worried about it, but will not give up his lodges. What are we to do in such a case?

When he was at the convention at Kansas City he said there were a thousand preachers there who were Masons. I thought, "Well, what is coming to the Baptists?"

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So many of our churches to-day are dead spiritually, and what is the cause? It is not the Catholics, for an uprising of Catholics would have a tendency to awaken Christian people, and they would be very active; but these lodges are luring our young men and women away from the church, and offering attractions and amusements that appeal to them and that sap the spiritual nature, and they become of no use to the church.

J. L. Stout.

Oakland, Cal., March 20, 1906.

Your kind letter of the 9th inst. has been gladly received; and also the package of tracts, for which I am indeed very much obliged. You can be of great service to numberless people in sending more of your tracts, that shall be distributed among the people that I visit, as well as among clubs and circles. Yours in the Master's service, Henry Durand.

Spadra, Cal., March 12, 1906.

As I draw nearer and nearer to the crossing, I am happier and happier with the thought that, in all my past years, with all the multitude of secret combinations, I have never been tempted to join one. Come to think, the grand secret of the same is that I have found in my Father's house, or family, which is His church, all I could do in keeping His holy commandments, in loving impartially his people, and working for the destruction of all Satan's works.

(Elder) Rufus Smith.

The Board of Directors at their meeting on June 7 appointed President C. A. Blanchard as fraternal delegate to the synod of the Christian Reformed Church, which met in Holland, Mich., the last of June.

Mr. Thomas Mulligan was among the visitors at our headquarters within the past month. He is about to return to England again, and hopes to carry on a much more effective agitation for the purifying of the church than he has heretofore. He has already issued literature, but expects to purchase a larger printing press and so secure more wide-reaching results in the near future. Later we

version he joined one of the larger secret societies. He retrograded fast, and soon not only ceased to profess religion, but returned to his old habits—drink and tobacco. He has partially regained his moral status, but does not profess to be saved, and it is hard to influence him in the face of the power his lodge exerts over him.

A young minister of my acquaintance became disgusted with the same order—the Oddfellows—and ceased to meet with the lodge. He was a presiding elder in his church, and one day when some of his members were discussing the benefits of the order, he said, "Brethren, there is nothing in it"—meaning no real good. The next time he went to that place his congregation was small and his "claim" as presiding elder was not met—he received only a pittance of it. That same man tried to warn the young convert referred to above, but his effort was unsuccessful.

I believe secret societies are one of the *great* hindrances to the spread of vital piety in this Southland.

May God bless the National Christian Association and all its membership. Yours in Christian fellowship,

(Mrs.) Mary C. Baker.

A COURAGEOUS WORKER.

La Grange, Ark., April 19, 1906.

Dear Brother: I received the books you sent and will sell them if I live.

The Masons send a committee to wait on me everywhere I go. They went to Helena and told the white Masonic brothers that I had their signs and grips; that I had all kinds of secret society books to sell. The white brothers told them that I did not have any of their books, and if I had any of theirs I had probably paid my money for them, and if they wanted them they would have to see if they could buy them from me. So they came to me and asked if I had any of their books. I told them I had; and they asked me what I had. I told them that I had all sorts. They told me they wanted to give me some good advice; that they were my friends and advised me not to handle those books.

They told me they would help me in my mission work, would sign money and help me along. I told them I was not Judas, who sold his Master for thirty pieces of silver.

They had killed a man the same week they came to me. One of their brothers killed the man, and they gave him money and run him off, and took the dead man and sunk him in Crooked Creek, near Marvel, Ark., within two miles of the place where I was stopping. I told them they had come to sink me in Crooked Creek, I supposed; but they said, "Oh, no! We are your friends. We did not sink that man in the creek." I said, "Then why have they got that Worshipful Master in jail and those other Masons?" Then they said the Worshipful Master just advised the brother on something, but he was innocent of sinking that man and tying him under the water with wire so he could not rise.

I then told them I sold my books to anybody that had the money. They were very angry, though they tried not to show it. That was the first lot of books Sister Bailey sent for. I sold them some of them and sold the others to anybody that wanted them. Now I am selling the last lot you sent me, and they say I am selling books without a license and that I will be arrested. They said they would "fix" you, and when I was down in Desha County, Ark., last November, the Masons said that I ought to be sunk in the Mississippi River, and also said they were going to lynch you. They said I would be killed and if I was a man they would kill me too quick. I told them they killed Christ, and I am working with Jesus, so I look for the same things to befall me, but I am not ashamed of the Gospel of Christ.

I am doing house-to-house mission work, selling books and tracts on secret societies. Pray for me, brother. I am going to sell lodge books until I die.

The people of this country have quit the churches and gone after the lodges, and the preachers see it and know it, and yet the majority of them belong to the lodges.

I have already sold part of the last books you sent. I pray for more women in the vineyard to help me to sell books and tear old Satan up. Yours for the service. (Mrs.) Lizzie Woods.

GOOD WORDS FROM FRIENDS.

New York, N. Y., June 14, 1906.

It is gratifying indeed to know that there are others who take a firm stand against the baneful influences of secret societyism. Yea, let the light shine in the darkness. (Rev.) F. C. G. Schumm.

New York, N. Y., June 12, 1906.

The Cynosure is very enlightening, and has a gallant lot of soldiers holding up the truth and exposing the evil. There is no doubt that the Lord will bless you in such a good cause. Robt. Neely.

Melbourne, Victoria, Australia, April 3, 1906.

I am in full spmpathy with your association in its efforts to enlighten men as to the dangers of the secret lodge, and I wish you every success. Yours in Christ, Arthur W. Day.

Siloam Springs, Ark.

I must have my copy of the Cynosure, even if I go without one ration per day until paid for. I will enclose you a lodge directory of this place, which terms itself "the gem of the Ozarks," claiming 3,500 people and six churches—pastors all lodge men, with one exception, and he isn't saying anything to hurt the lodges. No open saloons—some blind pigs, run on the secret also, but results are quite open. With just double the lodges we have churches, and one to go on, this is surely "a *gem* of purest ray serene." No doubt Satan is well pleased with his work here. The "secret empire" holds full sway. Most truly, George E. Bockoven.

West Chester, Pa., May 11, 1906.

I observe that the Roman Catholic element is much disturbed at the part taken by the President in laying a corner-stone with Masonic ceremonies. It is to be feared that the President's recent affiliation with two secret orders will give a new impetus to lodge entanglements throughout the country—like the well-known liking of Grant for his cigars, in promoting the smoking habit. Thy friend,

Josiah W. Leeds.

New Castle, Pa., May 11, 1906.

Secretism is one of the greatest evils of our day, if not the greatest, both for church and state. I wish you Godspeed in your fight against the works of darkness. Yours for the right.

Robert Speer.

PRESIDENT ROOSEVELT.

A Criticism.

Mr. J. B. Corey, of Pittsburg, Pa., has made himself a name as a lover of his country. He is persistent in emphasizing the things that make for its peace and prosperity. He especially regrets that such an able and, on the whole, commendable public servant as President Roosevelt should have given such vicious advice to the young men of our country. He says:

"What a howl there would have been raised, had the President of the United States publicly advised all our young men to unite with the Methodist church, or the Presbyterian church, or the Catholic church; and yet had he done so, he would have been representing a larger number of American citizens than the membership of an oath-bound secret order whose highest claim to recognition is that it gives its members some advantages over other good citizens which they are not entitled to. Just stop and think of it, if you will, that of the President of the United States recommends our young men to become members of an oath-bound secret order which requires them, in being initiated, to be hoodwinked, cable-towed, and to take an oath under no less penalty than to have their throats cut from ear to ear and tongues torn out by the roots, if they do not keep lodge secrets that have not yet been revealed to them. Imagine, if you can, an honorable, decent man taking an oath to have his body mutilated, if he took part in initiating an idiot, hermaphrodite or woman; placing his mother, sister, wife or daughter on a level with an idiot or hermaphrodite! Yet we have the President of the United States advising our young men to become members of such a cut-throat secret order, which his most illustrious predecessor, John Quincy Adams, convicted of

nine of the highest crimes known to our civil laws." (See "Letters on Freemasonry," by John Quincy Adams.)

THE FIRST MASONIC LODGE.

At the Maine Methodist Conference a few years ago, the subject of Secret Societies came up incidentally, on a report on education, and in relation to the moral character of teachers, and of one high school teacher in particular. It was reported that this teacher was kept in his position by the "pull" of the secret society lodges to which he belonged.

A member of the conference took advantage of this incident to get in a little speech on the subject. He stated that the *first Masonic Lodge* was in the Garden of Eden. Satan was the

First Worshipful Master.

This deceiver initiated Adam and Eve and they were the *first* Freemasons in the world. The *first Masonic apron* was made of fig leaves.

These Freemasons (one a woman though women are not admitted to-day) —as soon as they were initiated, Satan's hoodwink was off, their eyes were opened, and they ran away from the *light* and hid themselves from the presence of the Lord God, among the trees of the garden; alarmed, frightened, not *free*—but *slave*—masons of their Worshipful Master, the devil.

Here we have *satan the devil, sin and secrecy* placed upon the first pages of recorded history in the Bible. (Gen. 3d chapter.)

(Rev.) John Collins.

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A. B. Lipp, Stahl, Mo.

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Sarcasm is like a wasp, the principal thing about it is the sting.

It is better to go before God with clean hands than with full hands.

Joy and sorrow are such near neighbors that it is sometimes hard to run a line fence between them.

A TWENTIETH-CENTURY MINISTER.

BY SUSAN FIDELITE HINMAN.

V.

THE KNIGHTS.

"The greatest discovery of the church," wrote Lester didactically to his sister, "is the discovery of its opportunity among the young. In fact, the training of the rising generation is at once the noblest effort and the sole hope of the church. Psychologically, it's almost impossible to convert an adult to better things in any direction. Only two avenues upward remain to the race—the right nurture of youth, and the fixing of higher standards through an improved heredity. I don't know which way is the more efficacious. I presume I shall have

more data for judgment a few years hence.

"Just now, though—to exchange theory for practice—I am going to work with all my might for the former. I shall have a pastor's class during Lent for the boys and girls of the Sunday school who seem ready for the church. I've a better scheme still, for boys only. They belong, you know, to the neglected classes. They are problems, to be sure. I seem to remember being one myself. If I hadn't had the best and dearest of mothers and sisters——

"Boys, for all their brag and bluster, are the shyest fish in the world to catch. Common bait won't do for them. People now are beginning to see that if you want to catch boys, you must use the net and not the hook. In other words, boys muster in gangs. Just lately I've hit on an ideal scheme for turning to the account of the church this gang-instinct. It's a semi-secret order—nothing harmful, you know; boys expected to tell their mothers all about it—based on the Arthurian legends and called the Knights of King Arthur. Those splendid legends, acted out, are to make the boys who join real knights of the Table Round, chivalrous, pure and true. It will implant and cultivate in the unpromising soil of boy nature that rare plant, reverence; and its aim is eventually, after initiating them into the degrees of page and esquire, to take them into the church. Not till then are they allowed to become knights."

Lester broached this scheme cautiously to some of the boys' classes in Sunday school the next Sunday. Each boy looked sidelong at his neighbor to gather his opinion.

"We shall try to have some fine times together," continued Lester enthusiastically. "By the way, I wonder if any of you boys ever saw water frozen in a red-hot crucible?"

"Aw, now! Parlor magic!" sneered one of the group.

"Nothing of the kind. It's a chemical experiment I've seen performed more than once. I can't do it myself, but Professor Crane can and will some day, with a number of others just as interesting. We want to have an athletic club in connection with the Knights, and perhaps a guitar and mandolin club, too. I know some of you play, and I have a friend coming here before long who would be glad to help you. Once in a while we'll have a social meeting, you know, with ice cream and cake; and in fact, I expect before long every boy in Park City will be wanting to join.

"I'm afraid I've gone further than I meant to in telling our plans, but I've kept one or two things as a surprise, after all. At any rate, you may be sure it's going to be thoroughly worth while."

"*Our* plans?" asked one of the older lads, suspiciously. "Who's *us?*"

"Why, you and me, of course," said the young preacher with boyish eagerness. "You see, I take it for granted you are going to join."

A boy scorns concealment, and Lester read in some of the faces before him a rebuke of his presumption. They all condescended, however, to accept an invitation to cocoa and doughnuts for Saturday evening, without pledging themselves to anything further.

The boys, once gathered and gorged with half a dozen doughnuts apiece, Lester disclosed his scheme more fully and confidently.

"Most of your fathers," he began, "belong to some lodge or other, and you hear them tell, every now and then, about the fine times they have at the lodge. This club we're going to start is a sort of lodge for boys—only they are allowed to tell their parents all about it—and I tell you it's a dandy. You have a rallying cry and password and grip and signals that the other fellows don't know, and when you take in new members there's an initiation that gives a chance for lots of fun. In the first degree, for instance—but I mustn't spoil it all by telling you beforehand. I want to ask how many of you ever heard of King Arthur."

"I have—in school," came from several.

Then Lester made a blunder.

"Who could resist Tennyson?" he thought; and pulling out a volume of the "Idylls of the King," began to read the story of the search for the Holy Grail. Lester was a fine reader, and the

charm of his voice held the young barbarians for a time; but soon, on looking up, he met blank faces, and a little later he was disturbed by restless hitches, thrusts and whispers.

Lester was perplexed. He had not been reading half an hour. The boys were old enough, surely, to sit still so long. When he himself was far younger, he would have listened for hours to such tales.

In dealing with boys, he who hesitates is lost. By the time Lester had concluded it was best to lay aside the book and tell the story in simpler language, the boys were—figuratively speaking—miles beyond his reach. He had scored one point, however. The boys were assured of the sincerity of his interest in them. They all promised to come again and to join the new club. They concluded that they were willing to risk a little sermonizing for a chance, sure to be improved, of a good time together once a fortnight. The fact that it was winter helped. In winter there are not so many gathering places for boys as in summer, when all the world of outdoors is open to them.

Lester glowed with pride when he had succeeded in duly organizing a "conclave" and was prepared to initiate a candidate. Gladly accepting on faith the statement of the founders—or restorers—of the order, that "the more elaborate and dignified the ritual the more the boys like it," he sonorously declaimed the ringing words of Tennyson, from which the form of initiation is largely drawn.

But when the false knights seize and bind the candidate with the words—

"Let us draw lots and see who will be the one to joust with him."

"No, he is but a kitchen knave. Let us pierce him with arrows."

—and the like, the spirit of mischief broke loose.

For the "elaborate and dignified" language of the ritual was substituted a chorus of—

"Pitch into him, kids!"

"Sit on him!"

"Soak it to him good and hard!"

A vigorous "free-for-all" followed, and when the party of rescuers finally bore away the candidate, every boy present was in a sadly torn, tousled and dusty state. They gradually grew quiet enough to resume the initiation. Lester was assisted in his efforts to secure order by the growing pallor of the candidate, which had a marvelously subduing effect.

When Lester gave the order, "Salute our newly elected brother," and himself set the example by stepping down and grasping the lad's hand, he withdrew it with a gasp and a spasmodic movement.

"What is it?" inquired Lester, anxiously.

"Nothing much; my shoulder, I guess," was the plucky answer.

"You're hurt, Harry! I wouldn't have had it happen for worlds. Let me take you right over to Dr. Hallock's."

The doctor received them cheerfully.

"Fudge, you can't hurt a boy. Besides, this youngster was born to be hanged, anyway. I'll fix your clavicle all right, young chap, only you better not try to play hockey on the ice for a day or two."

Fortunately, the parents took the same optimistic view of the case. They were glad, they said, of anything to sober the boy a bit. In fact, Lester showed more concern over Harry's injury than anybody else. Fear of chaffing because of his bandages, rather than pain, kept Harry from school a day, after which he was apparently as well as ever.

The accident, far from injuring the Knights of King Arthur, acted rather as a drawing card. The boys were convinced that it must be "no end of fun," and flocked in quite as fast as Lester cared to have them. He found that it required more time than any other part of his work, and that it absorbed larger contributions of money than he could well afford. Naturally, he began to look for returns, in greater reverence for the church and loyalty to it. How his expectations were met the following incident will show

It was in Sunday school. The hymn following the lesson was announced. It was "Just as I am." The superintendent, a young fellow, with pink cheeks and a nervous manner, was not satisfied with the singing of the first stanza. His musical ability had been his chief recom-

mendation for his position, and he felt it incumbent upon him to show the school how the hymn should be sung. Accordingly, he stopped the dragging chorus of voices and sang the stanza through alone. The largest class of boys in the Sunday school, most of them members of the Knights of King Arthur, sat directly opposite him. When he ceased singing they clapped their hands in mock applause.

Lester sprang up in fiery indignation. The hymn was consecrated by the most sacred memories of his boyhood. It was during the singing of that hymn, at a revival service, that he had tremblingly risen to express his willingness to accept the Savior. The spell of that moment still vibrated in the familiar strains. He felt outraged in his deepest and tenderest feelings.

Without a moment's consideration, he began to pour out a torrent of expostulation and reproof. The boys flushed first with shame and then with anger. An impatient shuffling of feet warned Lester that he had gone too far. More than one pair of eyes sought the door. Any minute might begin a general exodus. If any should leave under those circumstances, Lester feared they might never return.

Hastily turning to the young superintendent, Lester begged him to dismiss the school and sat down discomfited.

There was one young man in Park City on whom Lester built large hopes. This was chiefly because, outside the learned professions, Donald Gardner was the only college man in the place. By making common ground of their college experiences, Lester had interested him so far in the church that he usually attended the Sunday evening service when he could secure a young lady to accompany him.

"He's just the one to help with the boys," thought Lester. "He knows all about college athletics, and that's what takes with the boys nowadays. The college Y. M. C. A.'s do a lot in the way of running boys' clubs. He may have done something of the sort himself."

Donald Gardner had not done any such work, it appeared, but he knew some fellows who had, and he was as voluble on the subject as if he had had a world of experience.

"You never can do anything with boys," he declared, "by preaching to 'em. If you want to run things, you've got to keep out of sight and let them think they are doing it all themselves. That's what Fred Percy used to say, and he sure knew. To tell the truth, it seemed to me the reason why his boys thought they were having it all their own way was because that was actually the case.

" 'Oh, shucks, Fred!' I used to tell him, 'where's the use in spending hours and hours teaching those kids to do stunts that they're only too keen to find out how to do by themselves? They aren't suffering for folks to teach 'em new capers. They say there's slum and factory children that have to be taught how to play, but we haven't any freaks of that sort round here.'

" 'Well,' he says, 'I'm trying to influence them.'

" 'Influence nothing!' says I. 'Any schoolmarm that's worth her salt can hold 'em down better than you can, and she don't butter and sugar her instructions to 'em, neither.'

" 'Oh, well,' he says again, 'I keep hoping for chances to drop a word now and then.'

" 'No, you don't,' says I; 'you'll never drop any words; you're too almighty cautious to drop anything.'

"And that's just about the size of it. Athletics and a little sugar-coated science is all he taught 'em.

"At the end of the season they had a big round-up of the Tigers and the Spellers and the Knights of King Arthur and the Junior Republics, and what not. Percy asked the Athletic Club to come in their night shirts, in imitation of the college night-shirt parades. Did they? Well, I guess yes. And if the other fellows didn't sail into 'em. I suppose that's 'muscular Christianity.'

"There was a half hour of hot-hand, wrestling and such sports before the kids could sober down to the program—a wand-drill, a model football game, songs, a play in three acts, and a minstrel show in five parts, including a cake-walk, duet, clog dancing and chorus singing.

"Then came a grand march, in which

every boy took part, giving vent to occasional war-whoops. After that, they gobbled cake and pink lemonade—the servers called it 'punch'—till the church mice must have turned sick.

"Oh, it's all right enough; but I say, I hate to see little kids act like they were six feet high and knew it all. Calling their circus a 'stag,' too!

"Percy's last move was an inter-club track meet and a summer camp proposition. I told him the boys he had in tow had folks who could take 'em out camping just as well as he could; but he was as set on the scheme as if it were a mission to the Digger Indians.

"Say, this missionary idea must be a microbe that gets hold of some people, isn't it? I used to tell Percy he was talking bug-house."

"If there is a missionary microbe, I hope I'm infected," said Lester with a laugh, but with a painful conviction that he could expect no help from Donald Gardner.

There was one class of boys in the Sunday school who showed no disposition to join the K. O. K. A. Lester wondered why. He heard vague rumors that they had a class organization of their own, but that hardly seemed credible. Their teacher was a woman by no means young enough or intelligent enough—so Lester reasoned—to have hit upon so modern a method. He looked upon Miss Nott as a nonentity. Her very name, he felt sure, expressed her nature.

Besides, she wasn't at all the sort of woman to attract boys. She didn't dress well enough, for one thing. She wore plain, dark skirts and brown linen shirtwaists, with white collars and black four-in-hand ties—no ruffles, no ribbons, no laces, no trinkets, no fluffiness. It was the adorable fluffiness of Lillys, in hair and raiment, that had captivated Lester, though he learned later that they masked more solid qualities.

Miss Nott's manner of speaking, Lester felt sure, would repel the average boy. She invariably called a spade a spade, and had not mastered the first syllable of the vocabulary of innocent flattery.

He resolved to investigate. He set out to call upon one of Miss Nott's pupils, armed, by way of introduction, with a souvenir post-card just received from a friend who had been visiting Jerusalem.

The boy, to Lester's surprise, seemed more interested in the stamp than in the picture.

"Austrian stamp; ain't it? Yep, 'tis."

"Why, no, how can it be, Ned?"

A closer examination, however, assured Lester that the boy was right.

"How do you know so much about stamps, Ned?"

"Oh, I have a stamp album. All the kids in our class have. Miss Nott give 'em to us. She has a brother in the Philippines and a cousin that's a missionary in Turkey, and we go to her house nights and she gives us the stamps and reads us the letters about the countries. They are awful interesting. Then she talked about us having a Travel Club, to get ready, she said, when we should go abroad sometime. Shucks! I never expect to go abroad, but she talks as if we was going to be foreign counsels an' all them kind o' big-bugs when we grow up. We kind o' like it, too.

"Well, we have our Travel Club and read books about queer places and look at pictures. She's got a stereoscope, you know, and lots of views. Some of the kids has got so they know all the big cathedrals of Europe. I don't take to those things much. But we all get better marks in geography than we did."

The boys' teachers in the public schools corroborated this statement.

Lester learned more than this. Miss Nott had presented each boy in her class with a yearly subscription to a cheap but interesting and helpful boys' paper—there are such. She gave out each Sunday a picture illustrating the lesson to the boy who made the best recitation. She remembered each boy's birthday with some small gift. She went nutting or fishing or botanizing with them, according to the season. She proved the truth of the statement, "There's sometimes more grace than grease in doughnuts." She wrote them friendly notes when they were absent, and visited them when they were ill. She lent them books and taught them games.

Finally Miss Nott came to her pastor with the request that some work be found for her boys to do in the church—distributing hymnals or leaflets, acting as ushers, looking after temperature and ventilation, preparing for socials or other special occasions.

"I'll try to be on hand myself," she said, "to make good their deficiencies or help out by suggestions; but I do think it will help the boys feel they have a part in the church if they learn to do something for it."

"What magic do you use with the boys, Miss Nott?" asked Lester. "I never venture to ask any favors of my K. O. K. A.'s, for fear of driving them away. I am quite envious of your superior success." He spoke lightly, but there was a genuine pang at his heart. He was beginning to suspect the truth, that to win boys requires not elaborate machinery, nor far-fetched and startling devices, but the simple might of a deep and tactful affection, constantly alert to be of service. The highest service is that which evokes an answering service, a rooted loyalty, not merely to the teacher, but to the ideals he represents.

Lester found himself growing in affection for the lads he had gathered about him. This fact alone saved his laborious and costly efforts from absolute failure. The boys secretly reciprocated this affection, as few boys will not, though tortures could not elicit a confession of their feeling. Sometimes when Lester was wondering with a curiosity that just escaped being annoyance, "What will these young imps do next?" one of them would perhaps be assuring his chum that "the new Presbygational minister was a white man."

In this way the K. O. K. A. grew in numbers and in oddly shown attachment to Lester. If they followed him only for the sake of loaves and fishes—or *panem et circenses*—it was because he sedulously concealed the fact that he had anything better to offer.

(To be continued.)

Who looks into the heavens with no enlargement of vision has missed the glory of the starland and the light of God.

HOW FAR FREE?

The Toronto Sun says: "Freemasonry is purely a voluntary association. A member in good standing and not in arrears for dues cannot be compelled to retain his membership in any particular lodge against his own will. This is the law of Masonry everywhere. The candidate enters of his own free will, and so long as he complies with all the requirements and regulations of the order, though not relieved from the performance of his general duties, he is still a free man and can retire whenever it suits his sense of duty to himself without giving any reason for his action. Freedom of conscience is held up before the mind of the candidate at every step he takes in Masonry." The Sun attempts to shine on both sides of the shield. The candidate comes of his own free will to seek the benefits of Masonry, which he can only obtain, however, *on the surrender of his will.* The statement by the Sun that "so long as he complies with all the requirements and regulations of the order" is the point that sticks. The voluntary promises virtually to obey all laws, rules and regulations of the lodge when he becomes a member of it. How then can he become a law unto himself? —Amer. Tyler, June 1, 1899.

The Sun says that "though not relieved from the performance of his general duties," the member is not compelled "to retain his membership in any particular lodge," and the Sun does not claim that he can "become a law unto himself." We see little ground, therefore, for the assertion that the Sun attempts to shine on both sides of the shield, and find little, if any, reason to question that its point is well taken.

It explicitly recognizes, moreover, what the Tyler claims, that, after initiation, a man's will is surrendered, and he can no longer form his own judgment, act on his own convictions, or in any sense be a law unto himself.

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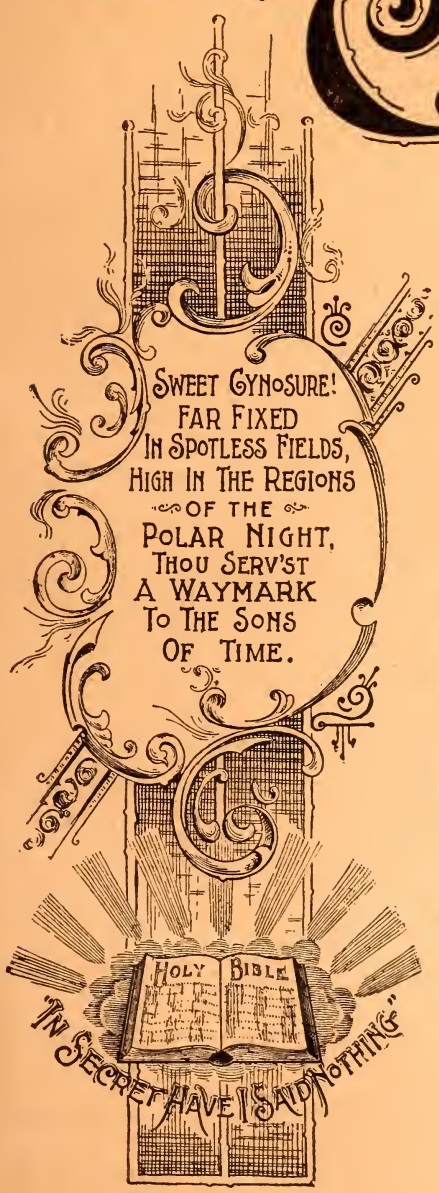

THE MORAL WARFARE

By J. G. WHITTIER

When Freedom, on her natal day,
Within her war-rocked cradle lay,
An iron race around her stood,
Baptized her infant brow in blood,
And, through the storm which round her swept,
Their constant ward and watching kept.

Then, where our quiet herds repose,
The roar of baleful battle rose,
And brethren of a common tongue
To mortal strife as tigers sprung,
And every gift on Freedom's shrine
Was man for beast, and blood for wine.

Our fathers to their graves have gone;
Their strife is past—their triumph won;
But sterner trials wait the race
Which rises to their honored place—
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight,
And, strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He has given—
The Light, the Truth, the Love of Heaven.

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WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXIX. CHICAGO, AUGUST, 1906. NUMBER 4.

Our readers must understand that the reports of addresses, etc., at the Annual Meeting are from our stenographer's notes, and while fairly accurate, they doubtless do not always perfectly represent the speaker.

The following verses, taken from the Texas Freemason of July, 1906, are a good illustration of the positions taken in the addresses by Revs. Bergesen and Beahm, in this number. Men do not need to be "born again," for "life eternal dwells in all."

What matters it what faith or creed
My brother holds.
If it to him through thought and deed
The truth unfolds?
What matters it what name he bears,
If on life's way of pain and cares,
He bears "the sign?"
For his own soul must learn the right,
And his own eyes must see the light,
Not mine or thine.

The same sun shines on all men's ways,
And chooses none.
How should I think he shed his rays
On mine alone?
The life eternal dwells in all
The germs of power;
How shall I then pronounce his doom
When in my brother's heart may bloom
The "holy flower?"—Exchange.

The report from principals and teachers on fraternities and secret societies in the high schools of Chicago, which appears herein, will be read with interest. The attacks upon Superintendent Cooley since the adoption by the Board of Education of the recommendation of himself and principals, have been continuous. The courts have, however, finally sustained the position of the Board of Education.

Recently the attack has taken a new turn. The labor unions have secured a foothold in the Board of Education and are attacking the Superintendent's selection of school books. One of the city dailies stated that the objection to the first reader selected by Superintendent Cooley was that a picture of a robin therein was too large and it did not have a red breast, and also that a picture of a cat was misleading!!

The real point, however, of the labor union attack is to compel the purchase of books bearing the union label.

"Organization can never authorize crime," agrees fairly well with the truth: "Though hand join in hand the wicked shall not go unpunished."

One of the great evils of a secret order is that infamous principles are smuggled in under cover of forms apparently solemn and religious. The Freemason swears his wicked obligation to criminals on the Bible. "It is interesting to note how universal is the abuse of organization."

It confuses moral ideas, it distorts religion, it corrupts politics, it cripples labor and clogs the wheels of business, it turns the protection of the widow and orphan into a phantom, fading when help is needed most.

LIGHTS ABSENT, DARKNESS PRESENT.

Is a degree conferred in the absence of the three great lights legal?

It is. Though material omissions occur, the work done is legal. The remedy for such glaring faults is in the discipline of those who are responsible for the omission.—A Masonic Newspaper.

Now may we ask another question of our own? Would it still be a glaring

fault deserving discipline if either of the great lights (Bible, Square and Compass) were wanting, or could one of them commonly supposed indispensable by fresh candidates here, be replaced in some other country? And could the other two be treated in the same way? And while we are about it, can there possibly be in such a wonderfully self-praised affair as Masonry, any such element as self-deception? Please note that we are teling no secret—not about lights at least.

A MASONIC OPINION OF THE DREYFUS CASE.

"Anent the celebrated case of Captain Dreyfus, the French officer, who was charged with betraying secrets of the Bureau of the Army to Germany and in whose interest a revision of the case was agitating France, the Jewish Voice, of St. Louis, read unmasonic Masons the following lesson:

"No more interesting tidings in all the long and weary developments of the Dreyfus case has ever reached us than that giving credit to the 'Grand Orient' of France for declaring itself in favor of a revision, at their annual convention at Paris this week. The framer and sender of the cablegram, just referred to, mixes truth with fiction and we desire briefly to point out in what he has erred and in what he has given facts. We need not be surprised at the tardiness with which the Free Mason in France has stepped into the public arena in the cause of justice, since we can surmise that the very agitation favoring a revision was, undoubtedly, started and finally brought to a successful issue by the endeavors of this great fraternal order, and, though itself invisible, its powerful hand was felt all along."

The above is part of an article published in a prominent Masonic organ. It possibly tallies fairly well with Washington's estimate of Freemasonry, which he pronounced capable of being used for the "worst of purposes." Suppose Dreyfus had been guilty but a Mason; what would Masonry have done? Suppose that though Dreyfus was Masonically known to have been guilty, some one not a Mason, and also innocent, had been accused: would Masonry have been true to the government then? Would it have acted with honor? Would it have exposed the guilty man and thus removed peril from an innocent citizen? Would Freemasonry then have done any of those things that ought to have been done, or would it have left undone those things that ought to be done?

We wish to call special attention to the Christian Citizenship Institute and Convention to be held at Winona Lake (Indiana) this month, on August 11-18, 1906.

An important feature of this Institute of Christian Citizenship will be the careful and systematic statement of the fundamental Christian principles of civil government. This department will be conducted by the Rev. T. P. Stevenson, D. D., LL. D., of Philadelphia, the General Secretary of the National Reform Association. These principles will be presented in nine addresses, one at each session of the Institute, on the following topics:

I. The Divine Origin of Nations.
II. Nations Moral Beings.
III. The Rights and Duties of Nations.
IV. The Relation of Nations to Jesus Christ.
V. The Relation of Nations to the Bible.
VI. The Forgiveness of National Sins.
VII. What Constitutes a Christian Nation.
VIII. Law Fundamental and Statutory.
IX. The Responsibility of Christian Citizens.

Arrangements have been made with the Winona management for reduced rates in gate entrance fees and also in board for all students in attendance upon the Institute. One week tickets for clergymen cost but seventy-five cents; for others, one dollar. A rate of three dollars per week at Evangel Hall for table board has been secured. Any desiring further information relative to anything in connection with this work at Winona will obtain the same by addressing the chairman of the Committee on Arrangements,

Rev. J. S. Martin,
69 Oak avenue, New Castle, Pa.

Anxiety chills the joy of anticipation.

THE NATIONAL ANNIVERSARY.

Tuesday and Wednesday, May 8th and 9th, 1906.

(Continued from the June and July Cynosures.)

The Convention met on Wednesday evening, May 9, 1906, at 7:45 o'clock, in the Moody Church, of Chicago. After music and the devotional opening the Convention listened to an address:

WHAT SHOULD BE THE POSITION OF A MINISTER TOWARDS THE LODGE?

BY REV. B. E. BERGESEN, OF THE LUTHERAN CHURCH, CHICAGO.

There can be no doubt in the mind of a person studying the condition of the churches to-day that the words of Christ, that his disciples should be persecuted by the world, have very little application to our time. The question is, does that come from the fact that the world has changed, or does it come from the fact that the church has changed? Something has changed, and I believe that the change is in the church. The world has certainly so far come under the influence of Christ that even the people who do not believe in Christianity, and who scorn the religion of the very civilization under which they live,—these people have by Christian civilization come so far that they will not persecute bodily the church. Yet if the Christian to-day, if a clergyman to-day, takes a decided, clear-cut stand such as Christ and the apostles took, he is going to feel in some way or other that the world is the same to-day that it was at the time when Christ was here. If a minister or a Christian to-day has not felt that, it is because he has never taken the position that Christ took. Christ could have gone through the world just as easily, just as smoothly, as we Christian ministers do to-day, if his words had come as smoothly and carefully, avoiding all dangerous issues. But Christ spoke out so openly and so squarely on every issue which he touched at all, that when he spoke it was apparent. The world turned against him, and even some of his own people said that it was too hard to listen to what he said. They left him, and did not follow him any more.

BERNHARD ESSENDROP BERGESEN.

Now I consider it one of the great humiliations of my ministry, that I have not received more of the antagonism and persecution of the world. I have a good many things in my ministry, just like other ministers, that I could take up and take a little pride in—little accomplishments; but on the other hand is this one fact, that I have never succeeded in arousing that antagonism which Christ aroused. I know perfectly well that the world has come to the point where it would not crucify a person for his religious convictions. There is not enough religious conviction in the world to-day to call forth anything like that; but at the same time, the only thing that I could call persecution, the only opposition, that I have had in my ministry, has come from meeting the lodge question. It began with that in the very early beginning of my ministry and it is

the only thing that I have any serious difficulty with to-day.

The question is, what position should a minister take with regard to the lodge, and why? That of course depends upon what position the lodge takes toward Christ. That must decide the position of the minister toward the lodge. Now I cannot, in the short time allotted to me, go far into that subject. I only need mention these few facts: In the Encyclopedia of Masonry, by Mackey, when speaking of religion, he says that there has been a great deal of effort put forth by the more timid Masons to hide the fact that Masonry is religious. That Masonry is Christian he does not say at all; but he says it is religious. Now he says, that because Masonry has not taken the standpoint of Christianity, which the Christians want it to take, therefore the more timid members have tried to show and argue and prove that Masonry is not a religion at all. But he says he has more courage than that. He says he is not like his more timid brethren, and is not afraid to say that Masonry is essentially a religion and that without this chief feature it would hardly be worthy of the support of wise and good men. That is the substance of what Mackey says. Then he goes on to say that Masonry is not the Christian religion; he says that the other religions, like Mohammedanism, Judaism, etc., are just as acceptable to Masonry; hence I believe these two facts, from that very article in his Encyclopedia (he is one of the greatest authorities on Masonry): first, that Masonry is a religion; in fact he says it is a religion; second, that that religion is not the Christian religion.

In Boston a year or two ago, the World's Peace Congress met, and a representative from France was a high Mason. In this Congress, Mrs. Meek, a Christian American woman, brought forth some resolutions to be passed, and in these resolutions she spoke of the Peace movement as being a Christian movement, and this French Mason—the French Masons are far more outspoken against Christianity than are the Masons of other countries—this French Mason said: "Well, I have no objection to any Christian sentiment expressed in the resolutions, but I want it clearly understood that the Peace Movement is not only a Christian movement, but also a Free Thinker movement and a Masonic movement, and while we allow the Christians to retain their view, we also ask that non-Christians, Free Thinkers and Masons have a right to reserve their views, their faith, their religion."

There you see how a high Mason, representing his country here in America at this Peace Congress, puts Christianity on one side and Masonry, non-Christians and Free Thinkers on the other side.

In an Oddfellow lodge several years ago, a man prayed in the name of Christ, and a Jew said, "No Christ here;" which he, as a Jew, had a perfect right to say as a member of the lodge. The lodge did not want to abide by this; there were some Christians in the lodge that felt uneasy about it, so they applied to the Grand Sire of the world, the highest single official of the Oddfellow order, to give his opinion on it, and he said: "I do not consider it right to mention the name of Christ in an Oddfellow lodge; in fact I consider it unlawful." Now what business has a Christian in a company, to be a brother in an organization, where the name of Christ is barred out by the highest official of the order? Then again the Grand Lodge of the Low Provinces of Canada thought that this was going too far, and sent a request to the Southern Grand Lodge, which is the only authority above the Grand Sire. That lodge met in St. Louis in 1887, if I am not mistaken. I read its official report, issued by its secretary, and it says that the Grand Lodge of the Low Provinces of Canada had put it this way, that "the decision of the Grand Sire puts our order on record as having put a ban on the name of Christ." Now can the opponent of the Oddfellow order, or any secret order, put any stronger test? Supposing that I, after many years of work against Oddfellowship, or against any secrecy, had said that, they would have said it was an exaggeration; but these are exactly the words used by the Grand Lodge of the Low Provinces of Canada: "It puts our lodge on record as having put a ban on the name of Christ;" and then it asks the Southern

Grand Lodge to overrule the decision of the Grand Sire. The Southern Grand Lodge appointed a committee, of three men, I think it was, to bring before the lodge a resolution on that application. They brought in this resolution, that the Oddfellow order, or the Southern Grand Lodge at that meeting, put that question on the table. Now you know what that means. That means silently putting it aside. When you do not have the courage to fight against a thing, you put it on the table. Now that was done by that meeting, and it has never been taken from the table yet. There the Oddfellow lodge stands before the world, impeached by one of its own Grand Lodges as having put a ban on the name of Christ.

I do not have to go more into detail, but for a person who thinks these things over, this will suffice; he will know what position ministers ought to take towards the lodge. I only want to say this: If there is here any member of a secret society who can say that his lodge has no religion, I shall be very glad to find out what lodge that is. One feature is common to almost all secret societies, and that is this, they have a religion. In order to make lodgemen admit that, you must say, "You have no religion," and they will say, "Yes, we have;" because if you say they have a religion, they will say, "No, we do not." If I want to argue the question with a Mason, I will say, "You have no religion;" he will say, "Certainly we have a religion." Then you can argue the question with him. Now the fact is this: they demand a confession of faith before one can become a member. You have to confess faith in a Supreme Being, the Grand Architect of the Universe, etc. All these lodges give God nicknames. They do not use the names of the Bible. They say Supreme Being, Grand Architect, etc.; so you may believe in Allah, or Baal, or anything you please, just so it is a supreme being—they do not care if that supreme being is your wife; but they require a confession of faith. They have, secondly, the reading of the Bible; and thirdly, they have prayers. Fourth, they have devotions; fifth, they have pastors, or as they call them, chaplains. If this is not religion, I would like to know what it is. What is religion? It is, to use as simple and wide an expression as possible, all that which is between man and his Maker, or the Supreme Being—a thought of Him, a longing for Him, faith in Him, a prayer—all that is religion. But there is a very long step between religion and Christianity, in many cases, and here is one of the mistakes we make; we do not distinguish between a man who is religious and a man who is a Christian, and that mistake is made continually.

I knew a woman whose child was dying, and it was awful to listen to her as she let her heart go up in prayer for that child. You say, "That mother is certainly religious." Why of course she is religious. No person would pray to God unless she was religious. But was she a Christian? No, her prayer was blasphemy from beginning to end. She never cared for God, she never prayed, she never went to church; she only prayed when she was in trouble. Like a woman who said, "I have nothing now to depend on but God." She was not a bit of a Christian, she did not care for God before she lost her child; it was simply the agony of her heart that broke out in that prayer.

That is what these lodges are; they are religious, they have a religion, but not the Christian religion. You look in vain for the corner-stone of religion which the Bible gives us, the name of Jesus Christ. It is true you find it in certain high degrees of certain lodges; in the Good Templars they have certain prayers that end with the name of Christ, but they avoid these prayers as much as possible. And in Masonry Christ is mentioned under the figure of the stone which brought forth blood and water. He is mentioned in the oath, "as the sin of the world was laid upon our Savior, so may it come upon me and against me in this life and the life to come, if I ever reveal any of the secrets of this order"—something like that. In the third degree of Blue Lodge Masonry, which makes a man an actual Mason, the name of Christ is blotted out of all prayers; and do you know that there are even Bible verses right in the Ma-

sonic ritual without the name of Christ? and if you will look up these passages in the Bible you will find the name of Christ is there in the Bible; but when they read these passages in the lodge, they omit the name of Christ.

What should be the position of a minister toward the lodge? I do not think his attitude should be that of hostility to people who belong to the lodge. I think there are many Christians in the lodges; I know there are some who work with me against the lodges who do not think so, but I believe there are Christians in the lodges, just as I believe that there are Christians who are not enlightened on other subjects. They have not got their eyes open to see that it is wrong. You will almost always find that those who are really spiritual Christians and belong to the lodge—almost every one of them will say, "I hardly ever put my foot in the lodge room."

I came into a congregation once that did not have the constitution that I have in my church now, that no man that belongs to the lodge can belong to the congregation. There was a man in the church that belonged to the lodge. I spoke to him about it once, and he said, "I do not care for it, I never put my foot in the lodge room." I said, "If you die an Oddfellow and Oddfellows officiate at your funeral, you will have to be buried without your pastor," and he said, "I do not want to be buried as an Oddfellow." I replied, "If you do not want to die an Oddfellow, why do you want to live as one?" I heard that that man never put his foot inside the lodge room since.

But this is certain, that one of the great reasons why there are many Christian people, as far as we can see, belonging to the lodge, is that ministers have not taken the right stand against the lodge. I am sure that in the city where I was before, a city of half a million people, two-thirds of the pastors have admitted to me in private that the lodge is un-Christian and wrong; but not one out of a hundred of them dared to face the matter in the pulpit. One of the leading men in that city, a minister, and pastor of one of the leading congregations, had become convinced along this line, and he once met an old patriarch of the anti-secrecy movement down East, Rev. James P. Stoddard, and said to him, "Mr. Stoddard, how can I find out whether there are many lodge men in my congregation?" Mr. Stoddard answered, "You can find out in five minutes by mentioning the lodge in a sermon." He did mention it, and a short time afterwards I saw in the paper that his congregation had promised to pay him his salary for the rest of the year and to pay the expenses of his moving, if he would move at once. He did. He thought it was no use staying there. He found out.

Now as to the position of a minister toward the lodge: I have always taken this position: Treat lodgemen kindly; treat them fairly and do not speak of all members of lodges as if they were all alike, all consciously opposed to Christ, all consciously opposed to good morals, because they are not. But this position I do take: in the first place, do not admit lodgemen to membership in a Christian congregation, because then you will find out whether a man is Christian or not; for if a man is a thorough Christian he is not going to leave the church for the sake of the lodge. In the second place, speak to a lodgeman about morals.

I am sorry to say that in most of the pulpits to-day (and I do not wish to be a pessimist) the old gospel of salvation through the atoning blood of Christ and of the necessity of conversion and regeneration is very largely silenced. Among us Norwegians it is a little bit different: in fact it is the opposite in many ways. If a pastor in our church should be silent on that subject, the congregation would be silent on salary day. But in the majority of the fashionable churches of America the fact is this, that there are very few pastors who dare to stand up in the pulpit and say that any one in the congregation who does not believe in the divinity and atonement of Christ is eternally lost. There are very few fashionable pulpits to-day in America where the pastor can stand up and preach with its full consequence this: "No man cometh unto the Father but by me." You see Unitarians and Trini-

tarians hobnobbing and exchanging pulpits. In Boston a leading Unitarian and a leading Congregational church separated many years back because the Unitarian element split off and formed their own church, but a couple of years ago the young men came together and the papers all gloried in the fact that these two congregations, which had been apart so many years, now had come back together and met as brethren. As long as Trinitarian and Unitarian pastors exchange pulpits there is very little hope of accomplishing anything for Christ. The world may applaud the liberality and the world may praise the pastors for their broad-mindedness. You can scare almost any pastor out of your house if you say he is not broad-minded. There was no man so narrow-minded, in that sense, as Jesus Christ, for he said: "No man cometh to the Father except by me."

Now I say that the position of the pastor toward the lodge should be this: preach the necessity of conversion, regeneration and faith in the atoning blood of Christ for salvation, and you have struck a blow at the very central doctrine of the secret societies.

I once was called to the grave of a man who had died, as I understood, from drinking. He had been such a mean man that he did not have one single personal friend at his grave. His brother was a Christian, and he said, "Pastor, I want you to go with me and my wife to that grave; we do not feel like going without our pastor, and my brother has not a friend—even us he had driven away—but I feel, as his brother, I and my wife ought to go to the grave, and we would like to have you go with us." In order to comfort him I went. When we got to the grave, there stood four men representing a lodge the deceased had belonged to. I said, "What are you going to do here?" They said, "We have the chaplain, he is going to read something." I said, "Let me see," and he showed it. It said the brother had gone to the grand lodge above, where there were no more tears and no more sorrows—a man that died from drinking, and never gave a sign that he believed in Christ! I said to this chaplain, "Either you read that, or I read my liturgy—one of the two. I am not going to take part in a service where this man is going to be spoken of as being in heaven for paying his dues to the lodge." I told him, "You are welcome to take the leaf and throw it into the grave, as a token of personal friendship, but either I or you officiate at this grave." Well, he left out his reading, that the dead man now was in heaven, etc., and let me read my ritual, which simply quoted Bible passages relating to death and the resurrection, but gave no personal judgment on the person in the grave.

One day, as I was just home from church and the rain was pouring down, and I was cold, a man came in and said there was to be a funeral in the outskirts of the city, and a pastor who was going to be there (a pastor of another congregation) could not reach the funeral in time, and so this man asked me if I could not go. I knew they were people that had left my congregation on account of the lodge question and gone to the other pastor, and when they could not get him, they called me. I would do for a substitute, if they could not get any one else. I said to myself, "I will show them this time that it is a matter of principle with me and not personal hostility," and I said to the man, "I will go up to the house and speak a few words of comfort to the mourners." When I came in, there were four Oddfellows, and they came up to the casket and they read their ritual. After they had read their ritual, the wife of the deceased said, "Pastor, will you not go to the cemetery and conduct the service there?" In our country we have a custom of throwing three shovelfuls of earth on the casket, and repeating, "Dust thou art, to dust shalt thou return." I said, "Don't you know me well enough to know that I do not have fellowship with secret societies?" She went into the other room and said, "Well, pastor, it is not because I care anything for you." Now beside me stood an Oddfellow whom I knew to be a Godless man, and a friend of the deceased; and he came over to me, and I thought, "Now he will just give it to me; I have lost his friendship and re-

spect"; but he put his hand on my shoulder and said, "Pastor, you cannot go against your conscience"; and this is a thing I have found, that lodgemen with any kind of manhood in them respect a minister far more for opposing their lodge than for joining it.

When I left a city where I had worked for fourteen years, the people of my nationality in general in that city had a great reception for me in one of the halls down-town, and the man who escorted me into the hall was a Mason whom I twice—the last time just a week before—had refused membership in my church, although his wife and son were members there. The man who led that meeting was one whom I had kept out of my church because he did not go to church; the man who conducted my children into the meeting was one whom I had refused membership in my church because he did not agree with us in faith; the man who took part prominently in the program was a Mason who knew that he could not be a member of my church, because we had spoken together about it; and the man who spoke in Swedish a word of farewell from the Swedish people in the city was a man with whom I had had discussion along that line—he was a Good Templar, and knew that he could not get into my church. I tell you this to show you that these lodge people, though they oppose his position, respect the clergyman who takes that position; and yet the persecution and slander I was exposed to while I was a pastor in that city was all on account of the lodge question, all of it.

Now I take this position in respect to the lodge, and this is to be my closing remark: In the first place, preach against it; in the second place, do not take lodge people into church membership; in the third place, do not officiate with them at funerals, or any kind of religious services; and very quickly you will see that there will be a change of attitude between you and some of your people.

I admit that this requires courage. I do not want to boast of my own courage, but I say this, It is a matter of courage to meet the lodge like that, fairly and squarely. I believe that a minister should take a position publicly respecting the lodge, not merely in private; not only when with some of those who are opposed to the lodge should he say, "Yes, I believe there is something wrong in it; it is not right"; but he should stand up and speak fairly and squarely before his congregation what he believes to be right. Let the congregation feel his position. Let him help to tear the church building down if Christ can be held up.

INTERNATIONAL MASONIC CONGRESS.

Anent the question of another Masonic Congress, it is proposed in Europe to hold it in Switzerland, which the Masonic Home Journal amends by naming the United States, and giving the following reasons therefor, which amendment is heartily seconded by the Texas Freemason:

1. North America has more Masonic grand lodges and more craftsmen than any other subdivision of the earth, consequently more would be accommodated.

2. It speaks the language of more people than any other and all tongues could be met here.

3. It is more accessible to every country on the globe, by way of both oceans from every continent, including South America, Japan and Australia, not to mention the smaller islands.

4. It is more active in Masonry, is conservative, and has less to do with politics or class religion than any other excepting England, if even that country should be excepted.

To effect such a union this prerequisite will no doubt influence all English-speaking Masonry. The creed of Masonry—belief in God—must be assented to in unequivocal terms, and politics must be kept outside.

Though published in 1901 by the Texas Freemason the above has permanent interest.

Benjamin Franklin once said, "The noblest question in the world is, What good may I do in it?" To raise the inquiry is to face the duty.

The voter who has professed Christ should have no fellowship with the unfruitful works of darkness.

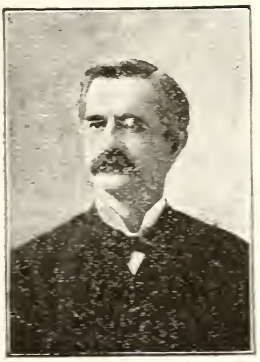
It is better to know how to do a thing than to receive a compensation for doing it.

TESTIMONIES OF PASTORS

REV. A. C. DIXON, D. D.

Pastor Ruggles Street Baptist Church, Boston

The society that displaces and opposes the church of Jesus Christ is not to be commended. A gentleman sometime ago asked me to preach a sermon under the auspices of a secret society which he represented. I learned from him that twenty-five years ago he was a member of a Christian church, but now he had nothing but criticism for the church. He insisted that secret societies, were doing the work of the church and doing it better. * * *



DR. A. C. DIXON

The society that places itself before the church is an evil. I have known church members who, when there was a conflict between the lodge and the church, always went to the lodge. This sort of thing is honeycombing the church of Jesus.

The society that sends men to heaven, just because they are members of it, regardless of character, is a power for evil in this world.

A society that claims to be a philanthropic institution, when it receives more from dues than it expends on charity, deceives the public.

A society that has coarse and brutal methods of initiation should not be encouraged. More than one man has been killed while being initiated into a secret order.

The society, secret or public, which expels Jesus Christ, no Christian can afford to join. In some secret orders, Christ is excluded from certain degrees in order that Jews and infidels may become members.

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5:1.

REV. W. S. JACOBY

Pastor's Assistant of Chicago Avenue (Moody) Church

I suppose I ought to know something about Masonry, as I have taken many degrees in it and have been an officer of my lodge at Guthrie Center, Iowa.

After my conversion to Christ the lodge lost its charm to me, and many lodge scenes seemed a mockery. So long as a man is in the broad road that leads to death, it may be the lodge is just as good a place as any, but I pity the poor, starved child of God who seeks comfort and strength from a society so largely of the Godless.

REV. W. S. JACOBY

LODGE GLORY vs. GOD'S GLORY.

BY PRESIDENT I. N. H. BEAHM, OF ELIZABETHTOWN COLLEGE, PENNSYLVANIA.

I feel very much encouraged to stand up in this sacred place and to look into the faces of many who have heard that

ISAAC N. H. BEAHM.

great Christian worker, D. L. Moody, speak from this pulpit. This place to me is hallowed and holy, and I rejoice to meet here under the auspices of the National Christian Association, an institution that is doing so much good in our country. It is a pleasure to be in this city for the first time to make an address. I rejoice that I have heard this afternoon and this evening, words that I shall take away as a blessing, and doubtless many of you will do likewise. The issue that is now confronting us is one that is very great indeed. These turbulent waters are severe, but the battle is the Lord's and we should always endeavor to conquer in His name.

The subject presented is that of "Lodge Glory vs. God's Glory." The issue is made very clear, very strong, by the wording of the subject. They seem to be exactly antagonistic—the lodge glory vs. God's glory. I want it understood here, though, my dear people, in accord with what we have heard here this evening, that I am a decided friend to every lodge man, but I am an enemy to the system. The system of Christianity is perfect, but not all the people connected with it are perfect. The lodge system is against God's system, though some well-meaning people, even good people, yea, many perhaps, are associated and connected therewith; and if they are not, it is not because of aversion to the lodge system, but because of the influence of their fathers and mothers and the Christianity that is in the land.

It seems from the nature of the subject, that I am to speak upon the merits of the lodge—the virtues of the system. Now I assume that the devil has never done a work but that he harnessed it to some virtue; he never has done an organized work without associating it with some virtue. He understands that pretty well—how to hold out false pretenses, and so on. If you remember correctly his temptations of Jesus, they were all things that were to be done. The Savior intended to eat bread; He ate bread. He intended to convince people that He was the Son of God, as the devil seemingly wanted Him to do by casting Himself down from the pinnacle of the temple; and he intended to take possession of the entire world, which He is doing and will do, but which the devil wanted Him to do by a shorter way than that of God's appointment. Everything that the devil asked the Savior to do, the Savior either has done or will do; but He did not take the devil's method; and therefore we distinguish between the virtue and the things which are associated with it—between the man and the system that he has espoused.

I do not know as much about the lodge system as I would like to know; but I want to talk about things, just what I do know, simply as they are. I have no beautifully constructed address—nothing finished about it—it will be extemporaneous; but I shall pick out a few things that have appeared to me as merits, or as points of virtue, that the lodgemen boast of.

I think they manifest everywhere that secrecy is a kind of something to like. They boast of that. The glory of anything is its bright points, the virtues of which we might be proud, the things

about it that we like to boast of; and they rather like to boast of the secrecy phase of the lodge. That is evidently against God's glory. The Lord likes to publish things. If the Lord were in that business, he would make a good newspaper editor. The newspapers, by the way, are the great agencies for the spreading of truth—sometimes wrongly used, it is true—but the agency is all right, and the press of this country in the generations to come will perhaps be the means of wiping out secrecy from our land.

The secrecy, therefore, of the lodge system is against the Lord's open way of doing things. He likes to publish on the housetops, and he likes to have the word of the Lord published throughout the country, as at Antioch, and so Christians are to publish the word. The various secret orders would rather conceal, hedge it about, enclose it.

Another thing about the lodge that men seem to boast of, is that they have strong men in it; it is made up of stalwart men, men of muscle, men of physique. They pick them to that end. Now when a comrade of mine, of the name of Jesse Gillespie, attempted to become a member of the Masonic fraternity, he was not admitted. He was a sound man, judging from all appearances, except that he had lost his left arm. He had only one arm, and he could not get into the Masonic lodge. But I am glad that a man can get into *heaven* if he has only one arm. If he cannot get into the *lodge* here below, he can not get into the *grand lodge above,* according to their argument. They want men with two hands and two feet, able-bodied and sound; they pick their men. "Are you able to take care of yourself?" "I am." "We will take you then," say they.

And so they boast of their physical strength. The lodge is, theoretically, a body of athletes, so to speak. If all men were like that, their powers for doing good to the lowly and their powers of sympathy would be crushed, or at least never developed. They cut off development of the soul, and it is human strength—it is the Goliath of modern times going forth to battle.

The lodge is an aristocratic association. I am living north of the Potomac River now, but I was born south of the Mason and Dixon line. My father was a Union man, however, and we had hard times down there during the Civil War. My father was opposed to the Secession movement, and he always spoke with a kind of contempt when he said secession; he cut it short and said "secesh." He did not like the aristocracy of the South, and I suppose I was trained somewhat to be prejudiced; but I think it is wrong even to-day, after I have studied the matter.

There are various kinds of aristocracy. In Boston, I am told, if a stranger comes into the community the aristocracy asks, "What do you know? What is your education? What degrees do you possess?" and so on. Come down to New York City and the aristocracy comes to the surface in this form: "How much is he worth? Is he a moneyed man? Is he wealthy?" Come to Philadelphia, and the question is asked: "Who was your father?"—the aristocracy of ancestry. And come down to Baltimore, and they say: "What will you have for breakfast?" And so it goes on.

We have aristocracy in the lodge; they do not merely want able men, but they want them only—not even able women—and they even pledge themselves that they will not be present nor help in bringing a woman into the association. That is quite the *élite,* is it not?

Well now, that is against God's system. God is not concerned merely about the strong man; He is concerned for the weak as well; and He is on the lookout for the man that is weak and the man that needs help. If he finds a man on the road to Jericho, he stops; his other mission is tabled for the time being, and he looks after this man—gets off his mule and puts the man on and takes him to the inn. That is the divine side of it. The lodge system would be like the priest that passed by on the other side. He had so much religion that he had no time. He must go about the Lord's business, and so he passed by on the other side. The Lord goes after the weak and the lame, the halt and the blind, and whosoever will may come to Jesus Christ and be

helped; but the lodge system is exactly antagonistic to that. Therefore lodge glory is against God's glory.

I like the spirit of the Master when he said: "How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" "And when he hath found it, he layeth it on his shoulders, rejoicing." I wish I might have heard the beloved Sankey, the sweet singer, as he warbled forth those beautiful words:

"There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

"'Lord, Thou hast here Thy ninety and nine:
Are they not enough for Thee?'
But the Shepherd made answer, 'This of mine
Has wandered away from Me,
And although the road be rough and steep,
I go to the desert to find my sheep.'"

The lodge system is directly opposed to that, and therefore the lodge glory is against God's glory.

Reference was just made to the admission of men only. There may be other associations where women go to themselves and men to themselves, but this was not so from the beginning. Man and woman were together in the garden of Eden. Man and woman are together in the family; man and woman are together in the Sunday school and in the church; and I believe I will say here, Any movement that has not the co-operation and sympathy of both men and women is of the devil; and that is what we find in the lodge. If woman is to be excluded by the fundamental rules of this organization, is it not logically at once questionable? It is not on the line of true sociology; so wherever we find that the sociology, or the ordinary make-up of the lodge system, in this respect is against the divine system, it is against God's glory.

Man loves display. God's people love display too. I believe that man has the faculty of boasting, he has the faculty of glorying; and God has made it possible for him to glory righteously. You know Paul said about the people who had brought evil doctrine into Galatia, that they preached circumcision only because they were afraid to withstand persecution, and that they might glory in the flesh, but Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ;" "I bear in my body the marks of the Lord Jesus;" and he bore these marks nobly, and every one of us should bear them. Even if we are persecuted, let us bear these marks. So we often sing:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

A man likes to glory in something, there is no doubt about that; he likes something that is visible and is tangible. I think that is the reason why John Alexander Dowie, Elijah III. (?) has been able to deceive so many people,—because of his pageantry and things of that kind. I am glad one writer has aptly said: "Man is a military animal and he glories in gunpowder and loves parade." So we find the lodge system, under the influence of Satan, evidently taking advantage of this weakness in man. Man is easily deceived along this line. The lust of the eye, the lust of the flesh and the pride of life sweep him off his feet very often. That is the reason why Barnum said: "Man likes to be humbugged." The devil knows this, and he uses this method to a large extent; he has these big, high-sounding names—Grand Master, Past Grand Master, Most Worshipful Master, Most Worshipful Grand Master, Grand Architect of the Universe, and so on. These things appeal to the fleshly man; they are sensual in their character and human nature seems to be pleased with it. So man is captured through these things.

But such glory does not last long though, dear people. I think this is the kind of glory that the poet had in mind when he sung:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour:—
The paths of glory lead but to the grave."

But with God there is a glory that is lasting; "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "When the Son of man shall sit in the throne of His glory," then shall we realize it, and the glory of the Lord will fill the earth. "Let your light so shine," therefore, "that men may see your good works, and glorify your Father which is in heaven."

And again, the lodge seems to glory in its wideness. My brother here talked about broad-mindedness. That is, as he stated, a pretty hard thing to meet. It is quite a temptation to a person; but we should remember that law restricts. That is what it is for; and when you have much law, you will have much restriction; hence you will have only a path to walk in. That is the reason we have a narrow road to heaven: we have the broad law of God. And the reason why the lodge system, and especially the arch order, the Masonic order, is marked by what they call such broad-mindedness —or in other words, is such a broad road —is because they have so little law. The Masonic law will not exclude a Christian, it will not exclude a Jew, it will not exclude a Mohammedan, it will not exclude a Buddhist, it will not exclude a Confucian; it will not exclude any of these. The reason for it is, they have not a sufficient law. They have a little law, and hence their track is broad.

There is such a thing as having a broad track, and having it so broad that it amounts to nothing. Suppose you have a railroad around the earth, just on the equator, and you have that a narrow-gauge road; finally you conclude you will have a broad-gauge road, and you keep widening it until you reach the poles; then you would have just a little spot —you would have it so wide it would not cover anything. So when the lodge endeavors to straddle everything, it covers nothing. It is a straddler.

Now I can tell you, my dear people, that when an institution pledges itself that there will be nothing connected with it to conflict with duties to the family, the church or the state, it pledges itself to something that it cannot make good. The family and the state can come in conflict, and the church and the state may conflict; but the lodge says, "We will guarantee that there will be no conflict here." It attempts to measure God, and the church and the state by its own standards, and the family also.

These are wonderfully smart men who write the laws of the lodge, and they have their own creed—certainly they do. Mackey says substantially: "We have a creed, and it embodies two distinct articles of faith: First, a belief in God, the Creator of all things, the Grand Architect of the Universe; and secondly, belief in immortal life." That is the creed of Freemasonry.

Whenever we write a creed, we attempt to measure God. I say this in all due respect to the creeds that have been written. Divine truth is at best by men only *ap*prehended, but to write a creed implies a *com*prehension of it; so creeds are likely to be outgrown. But God has given us a creed—the Bible—which will last for time and for eternity. It covers the entire ground—the entire realm of human duty and human interest. So I find that the broadness, or the wideness, of the lodge system, is its narrowness; and the narrowness of the gospel is its wideness.

The lodge system would have men of every kind come into it. It seems they want to straddle everything, so they may get everybody in; but just for a moment suppose that they should get everybody into the lodge, what would be the result? They would be just where they started; just like a farmer down in Virginia some years ago. He had a hog that came in through an old-fashioned rail fence, and he had difficulty to find where the hog got in; but he looked a number of times and found a hollow log in the fence, and he discovered that the hog had come in through that log, so he turned the log so that both ends were outside, and when the hog went in at one end and came out at the other end, it had not got anywhere.

If the lodge system should succeed in enlisting everybody, it would be a failure so far as that is concerned. The lodge system attempts to bring everybody into it *without* changing them; but Jesus

Christ seeks to bring everybody unto Him *by* changing them. He makes them fit the divine system, but the lodge makes its system to fit the people. That is exactly contrary and antagonistic to the Lord's way of doing things. I would rather have the old-time religion, the broad law, and the narrow way that leads to life and immortal bliss.

There is much of selfishness about the lodge. It was said to-day that the lodge is organized selfishness. Now selfishness does not need much organization to give it culture. Weeds will grow anywhere. We do not need organized selfishness. The Christian religion is altruistic; the Christian in honor prefers another, seeks another's wealth. That is the gist of the Christian religion. But the lodge system is not that way, therefore the lodge glory is against God's glory.

The lodge is satisfied to pray this kind of prayer: "O Lord, bless me and my son John, my wife and John's wife; us four and no more." It is not so with Christianity; it reaches out and would have everybody come. "Look unto me, and be ye saved, all the ends of the earth." "God is not willing that any should perish, but that all should come to repentance," and be saved. "Whosoever will, let him take of the water of life freely." That is the gospel we preach, that is the glory of our system; and it makes the lame to walk and the blind to see, and the deaf to hear; it makes a man whole in Jesus Christ, because he has a perfect ideal.

And again, about the religious side, it has been said that the lodge system is a religious system, and I think well said, but its religion is not the Christian religion. Some one has said: "Lodge religion is a Christless religion; it is not pure and undefiled religion." The Bible puts it this way: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and to keep himself unspotted from the world.*" That is the pure religion, the undefiled religion.

There are also the heathen religions, the Jewish religion, and other religions, that are not the Christian religion. It is quite a satisfaction and glory to lodgemen to say that Freemasonry is a religion, but it is evidently not the Christian religion. If I could go into the lodge-room and hear sung in the initiation,

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

———I should think a revolution had taken place—and there would have, no doubt about that. They do not want to exalt the name of Jesus, and yet their creed requires a belief in God, and a belief in "the eternal life," as Mackey says.

Suppose we say, "Dear Jesus, come down to Chicago; come Thou down and enter into the lodge; as we put the question to You, answer. Will You solemnly swear—"

"No, I do not swear."

"We won't take you."

Jesus Christ could not be admitted into the order.

Let us call up the devil.

"Come up from Erebus, from the darkest regions beneath."

"Here I am."

"Do you believe in a Supreme Being?"

"Yes, don't you know I was one of the first to discover that Jesus Christ was the Son of God? Don't you know James said we believe, and we go further—we tremble?"

"Do you believe in the future life?"

"Yes, sir."

"Walk right in."

The devil could be initiated, but Jesus of Nazareth could not; therefore the lodge glory is not God's glory. It is, maybe, allopathic doses, but it must come to light; so have it now while penitence and salvation are at our doors.

I would like to say a few words in regard to the ethics of the lodge system. What is Freemasonry? Freemasonry is a peculiar system of morality—mark the word "peculiar," as if it was manufactured, as if it was made; and they speak truly. Now a man cannot manufacture a system of ethics. Mr. Mackey himself says that there are the ethics of theology, and the ethics of Christianity, and the ethics of philosophy; and there is also another grade of ethics—the ethics of

Freemasonry, and the last comprehends, or combines, the other three. Thus it would not be peculiar; it would be harmonious. All the Masonic blessings are blessings under a peculiar system of morality.

Right is right and always has been; so wrong is wrong. Right is the eternal, immutable, universal something which never was made; perhaps it could not be, according to my statement, being universal, immutable and eternal, co-existent with God. God always appropriates it to perfection; He chooses to do it; He is right because He does right. He is right because He appropriates right by His choice; He chooses to do right because it is right, and He does right: and the devil is wrong because he chooses to do wrong—chooses the opposite of that.

If we take the oath, for instance, of the lodge: a man says he is going to be faithful to his vow, to his oath, and he will always respect the chastity of a Mason's wife, or a Mason's daughter; implying that perhaps he would have more liberty somewhere else. He will be faithful now to his oath if he helps his fellow Mason, or his fellow lodge member, because he took oath to do it. There is no virtue in this. If he would do it without the oath, there is virtue in it. And I want to say that the march of ethical philosophy of this twentieth century will wipe out the diabolical tendency of these terrible oaths; and the free press of our country and the new philosophy that is coming upon us will not allow them recognition among Christian people. *Do right because it is right.* A man has no virtue unless he does right *because it is right.* I like Dr. Horn's definition of virtue: "Virtue is doing right intentionally, because it is right"; and it is not virtue without that.

I want to say further, that Jesus Christ stands first, and He is to be recognized. If we deny the Son, we deny the Father; and therefore a denial of Jesus Christ is a denial of God. We must accept Jesus Christ and exalt Him; and when the lodge system does that I will embrace the lodge system. Make Him first, last and all the time—then of course they break down.

There will be no grand lodge in heaven, for there are no secrets there; we shall know even as we are known. There will be no grand lodge there, no secret order there. We shall all be one in Christ Jesus; and every man will be a perfect man, because the resurrection will bring a man into perfectness; he is buried in weakness and raised in glory, raised in power. I thank God for this. I therefore am opposed to all these shrewd, deep-laid, mysteriously-laid plans against Jesus of Nazareth. For "there is none other name under heaven given among men, whereby we must be saved." "Other foundation can no man lay than that is laid, which is Christ Jesus."

I like the admission of Napoleon, the great warrior: "Jesus Christ is not a man. I know men. He is not a philosopher, for his proofs are miraculous." Caesar, Alexander, Charlemagne, have founded empires; but upon what do we rest the creations of our genius? Upon force. This the lodge system attempts to do. Jesus Christ alone founded an empire on love, and to-day there are millions of subjects ready to die for him.

What a difference between the great abyss and the eternal kingdom of Jesus Christ which is being preached and is spreading over the entire world! So I say the boasted wideness of the lodge system is its narrowness; its assumed magnanimity is its pusillanimity; its charity is selfishness, and its religion is idolatrous. It cannot stand.

Let us take the position against it. Our work will be tested largely by our position. May we take our position like Christians in the apostolic church, and the persecution will come. "All that will live godly in Christ Jesus shall suffer persecution," but God will be with us. We can do all things through Christ who strengtheneth us. Let us therefore rest upon Him and He will bring us through, and by and by we shall say, "Hallelujah! the Lord God omnipotent reigneth."

"Truth forever on the scaffold, Wrong forever on the throne—
Yet that scaffold sways the future, and, behind the dim unknown.
Standeth God within the shadow, keeping watch above His own."

NEW ENGLAND'S GREETING.

To the National Christian Association:

Beloved in Christ and witnesses for the Truth: The grace of our Lord Jesus Christ be multiplied unto you and all of like precious faith.

Your Anniversary Program is before me. A few names suggest happy memories, but most are new and to me personally unknown. I doubt not that they are the called and worthy successors of those pioneers who toiled and endured hardness until it was said, "It is enough; come up higher."

I could write much of the conditions and omens on the New England field, but it is quite unnecessary. Conditions and experiences are here much as elsewhere. When the battle is set in array and the forces join, the same God is over all and the sword of the Spirit is equally effective, when loyally wielded in faith and prayer. When the way seems rugged and the difficulties great, I recall the Master's words: 'No man, having put his hand to the plow and looking back, is fit for the kingdom of God." And those other gracious words: "When he putteth forth His own sheep, He goeth before them." I know it is perfectly safe to follow where He leads.

God has been teaching us the value of money, by the lack of it, to equip and carry forward vigorously some seemingly much-needed lines of the work, especially a canvass and tract department. Yet He knows best and *"doeth all things well."* Since He has furnished a commodious headquarters and supplied thus far daily bread, it would be little less than criminal to distrust Him or question His faithfulness. God has planted the work on this conspicuous corner, and is constantly giving tokens of His abiding presence in the house which He has chosen as His own. But infinitely better and more to be desired, He is planting the cause for which this building stands in the confidence and consciences of many good and pious people in New England. It seems a process of slow growth, but it is steadily advancing, and I think the time is near when a decidedly vigorous effort should be made to bring this latent force into action.

The *Christian* ministers are in heart with us, and the same is true of Christian people, but they hesitate to take a bold stand, for reasons which to them seem sufficient. Some, after taking part in the Monday evening meetings, have spoken from their pulpits and advised their people to attend those meetings and look carefully into the matter, before taking a step which they would be sure later to seriously regret.

It has been impresed upon my mind of late, that a strong public meeting, held say in Tremont Temple, would be especially helpful to this class; and I have thought, too, that if our brethren in the West could join with us, in say a three days' convention, it would bring us into closer touch and be mutually beneficial and helpful to the cause. We need your vigorous enthusiasm and energy to keep us out of traditional ruts, and the presence of a half-dozen of your strong men would be an inspiration that, with God's blessing, would be felt throughout New England and the country. In former years we have held such meetings in Boston and New England, with very decided results. I am confident that some of our well-known and influential citizens and prominent ministers and W. C. T. U. women would be willing to take part in a convention, and others from neighboring cities would take an interest and attend.

May the dear Lord be with you and guide you in all your ways, is the prayer of your brother in the fellowship and love of the Truth.

James F. Stoddard,
Boston. Secretary.

A REVIEW AND QUESTION.

BY J. M. HITCHCOCK.

Like all reforms, our work tends to sameness and repetition. The soul devoid of sentiment and poetry sees little beauty in the coming and going of the seasons. To the careless observer, the countless blossoms upon the trees—the precursor of the autumn harvest—excite little admiration; the acres of wild flowers, wasting their fragrance on the desert air, is only a repetition of by-gone years; the grasses that beautify our meadows seem like they have been from

the creation; yet scientists assure us that every spire is individual and differs from its neighbor. Much of the work of the Association becomes a routine, so that one is tempted to change the date of some former report and pass it for the present one.

Inquiries for literature to cure the craze of young men and halting them from deserting church and Sabbath school for the lodge, differ this year from former years principally in their frequency. And initiations into lodges, as described in the columns of the Cynosure, are this year as in former years, with the addition of greater brutality.

The lines between friends and foes of secrecy are becoming better understood and more tightly drawn.

The unreasonable demands of the industrial unions, and their most tyrannical and inhuman methods of enforcing these demands, have in many instances widened the chasm between capital and labor.

The increased frequency of cruel and murderous hazings in our colleges, universities and military academies, has brought forth severe denunciations from the secular press and has provoked legislation upon the subject by several of our commonwealths.

The press and platform, as in former years, continue to be our most formidable weapons of warfare. The Cynosure continues to be the Association's press medium through which to reach the public eye, while the lecture rostrum catches the ear. Some more than half a hundred writers have contributed to the columns of the Cynosure during the past twelve months. President Blanchard's monthly letters continue to be of interest, because replete with instruction. They never degenerate into prosy platitudes. Communications received at the editor's sanctum, show that the Cynosure is highly prized by the readers.

There is a growing demand for tracts, and a new edition of "Modern Secret Societies" has been published.

Trusts and monopolies are the great hue and cry of the day. They are the greatest vexation with which our legislators have to contend. These could not exist, but for the fact that their doings are veiled in secrecy. Their methods of business are unknown to the public and they consider themselves immune from examination by the courts. Some important decisions have been rendered, unfavorable to this dark-lantern business.

In conclusion, it may not be improper to anticipate the future of our work. Who with the gift of prophecy dares venture a prediction as to the status of this work a dozen years hence? Will the victory have been won, so that the warriors against secrecy may stack their arms and rest from their labors? If a continued warfare is to be waged, who is to do it? Where are the successors of the old warriors? Which one, among the several well equipped sons of our beloved E. A. Cook, stands ready to don his father's regimentals? What has become of the sons of our lamented Kellogg? Is there not one among the three noble boys of Secretary and Editor Phillips, ready to follow in the footsteps of their honored father? Is there no young Fischer, in that gifted family, to take up and prosecute the work of his distinguished sire?

Did D. L. Moody, the prince of evangelists, leave no progeny to emphasize his testimony against secrecy? Is that wonderful volume of testimonies against the lodge, by Rev. Charles G. Finney, never to be endorsed by either of his illustrious sons?

Is the Rev. James P. Stoddard, of Boston, the only veteran of the anti-secret cause who has given a son to be immolated, if need be, upon the altar of anti-secrecy? Do not the principles involved in a warfare against secret lodges furnish ample scope for the abilities of the most ambitious college graduates? Is there no glory, no honor, no ability, no heroism in espousing an unpopular truth?

The direness of the situation is my warrant for being so personal. Unless in some way there be a transfusion of blood from sire to son, this Association must soon confront an insurmountable crisis.

Let us "Be wise to-day; 'tis madness to defer."

Testimonies of Theologians and Philosophers

PROF. R. F. WEIDNER, D. D., LL. D.

President of the Chicago Lutheran Theological Seminary

"Secret societies are antichristian in their character, a dangerous foe to the family, the state, and the church, and I cannot see how any true Christian can either join them, or, if he has been beguiled into entering them, how it is possible for him, with a clean heart, to remain in them. See II. Cor. 6: 14, 15."

DR. JAMES M. GRAY

REV. JAMES M. GRAY, D. D.

From an address in 1892, when Rector First Reformed Episcopal church, Boston, Mass. Now Dean of Moody Bible Institute

"Freemasonry is contrary to the word of God. It is dishonoring to Jesus Christ. It is hurtful to the highest interests of the soul. It has the stamp of the Dragon upon it. 'Come out from among them and be ye separate.' " —II. Cor. 6: 17.

DR. HERRICK JOHNSON

McCormick Theological Seminary, Chicago

"Some of the best men I ever knew belonged to some of the older orders of secrecy—just why I never knew. My principal objection to Masonry is that it is Christlessly religious and it narrows its beneficences to the few while the gospel is for all the world."

JAMES M'COSH, D. D., LL. D.

President of Princeton, in his work, "Psychology; the Motive Powers," page 214

"I have noticed that those who have been trained in secret societies, collegiate or political, and in trades unions, like priests, Jesuits, thugs and Molly Maguires, have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most autrocious crimes, not only without compunction, but with an approving heart and with the plaudits of their associates."

DR. JAMES McCOSH

REV. JAMES B. WALKER, D. D.

Author of "Philosophy of the Plan of Salvation"

"There is probably not one in a thousand who enter the lodge, who know, when blindfolded they take the terrible oaths, that Masonry is an antichrist and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic au horities."

PROF. S. C. BARTLETT, D. D.

Chicago Theological Seminary

"There are certain other wide-spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God."

A Twentieth-Century Minister

BY SUSAN FIDELITE HINMAN

VI.

THE MINISTER'S DIVERSIONS.

"O Mr. Galbraith, we've got the loveliest scheme! I'm sure you'll say, when you hear it, that it's simply gorgeous! You know we young folks pledged fifty dollars for the church repairs: well, we've found a way to make it a hundred or more, and get a whole lot of fun out of it, too. I don't believe you could ever guess what it is."

"I'm sure I couldn't, Jessie: I never was good at guessing."

"If only you don't raise some objection to it. Mayme Milner was sure you would, but I vowed I knew you better. Object! The very idea! What in the world is there to object to?"

"Perhaps if you tell me your scheme, I might be able to answer that question."

"Oh, yes, to be sure! Well, we want to give a play. Miss Robie—she's that elocution teacher from Hartland, you know—has been in it before, and she says it always takes like wild-fire. Home talent entertainments usually do; don't you think so?"

"I believe so, though I can't say I've had much experience."

"Well, you just read this play over once, and you'll see it's perfectly grand. It's a real nice, proper play, too—a temperance play, by the way: 'One Glass of Wine' is the sub-title. And there's a tremendous villain and two perfectly killing darkeys, and a long-lost father and the heroine's foster-father, who thinks he's murdered the father—that's where the glass of wine comes in, you know—and an important paper stolen by the villain, who uses it to compel the heroine to marry him; and then, just before the bride says 'I will,' who should come in but his deserted wife and put a stop to it all, to the delight of everybody except the villain. Oh, it's perfectly magnificent!"

"I should think so."

"And we want you for Dot's foster-father. Dot is the heroine. It isn't a hard part, you know—at least, I think it ought to be easy for a minister. You just do a sight of sighing and groaning, and say you're ruined and have ruined your family, all owing to that glass of wine you took so long ago—and a lot of things like that. And your wife"—Jessie giggled—"your wife scolds you like everything, and says, 'I always told you you was a fool'—and, altogether, it's too funny."

"And you were going to be kind enough to provide me with a wife, were you?"—Lester spoke a little coldly—"And who, pray, may she be?"

"Oh, we wouldn't pick out anybody for you that wasn't all right."

"Thank you," answered Lester with a touch of sarcasm. "I am a little fastidious, I confess. Indeed, I doubt whether I could accept any selection made for me by another—especially after having chosen for myself. My views of marriage are such—" he hesitated.

The girl looked blank for a moment; then, with a quick intuition of her sex in such matters, she said quickly:

"Oh, I see. Well, you know it isn't as if you were an affectionate couple." Lester glared at her resentfully. "In the play, I mean," she added hastily. "You see, she does nothing but scold you: so nobody can think any harm. You needn't have the least fear it would make Miss Hammond jealous."

This was a daring speech, but it was not without weight with Lester.

"That might remove some objections," he said dryly: "but just as a matter of curiosity, who is she?"

"Mrs. Wagner." This, by the way, was the first soprano in the church choir. "Maybe you've noticed that up-and-coming way of hers. She's a perfect lady, of course: but you feel that if she's wasn't, she'd be a perfect fury. We thought she'd act the scolding wife to perfection."

"And who is my foster-daughter?"

"Oh, didn't I tell you?—Miss Robie herself. They say she looks perfectly swell in that part. First, she's the simple country maiden, with her hair in

curls down her back, and a coquettish little short-sleeved pink frock and white apron. Later, when she is going to save her foster-father by marrying the villain, she comes on in her white wedding gown, all pale and queenly. Then, in the last scene, she is the heiress in sweeping robes of crimson velvet. She must be simply great."

"I've heard she has considerable talent."

"But looks count for as much as anything on the stage. And Neil Gardner—the true lover, you know, who rescues her from the villain—though he's a perfect stick at acting, is so irresistibly handsome. When they take hands in the last act and come close to the footlights, bowing to the audience, I know it will make a sensation. You know they are really engaged, don't you?"

"I hadn't heard."

"So you see there isn't a thing that could offend a soul, not one. Now, do say you'll take part."

"I will read the play over first, and let you know in a day or two. Are you in a hurry?"

"Why, we'd like to begin as soon as we can. The rehearsals are the most fun! We're to meet at Mrs. Gardner's till we are ready to rehearse in the opera house. Mrs. Gardner is so lovely. I shouldn't be surprised if she gave us an elegant little lunch every time we met—fruit salad and cake and cocoa with whipped cream. You see, by the time we are through with the rehearsal, we are sure to be fairly savage with hunger."

"How long is the play?"

"Oh, not more than two hours. But you see, Neil and Miss Watson—she's to be the 'lady of color'—and Mr. Ferguson—won't he be sublime as the villain?—and two or three others, can't come till after nine in the evening; and there are always a lot of interruptions to a rehearsal, you know. We hoped we might get together, just to read the play over, to-morrow night. Could you let me know by to-morrow morning?"

"I could telephone," reflected Lester aloud, "long distance."

"Long distance?" asked Jessie, amazed.

But he was thinking of Lillys. Not even in jest would he take the part of another woman's husband without Lilly's consent. Aloud he said to Jessie:

"I beg your pardon. I have a meeting to-night, but I think I can let you know some time to-morrow morning."

When he called up Lillys by long distance telephone, she was much amused by his scruples.

"It isn't that I object to the play," he explained, "or to taking part in it. My people don't seem to think it anything out of the way. But it shocks me to think of calling another woman wife, even for an hour on the stage."

Her laugh came muffled but mirthful across the wife.

"Oh, if that's all, don't let it hinder you a minute. You've been working altogether too hard lately. It's a shame that after all your efforts, that literary society went to pieces. I'm appalled when I hear of your spending two hours a day in preparation for your Bible Study Club, and an evening or two a week with your Knights of King Arthur, besides your sermonizing and prayer meetings and Sunday school class and all. I'm really afraid you'll be ill. I'm glad of anything that promises you a little recreation. I think it's a delightful idea. I only wish I could take part in it, too. We gave a comic opera here, once, in which I had the star part, and I never enjoyed anything so much in my life. Nice of you to tell me about it, dear. Good-by."

Lester's sole difficulty removed, he informed Jessie Gaynor of his willingness to take part in the play; and the next evening at nine, he was welcomed into a merry circle at Mrs. Gardner's. The large, handsome library of Lester's wealthiest parishioner was placed entirely at the disposal of the would-be actors, and the young men were re-arranging the heavy furniture under the direction of the girls.

"This big rubber plant needs careful handling. I don't trust you, Tom Waters; you're altogether too careless. I'm going to ask the minister to take it into the dining room, if he doesn't mind. Is it too heavy for you, Mr. Galbraith?"

Pride compelled Lester to answer

politely, "Oh, not at all," while he shoved back his cuffs and raised the heavy pot.

"Now, I don't know but we shall need the whole bay window for the scene where the villain spies on the old couple. Would you mind taking out that shelf of plants?"

Lester meekly fell to work, staggering to and fro and trying to guard from accident trailing stems and outreaching leaves.

It was half past nine when he sank exhausted into a Morris chair, heartily wishing it were his bed. The reading of the play was yet to come. He checked a yawn and reflected that this was the recreation he was to find so beneficial.

To all appearances, the young people found the rehearsals productive of much amusement. There were frequent scenes not down in the book, and at least one hopeful courtship progressed under cover of the play, to the great delight of the observers, whose sympathetic interest was quite unsuspected by the happy couple.

Each time of meeting, there were animated, but usually good-tempered discussions about stage arrangements, which consumed much time. Nearly all of the amateur actors knew more about such things than the young minister, with his puritan training; so he lounged about in corners and snatched "forty winks," while all about him was a babel of laughter and chatter.

Lester had always kept early hours, and these midnight revels, three evenings in the week, told on his strength. The flesh he had gained early in the winter had been worn off, and he had an exasperating cold, which would not yield to treatment. He never felt rested. The old ladies of his flock entertained him when he called with such remarks as:

"Land sakes, Mr. Galbraith, how bad you look! You need a spring medicine. Now, let me tell you what my husband's cousin used to take, reg'lar, in the spring of the year."

Sophie Weldon, who had the part of heroine's confidante in the play, had annoyed the other performers by her frequent absences from rehearsals. The others were all students or toilers in other vocations; Sophie had only her home duties. To be sure, her mother was an invalid, but Sophie had declared in the beginning that this fact need not interfere with her taking part in the play. The truth was, that to her indolent nature, frequent rehearsals were a drudgery, and she was ready to embrace the smallest excuse to escape them. Her remissness had not escaped reprimand, and once she was sharply taken to task by Miss Robie before the whole company.

The next day, Lester took from the postoffice a large, dark-blue envelope, addressed in a dashing hand with white ink and elaborately sealed with bright yellow wax. The contents were as follows:

"Rev. Lester Galbraith,

"Dear Sir—I wish to tell you that I cannot act in that play after the way I have been treated, and I will thank you to inform the others of my resignation. I took the part merely to oblige, and never expected to be used the way I have. I must say, I never saw such ingratitude! I wouldn't of thought a minister of the Gospel would sit by and stand up for such actions! I don't know what they think I am, if they expect me to submit to it. I will show them they can't look to have everything their own way.

"Respectfully,

"Sophie Weldon."

Half amused, half dismayed, Lester took this alarming communication to Miss Robie. Only ten days remained before the public performance of the play. To his astonishment, instead of being paralyzed with despair, Miss Robie concluded her reading of the note with a nod of satisfaction.

"Capital!" she said briskly. "Sophie never did any good when she was here. She resented the least suggestion and never improved a particle. I never wanted Sophie for that part or any other. This leaves me free to put in Edith Halsted, who will learn the part in two days and outshine all the rest of us at her first rehearsal. She is a natural born actress, and I'm only sorry she wasn't here when the parts were first given out."

The change was made, and at the next rehearsal appeared Edith, only half familiar with her part, but wholly wide-

awake and enthusiastic. Her first words showed plainly that the change had been an improvement.

To complicate matters, Sophia came also. She had not expected to be taken at her word. In her egotism, she had not thought it possible to fill her place at that late date. Her purpose had been to make the whole company uncomfortable in return for what she considered their unkindness to her, and then, after enjoying her triumph, to yield condescendingly to their entreaties that she should resume her part. When she found her place filled and herself ignored, her chagrin was without bounds.

She came toward Lester with a childish whine. "I didn't think you'd treat me so, Mr. Galbraith. I always thought you was a gentleman."

"That will do. You have brought all this on yourself, and there is nothing more to be said."

Sophie put her lace-edged handkerchief to her eyes and began to sob.

"I'm sure, Miss Weldon, you don't want to make a scene. You will gain nothing by it. You would far better go home."

"Mr. Galbraith," came a call from the stage, "you're wanted for the next scene."

Lester turned away. Sophie stood a moment irresolute; then, realizing that to remain would only add to her humiliation, she left the hall, completely crushed.

The last rehearsal was atrocious—as last rehearsals always are. Everybody was exhausted and said his lines in a low, spiritless mumble. Nobody remembered his cues, and several of the strongest dramatic effects were ruined by the fact that the actors were also obliged to do duty as scene-shifters.

The guitar and mandolin club, which was to have furnished music between the acts, refused to play on the plea of insufficient practice. The aged and tuneless piano in the opera house, seemed hopeless, even as a last resort. Lester left the amateur actresses debating hysterically what should be done, and made his way home to a late supper.

On the way, he warned all the friends he met, to stay away from the performance that night, lest they witness his humiliation. Naturally, they took this advice as a subtle jest; and when he returned to the opera house at eight o'clock he found it filling rapidly. Half an hour later, it was impossible to obtain even standing room.

Ever after, the events of that evening seemed to Lester Galbraith like a dream —the frantic excitement and confusion in the dressing rooms before the play began, and the ever-increasing splendor of the triumph that followed the raising of the curtain. The villain had never been so blood-curdling in his villainy, the heroine never so irresistibly charming, nor the two "people of color"—Caucasians both by birth—so delightfully amusing. The most sanguine expectations of actors and audience were completely eclipsed. To quote the press reports, "The curtain went down upon the last scene amid a perfect frenzy of applause."

The friends of the performers flocked to the stage with eager congratulations. Lester's success was attested by the admiring words, "I never supposed you had it in you, Mr. Galbraith. I don't know but you are a better actor than preacher." Then, as he looked not altogether pleased—"Of course, I don't mean that, really; but you sure did fine."

Out-of-town visitors urged a repetition of the performance in their own towns. The enthusiastic crowd upon the stage threatened to become a mob, not less alarming because wholly friendly. Lester was seeking an avenue of escape from the confusion, when suddenly he stood motionless, almost breathless. His whole face and bearing altered. He was like one transfigured by a heavenly vision. The shrieking, cackling, gesticulating crowd vanished from his sight. He saw Lillys ascending the steps leading to the stage.

How superbly she carried herself! How magnificent she looked in her black velvet picture hat and the fur collarette he had given her at Christmas! Recovering himself, he sprang forward and fervently grasped the hand she extended in congratulation. How different was the dear music of her voice from the din of the surrounding voices!

"How ill and old you looked!" she

said. "I suppose it is your make-up. And how shabby you are! That scolding wife of yours kept her tongue sharper than her needle, apparently. You did beautifully, but I couldn't help wishing you had had a better dressed part. I know it's absurd, Kathleen"—turning to Miss Robie, who stood beside her—"but when I've once seen a man in ragged clothes, I find it hard to think well of him again. That doesn't apply to you, though," she murmured in a fascinating aside to her fiance: "you know I judge you by a wholly different standard."

At once Lillys took, literally, though unconsciously, the center of the stage. A double interest attached to her, as the betrothed of the young minister and as a beauty of a pronounced and unusual type. Miss Robie was an old friend and schoolmate, and she thought it an added laurel in the crown of her histrionic success to have the privilege of making known to an eagerly admiring circle, this radiant young creature. Lester fell into the background, emerging only to second the proposal that Lillys join the company at the supper which was to follow the play.

Lillys graciously accepted the invitation. Lester watched her, dumb with proud delight. She outshone herself in ease and readiness of manner. A constant stream of repartee flowed from her lips, yet she never once lost her air of highbred distinction. How clumsy were the witticisms on which Ferguson prided himself, beside her facile sprightliness! The banquet, with its toasts and merriment, seemed expressly arranged as an ovation in her honor.

At half past eleven, she drew forth her dainty enameled watch with a pretty apology, and then rose from the table with a sweeping courtesy.

"Permit me to leave you, kind people, and to thank you for the delightful time you have given me. I came over from Conway with some friends this evening, and we go back on the eleven-forty train. Farewell!"

Lester, who watched her every breath, had hurried into his overcoat while she spoke and was waiting for her at the door. It was but a step to the station, but Lillys seemed possessed of a nervous haste. All the buoyant gaiety of the past hour was gone. They walked side by side in silence. When they reached the station, Lillys declined to enter, but paced the platform restlessly, complaining impatiently of the non-appearance of her friends. Lester followed her in dumb, dog-like devotion.

Just as the train whistled, a gay party hurried up out of the darkness, exclaiming, "Miss Hammond, are you here? Good!"

They claimed and surrounded Lillys, whose spirits seemed to rally at their approach, while Lester was thrust—or so he felt with a dull pang of jealousy—into the dark and cheerless background. Determined not to be robbed of the farewell that was his right, he stepped up beside her as she set her foot on the lowest car-step. She turned to him with a hasty "Good-by." Their lips touched almost mechanically. Then she was swept away from him among the throng that pressed into the car. Lester stood below in the darkness peering into the brilliantly lighted window. Once he fancied that Lillys saw him and waved her hand, but the train was already in motion and he could not be sure.

He turned away with a strange chill at his heart. Something seemed to tell him that he should never see Lillys again.

(To be continued.)

A HOMESTEAD LODGE.

A Turkey-Shoot and a Dance.

Max, Ia., Feb. 16, 1902.

Dear Editor—Rising Star Homestead is in a healthy, thrifty condition. We held a turkey shoot and a dance which put us on a good financial footing. By the way, we see in the Shield that it makes some deputies tired to see Homesteads close their charters.

Well, perhaps we did that very act, but circumstances alter cases. Better let the deputy go and keep peace in the family than break up the Homestead.

W. H. SPENCE, Cor.

Good financial agencies like a turkey shoot ought to promote healthy, thrifty conditions. Dancing must be healthful, too, if continued far enough into the morning, and practiced with sufficient reduction of clothing. For healthy financial conditions at least, commend us to the turkey shoot.

News of Our Work.

PRESIDENT'S LETTER.

Dear Fathers, Brothers and Friends—I was riding on the Northwestern railway yesterday and sat down by the side of one of my former students. He is now a brakeman of that road. The sight of his brotherhood badge led to a conversation respecting that organization. He said that it was like all the lodges; that it had its initiation, its prayers, etc., etc. I asked him what good it did him. He said, "If it were not for the brotherhood, the brakemen on the Northwestern now would not get more than fifty dollars a month." I asked him what he was now receiving. He said fifty-six dollars. "And how much does your union cost you?" I asked. "A dollar and a half a month." "Well," I replied, "if you get $6 per month more because of your union and pay $18 a year to belong to it, you then clear just fifty-four dollars per year by your membership. For that, you have to take the oath, and be subject to the orders of your union. If they order you out, out you must go. If they require you to pay dues to support other people who are out, you must do that. But if you must have a union, why should this union print prayers and put them into the hands of men who are often not Christians and thus establish a kind of a religious organization."

I was talking, not long since, with the president of a large corporation. His corporation is capitalized at eleven millions of dollars. He told me that in the mills of his company there had never been unions until a few years ago. There was, however, the usual contingent of walking delegates hovering about his men and trying to produce dissatisfaction and organization, and the other things which follow, so that the walking delegates could be cared for. Finally, he said, they prevailed. His men thought they had better have a union, so they organized. He then said to them, "Now, gentlemen, you are union men. We have worked together for years and have had no trouble, but for some reason you have chosen to have a union. Of course, as union men, you expect to be dealt with as union men. The union scale under which you work is not so high as ours. We will adjust your wages and pay you on that scale." They shook their heads at this; they had not known or had not thought that their wages would be cut down to the scale. After the experience of a year or two and the usual nagging on the part of officials, the men said to him, "See here, we are not so well off as we used to be. We get less wages and we have to support the union." "Well," said he, "you chose the union method of work. If you prefer the method of man and man, that is what I think is better, too." The unions in those mills were abandoned, the wages were put at the old figure, and there has been no organization since. This president is himself a Christian man. Of course if he had been grinding the faces of his employes the case would have been quite different. But he was doing fairly by them and the only result of the union organization was to give them something to support, to make them the victims of every ill-considered strike, and to generally demoralize their work.

Some of you will remember that a secret society has recently been organized called the "Knights of King Arthur." It is a secret society for boys and is calculated to prepare them for the older, larger and worse organizations of the secret society class. We are sorry to say that the old First Church in Oberlin, of which Rev. Bradshaw is now pastor, is one of the homes for this lodge of

boys. A recent meeting of the lodge or "castle," as it is called, in that church, is reported to have been of the uproarious type of college secret societies. There has come to my hands a circular issued by this lodge, which is quite characteristic of secret societies. On the first page, for example, W. Byron Forbush, who calls himself "Mage Merlin" and founder of the order, says, "Let our great and ancient order lead, not follow. Let us be truly what we say we are, a chivalrous kingdom of knightly-hearted men in the great republic." Passing by the braggadocio, which is characteristic of all secret societies, teaching boys to call themselves "a chivalrous kingdom of knightly-hearted men," stop on the word "ancient." This organization is perhaps eight or ten years old. I would not dispute if one should affirm it to be twenty; certainly it is a modern thing. Yet it calls itself a great and an ancient order, or at least its Mage Merlin calls it so. At the top of this page he writes "Year CCCCLXXXVI of the order." Of course, he knows and all intelligent people who read know that that is simply a bit of lying. He is going to make Christian knights, make "chivalrous and knightly men" by teaching boys to lie about the age of their society. He wants them to lead a crusade for honor, etc., etc. It is safe to say that there is not a leading trait in any one of the old lodges which is not fully developed in this young one.

Reading on in the circular, we find these words, "There are villages all over the land in which the K. O. K. A. has wrought a complete transformation: driven out impurity and profanity, and all evils, bringing in their place righteousness and nobility." We venture the assertion that this statement is without the shadow of truth. If the representatives of this lodge will name one such village, our society will make a careful investigation and publish the facts to all the world.

After these statements, the Mage Merlin and the King go on to exhort their members. They want the boys to send twenty-five cents so as to get a list of all the Castles or to send a dollar. They will include the name of only those castles that report to them. Then they want an exhibit of the K. O. K. A. printed matter. "Pictures, photographs of paraphernalia, robes, thrones, anything that your Castle has made, owns, or possesses, please send them as promptly as possible." Then they want to know what the boys have been doing to improve the rituals or initiation. What conditions are required to advance to the rank of "Esquire"; what reading courses are suggested, etc., etc., and finally under the head "N. B." Castles on the Pacific coast are told where they may order badges, blanks, and all kinds of supplies from the baron of California, Rev. W. E. Hayes.

This is important simply as showing how churches and ministers and those who have heretofore been opposed to all such devil's contrivances for destroying the souls of men, are now at work on the boys. I wish that our readers who have preserved their files would all read again the purpose of Good Templarism as stated by their lecturer.

We are greatly interested in a letter from Mr. Josiah W. Leeds, of Philadelphia, which is published in "The Friend," an organ of "The Friends." It was printed about the middle of last month. Mr. Leeds comments on the alleged statement of President Roosevelt that if Pastor Charles Wagner, author of "The Simple Life," were not a Mason, he ought to be. Pastor Wagner, replying to Mr. Leeds respecting this matter, says that he does not belong to any secret

fraternity, and does not expect to. That in France they were quite objectionable to him. It is not strange that Pastor Wagner or any other Christian man should feel in this way. It is strange that so intelligent and so worthy a man as our honored President could feel differently. The probability is, however, that President Roosevelt never saw a Masonic initiation in his life. It is seriously to be questioned if he knows what the obligations are. He went into the order when men were glad to get him, and the probability is that he was never initiated at all. The same state of fact very likely obtains respecting our Vice President. Lodges are so glad to get prominent men that they take them in on any terms. I have known a rich man to be escorted into an Odd Fellows' lodge with all his clothing on, his eyes unbandaged, no chains about him at all, and there to be asked if he would keep secret what he should see in the order. He said "Yes," went and sat down, and that was all that was asked of him.

Charles Sumner and Theodore Tilton were admitted into a student fraternity in the same manner. Mr. Tilton told me this at his house in Brooklyn, in 1870. I have known two Masonic lodges to accept members who could never have passed through the ritual. One because he was a man of wealth and standing in the community, the other because he was a good political wire worker.

These facts are mentioned simply to show how probable it is that President Roosevelt and Vice-President Fairbanks have never personally known anything about the ritual of Freemasonry, as such men do not go into lodges. They are, at least President Roosevelt is, a man who loves his family, and takes care of it. The lodge devotee who runs about nights, leaving his wife and child at home, knows all about the ritual. Such men as President Roosevelt if they are in the lodges are pretty sure to be ignorant of their real character. Such men do not ordinarily get into them at all.

In connection with this letter from Mr. Leeds is published a communication from H. Merle D'Aubigne, dated "Paris, March 29, 1906." D'Aubigne is the son of the great D'Aubigne, author of "The History of the Reformation in Germany, Switzerland," etc. Meeting Mr. Leeds in Philadelphia in 1904, the subject of Freemasonry came up, and in 1906, as stated above, Dr. D'Aubigne wrote Mr. Leeds a letter from which the following sentences are extracts:

"I well remember," he says, "the conversation we had about Freemasonry, and I thoroughly sympathize with your concern about the enormous extension of secret societies in the United States. I was greatly struck by this fact, and consider that it does not forebode good to the country. What I said about Geneva was that it had been found that the Freemasons were practically governing the city, and that, owing to their influence, it was impossible in many cases to obtain justice before the courts." This shows that Freemasonry works in Europe just as it does in this country; it encourages men to commit crime in the hope of immunity. When men become criminals it stands by and protects them until the order will lose more by doing so than by giving them up. Then it will cease to protect them. D'Aubigne says further: "The greater number of French Freemasons do not believe in the great Architect of the Universe. I do not suppose that any Christian people in France belong to the order. I have been in contact with some men who are supposed to be Masons and worked with them in favor of temperance and morality. My father-in-law, who was, till the age of

forty-five, a free-thinking Catholic, was a Mason till he was converted to the evangelical faith, but left the order then."

I remember well to have asked a great German preacher at the Evangelical Alliance in 1873, what effect Masonry had on Christianity in Germany. He replied, "It has no effect. All the Masons are atheists." As a piece of testimony this remark was important. It showed what was his understanding of the religious character of Freemasons in his country. In philosophy, of course, it was weak, for certainly an organization which is composed of atheists has very decided relations to the Christian church in the country where it exists.

I was last Sabbath preaching in a beautiful little town in Northern Illinois. The occasion was a township meeting of the Sunday Schools. The report of the Secretary was very disheartening. One Sunday School had been disbanded in the town during the year; no new Sunday Schools had been organized, and the enrollment of the remaining Sunday Schools had not been increased. The last annual meeting was very poorly attended; the collection was very small, the society was not able to pay its debts, and there was no outlook for better things. Meanwhile, in that town, lodges, especially for women, have been flourishing. A house to house canvass is now being carried on by lodges in this vicinity and every man and woman who is not opposed to these organizations is being drawn into them. This is, in one view, disheartening, but in another, it is encouraging. Satan does not have great wrath until he knows that he has but a short time.

I visited another beautiful little town where for many years there was a country church. A railroad at last passed through the town and brought with it the class of persons who make up secret societies. Already in that little village they have organized the Woodmen, the "Knights of the Globe," the "Eminent Ladies," and I think the "Royal Neighbors," though of the latter I am not sure. Of course the membership is yet small. They have not made large inroads upon the churches, but they are working and the churches will be destroyed if they do not speak out and warn men.

Spenser, in his "Faerie Queene," makes Lady Una say to her knight when the Dragon approached,

"Now prove yourself, my knight, show what ye be;
And mind, thou strangle her, or else she'll strangle thee."

If I could speak this word into the thousands of churches which are now being undermined, rivalled and supplanted by lodges, I would do so. The only hope for the church as an organization is that she arouse from her slumbers. It is now high time to awake out of sleep.

I was talking with a wealthy man yesterday respecting funds for superannuated clergymen. He said that the secretary who had desired him to take hold of that work and raise money for superannuated clergymen, told him that the small number of men going into the ministry was attributable in part to the fear of young men that if they should enter the ministry, they would be left in their old age without means of livelihood. He thought that if they could be assured of a reasonable support during life and a pension in old age, they would be willing to enter upon the work. It is sad to see men who seem to be good men and who are professedly interested in God's work, injuring His cause by such appeals as this. There is not a word in the Bible to justify such a line of argument. The only rule for increasing the supply of ministers which we have in the Bible is: "Pray

ye the Lord of the Harvest that He will send forth workers into His harvest."

I am not saying a word against a decent provision for the old age of ministers, but I would protest with all my power against an attempt to bring young men into the ministry with the hope that they should be pensioned after a longer or shorter service in it. I do not believe such an argument would give to us one earnest, Christian worker. What we need to-day is not so much *more* ministers, as *better* ministers, real preachers of the Gospel. If we had them, we could get on, but the church cannot grow without preachers, and preachers are divinely called and equipped. The plan of making every preacher an authority on sociology and the like, has worked out nothing but evil so far. I do not know of one preacher of that kind who has done anything but run down his church. It is heart-breaking to visit churches which twenty-five years ago were strong and vigorous, and which now are barely living, creeping about in a world which they have ceased to influence. Our seminaries are in part undoubtedly responsible for this state of things. They teach men about music and about philosophy and about criticism, but they do not teach men in an earnest, efficient way to preach the Gospel; yet this is the only way men have ever been converted, or churches have ever been built up.

The lodge idea that God will not care for men and that therefore men must care for themselves is at the root of this difficulty. God is everything or nothing. He is able to take care of His servants and will do so, or men ought not to be asked to serve Him; and while we ought to bear one another's burdens, and to care for and comfort the aged, the infirm, the sick and the needy, we ought never to try to get men into the ministry by assuring them that if they go, they will thereafter be cared for by men. I think I will sometime give a whole letter to the discussion of the insurance movement as connected with the lodge system. If God permit, that may perhaps come soon.

With best regards and wishing for you all every blessing in Christ Jesus, I am,

Sincerely yours,

Charles A. Blanchard.

COMING CONFERENCES.

Michigan, Indiana, Ohio, New Jersey, Iowa, Kansas and Nebraska to Be Visited.

"The Wheaton," East Northfield, Mass., July 18, 1906.

Dear Cynosure—Once more I am permitted to address you from this beautiful, historic place.

The assemblage of the multitudes comes with the seasons, as usual. Just now, Missions are the center of thought. The educational classes and addresses are all along this line. Many are here who have spent or are expecting to spend, the most of life in carrying the "good news" to those in great need. The reformer can not fail to receive inspiration in conference with those who "count not their lives dear" for the love they bear the blessed Christ.

During the month passed I have held meetings each Sabbath. Meetings in the Friends and Christian Reformed churches of Cleveland, Ohio, were largely attended. There were many inquiries indicative of an awakening interest. Reports were made of friends saved from lodge entanglement by previous addresses. Evidently there will be an open door for a convention at Cleveland when I can give it attention.

A series of lectures to follow the Michigan State convention was outlined for the Reformed Presbyterian, United Presbyterian, Lutheran and other churches at Birmingham, Detroit and vicinity. These will come (D. V.) from the 20th to the last of September. Lectures in the western part of the State, to precede the State gathering at Muskegon, Sept. 17th and 18th, are partially arranged.

Several of the eastern Ohio towns were visited and something done in withstanding the destructive influences of the lodges everywhere manifest.

The 8th of July was spent with friends at York, Pa. Two addresses were given in the United Presbyterian church. This church is but four years old, but has a membership of seventy-five, with an increasing circle of adherents. The happy united efforts of pastor and people cannot fail, though the field is difficult and there is much that is trying. There were several additions to Cynosure workers.

At Lancaster, Pa., I found much to encourage. Several meetings will likely be arranged for this section in connection with the Pennsylvania State Convention, which goes to Elizabethtown next March.

A tent meeting conducted by German Baptist Brethren in the outskirts of Lancaster, Pa., is helping many who gather there from night to night to receive the messages. A short talk to the children was my part of the service attended. God bless these little ones. How hungry they seemed for religious food!

It has been three years since I last addressed our Schwenkfelder friends of the Worcester, Pa., district. The welcome here was most cordial and many expressions told of interest in the speaker and the cause he represented.

My daughter Ruth is here in Northfield with me to share for a few days in the many blessings here found.

I plan to give the month of August largely to the visitation of Lutheran Synods meeting in Kansas, Nebraska, Iowa and Ohio. This, of course, means much of travel and work. Friends in these States wishing help can correspond with me through the Cynosure office, at 221 West Madison street, Chicago, Ill.

The month of September is pledged to Michigan work and October to Iowa and Indiana. Let us begin to look forward and plan for the Iowa State Convention that is expected to gather in Pella late in October. The Indiana Convention at Berne should follow closely. The New Jersey Convention is planned for November at Jersey City.

A letter comes from our good friend and co-worker, Rev. E. R. Dodd, of Forksville, Pa., with an urgent request for work there. It reads: "When can we look for you among us? We had a good, strong vote at our quarterly Board meeting, inviting you to come." I shall, of course, seek to help these friends at the first opportunity.

Shall we not expect much in the days to come from the God who leads us forward to glorious victory?

W. B. Stoddard.

A LECTURE AND ITS EFFECT.

Sunday evening, July 8th, I delivered a lecture against secrecy in the Norwegian Lutheran church in Jackson, Minn. It was announced in the paper that it would be given in English, so that the lodge defenders might put in an appearance, but none appeared. The church was full of attentive listeners, many of whom were lodge members. At the close, opportunity was given to ask questions and also to dispute any statements made. All were silent.

It is often asked: "Is it not time and energy wasted to work against the lodge?" After all had left the church, and as I was starting towards my lodging place, I was followed by a young man, who wished to speak with me. He told me that he had lately joined two lodges. He also stated that he had never heard a lecture against secret societies before. Also that his wife was against them and had punched him in the ribs whenever a point was made in the lecture in her favor. He was afraid of the effect of withdrawing, upon his business, etc. I told him to withdraw, and have a clear conscience and a contented and happy wife, and trust to God for his business, and I believe he will do so. Fraternally yours,

(Rev.) S. A. Scarvie.

Decorah, Iowa.

To feel that you are brother to humanity is greater than to have inherited a fortune.

The soul that aspires to help men is the soul that should be entrusted to lead men.

Any one who would degrade his brother is a fit companion for those whom he would degrade. Birds of a feather should be made to flock together.

CHICAGO SCHOOL FRATERNITIES.

Report to Deny Recognition to Secret Societies in High Schools.

(Adopted June 22, 1904.)

The Committee on School Management reports that it is in receipt of the following report from the Superintendent of Schools (E. G. Cooley), and recommends concurrence therein:

"The Superintendent of Schools respectfully reports that in accordance with the action of the Board of Education taken at its last meeting, he has considered the matter of secret societies in the high schools and respectfully recommends that the principals and teachers of the high schools be instructed to deny to any secret societies which may exist in their schools, all public recognition, including the privilege of meeting in the school buildings; that such organizations be forbidden to use the school name; that no student who is known to be a member of a fraternity or sorority or other so-called 'secret' society, be permitted to represent the school in any literary or athletic contest, or in any other public capacity, and that the attention of parents of the pupils who are to attend the public high schools be called to the fact that the Board of Education, the Superintendent of Schools and the principals and teachers of the high schools unanimously condemn all such secret societies."

Report from 15 Principals and 348 Teachers on Fraternities and Secret Societies in the High Schools of Chicago.

The Committee on School Management submits the appended communication from the principals and teachers of the high schools of Chicago, with a recommendation that this petition be printed in the minutes of the Board of Education and in the School Board Bulletin and given to the daily press of the City of Chicago for publication.

This petition represents practically the unanimous opinion of the principals and teachers of the Chicago high schools, as the *principals of all fifteen high schools and three hundred and forty-eight high school teachers have attached their names.*

CHICAGO, June, 1904.

Mr. E. G. Cooley, Superintendent of Schools, Chicago, Ill.:

DEAR SIR—We the principals and teachers of the Chicago high schools, desire to express to you, and through you to the patrons of the schools, our disapproval of high school fraternities and sororities. We believe these organizations are undemocratic in their nature, demoralizing in their tendencies and subversive of good citizenship; that they tend to divert their members from scholarly pursuits and to put the so-called interests of the organization above those of the school.

The effect of secret societies is to divide the school into cliques, to destroy unity and harmony of action and sentiment, and to render it more difficult to sustain the helpful relations which should exist between pupils and teachers.

Since the public school is an institution supported by public tax, all classes without distinction of wealth or social standing, are entitled to an equal share in its benefits. Anything that divides the school community militates against this liberalizing influence that has made one people out of a multitude.

These organizations multiply the social functions, which demand too large a share of time and attention from school work. They offer temptations to imitate the amusements and relaxations of adult life, while their members have not acquired the power of guiding their actions by mature judgment. During the impressionable years of youth, school and home should unite their powerful influences to prevent the formation of habits that retard healthy moral, intellectual and physical growth. It is unquestionably true that the full co-operation of these agencies is hindered by the influence of these societies.

In addition to this, our experience shows that the scholarly attainments of the majority of students belonging to these secret societies are far below the average, and we have reason to believe

that this is due to the influence of such organizations.

In view of these facts, we feel that secret societies in the high schools ought to be discouraged by all reasonable means.

—Chicago Board of Education Bulletin, Oct. 17, 1904.

RONAYNE'S LETTER.

Harrison, Ark., Feb. 16, 1906.

A. J. Millard, Little Rock, Ark.:

By the arrival of the Baptist Flag yesterday, I am reminded that I owe you an apology for not acknowledging receipt of your kind letter and a previous copy of the B. F.

I have read your article, "Can Christians be Freemasons?" very carefully, and it struck me at the time that you ought to have said at once, "No, they cannot," and to have gone on at once to show what it is to be a Christian and what it is to be a Freemason. Your article, however, leaves the question unanswered.

I know that it is rather a difficult matter for one who has never been a Mason, or who has never deeply studied the subject of Masonic philosophy and symbolism, to speak or write intelligently or accurately on the subject of Freemasonry, and hence I have never paid much attention to what outsiders had to say about the Masonic system. A man who is a Baptist, or Methodist, or Presbyterian, or a member of any other sect, can be a Freemason; but a Christian cannot. A Jew, a Turk, a Chinese can be a Mason; but a Christian cannot, without violating his conscience as well as the express command of God, have any affiliation with Jews, Turks and Chinese around the so-called altar of a Masonic lodge. Jesus, the son of David, the son of Abraham, and declared to be the Son of God with power by the resurrection, (Matt. i. 1. Rom. i. 4), is the Christ, the Jewish Messiah, but when He came in the flesh and presented Himself to the Jewish nation, he was ignominiously rejected, crucified and slain, and they accepted a murderer, Barabbas, in His stead. "He came to His own, and his own received him not." They did not and they do not yet believe that Christ—the Messiah—has come in the flesh.

The Turks, Chinese and other heathen nations, among whom it is claimed by Masonic historians, that Masonry flourishes, have no place whatever for the Lord Jesus, and neither have the majority of lodge members, even in this country; and how then can a Christian "solemnly swear" endless affiliation in a so-called secret religious philosophy with any such people? Impossible!

A Christian may be ensnared into one of these alleged secret societies—especially Freemasonry—but when he finds out what it is—its buffoon initiations, its oaths and death penalties, and the sort of people he has sworn blindly to support—he very soon repudiates his illegal, so-called oath and leaves the lodge forever.

Read II. John 7: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." This applies to Jews in an especial manner. They not only refuse with scorn to believe that Jesus of Nazareth is their Messiah, the Christ, but they actually assert—that is, the majority of them—that Jesus was merely the bastard son of Mary. Can a Christian, one of Christ's own, have any lodge affiliation with men holding such impious views regarding Him Whose they are and Whom they serve—their risen and glorified Lord? Surely not.

Now read II. John 10-11: "If there come any unto you and bring not this doctrine"—that Christ has come in the flesh—"receive him not into your house, neither bid him Godspeed. For he that biddeth him Godspeed is partaker of his evil deeds." Hence then, under no possible circumstances can one of *Christ's own* clasp hands with one of Christ's rejectors and slanderers in a Masonic lodge, or anywhere else.

There are many excellent good men in the Masonic institution, and there are many, very many—in fact the majority—low, mean, contemptible, self-seeking men. Neither the one class nor the other makes any pretension to Christianity, because as they declare, the religion of Masonry is good enough for them;

and before this mongrel set, the minister of the gospel presents himself, neither naked nor clad, neither barefoot nor shod, blindfolded and with a blue rope around his neck, and confesses that he has been "a long time in darkness but now comes" to that Christ-rejecting and God-dishonoring company assembled in the Masonic lodge-room, seeking for light "and asking for a withdrawal of the veil which conceals *divine truth* from his uninitiated sight."

Now the preacher who does this, is lying either in the pulpit or at the lodge-room door. In the pulpit he declares that he is "born again," "a child of God," enlightened by the Holy Spirit, but at the lodge-room door he openly declares that he has been a long time in darkness and now comes to that motley crowd assembled behind closed doors, seeking the true enlightenment.

Can such a man be a Christian? Perhaps he can: let us wait and see. He attends lodge meetings from time to time, he hears different prayers repeated, he witnesses different ceremonies performed, but in neither prayer nor ceremony can the name of the Lord Jesus be mentioned; but he still remains a member of the lodge, with no apparent difference between himself and other members.

Can any one truly say that such a one is a Christian? or rather, speaking from the Bible standpoint, would not he be reckoned as the minister of Satan, but transformed as the minister of righteousness? (II. Cor. xi. 13-15.)

Edmond Ronayne.

Christ said to Peter, "Follow thou me"; but to the converted demoniac he said, "Go back to thy friends." Sometimes we need a call to stay at home as well as a call to go.

Life's achievements result more often from wise planning than from artful scheming.

The one enemy that can destroy you is yourself.

To become something is better than to get something.

THE DROLL SIDE OF A SERIOUS MATTER.

Last winter, when the high school fraternities were figuring in current news, the Springfield Republican said editorially:

"The question of the funny little secret societies in high schools is being taken up with real energy in some of the Western cities. Following the example of Chicago, the Cleveland school authorities have decided to discourage them among the high school pupils in the future. If the Cleveland authorities avoid the mistakes made in Chicago, in attempting to exterminate the fraternities with a sledge hammer, they may accomplish something. There are natural difficulties inseparable from drastic treatment, because out of school hours the public officials have no power over pupils, and the actual discrimination in school affairs against pupils who are secret society members, which was unsuccessfully tried in Chicago, may involve troubles in the courts. The right to discriminate in this manner was not upheld by a Chicago judge in a test case. The proper line of attack should not involve a "big cure for a small evil." Both Superintendents Cooley of Chicago and Moulton of Cleveland are sound in their general opposition to such immature Greek letter societies, and they will probably do all that can be reasonably done in throwing the moral influence of the school authorities and the teachers against the ridiculous little "frats." Parents could help greatly in checking the evil, and they might lend their influence the more quickly and decisively if they were well informed as to the injurious physical effects upon their children at school of the excessive social life which the multiplication of the secret societies involves. The Greek letter fraternities are not in the least necessary in high schools, and they may create undesirable social distinctions and help to educate young snobs. If they could be laughed out of existence, it would be an excellent thing."

More strength is lost in worry than in meeting the difficulties when they arrive.

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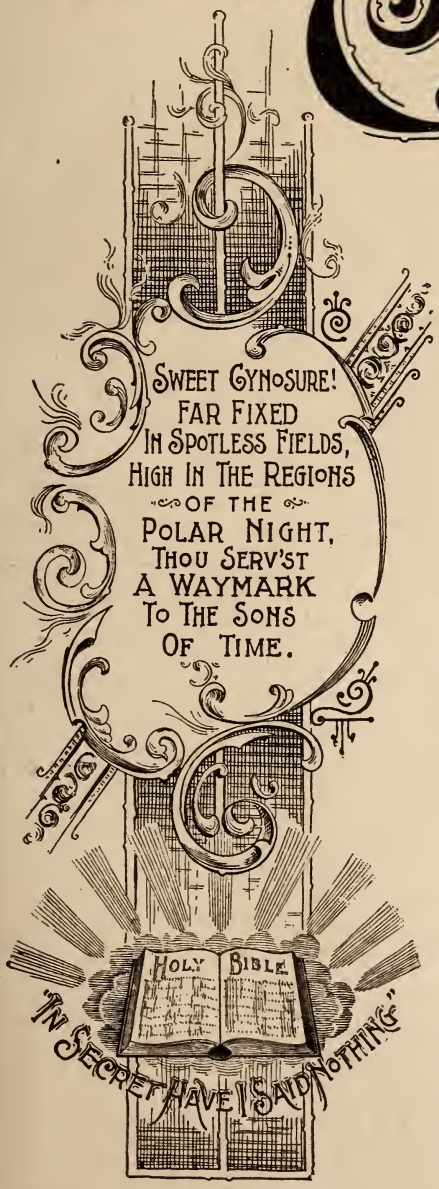

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September, 1826

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—THURLOW WEED.

New York City, Sept. 28, 1882.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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MICHIGAN STATE CONVENTION.

This annual conference is to be held this year in Muskegon, Mich., beginning Monday afternoon, September 17th, and continuing through Tuesday, the 18th. The first day's sessions will be held in the Fourth Christian Reformed Church, Rev. John W. Brink, pastor.

We hope that many from the State will be present. Rev. H. A. Day, of Grand Rapids, writes that he will be there. Letters to the same intent have been received from several others. Entertainment will be provided, but it is the request of Rev. J. W. Brink, 155 Terrace street, Muskegon, Mich., that those intending to come advise him early, so that arrangements for their entertainment may be perfected.

Among the speakers will be Rev. M. C. Eddy, of Hastings, Mich.; Rev. W. B. Stoddard, of Washington, D. C.; Rev. E. Breen, of Chicago, and we hope to hear Rev. J. I. Fles, of Muskegon, the Nestor of the Christian Reformed churches of that section.

Some of the music will be furnished by a small orchestra of the city where we meet, some by a male quartette, and the music for the last session of the conference will be furnished by the choir of the Allen street church.

A full report may be expected in the October number of the Cynosure.

Many of our readers may remember a man who at one time was very efficient as a lecturer—M. N. Butler, of Albany, Mo. It seems that he died some months ago, though the Cynosure has just learned of the fact. He has a sister laboring very successfully as a missionary in China.

To check the political ambitions of the labor union leaders, the National Citizens' Industrial Association is submitting to political candidates throughout the country two questions:

"Have you pledged your support to the labor trust or to any other trust, organization, or corporation seeking special legislation?"

"Will you or will you not represent the citizens as a whole and seek to protect them from class legislation, whether by organized capital or organized labor when such legislation is in the interests of the few to give power over the many?"

The plan provides that the names of candidates who stand for labor or capital trusts shall be supplied to the different citizens' associations now organized in over 500 towns and cities in order that citizens of all parties, who are opposed to class legislation and organized trust methods of seeking to control legislation, can vote for anti-trust candidates at the coming elections.

The citizens propose to support public men of either party who stand free from pledges to any organization. They refer to the effort of the labor leaders to secure the passage of an anti-injunction bill, as a direct step towards anarchy and an effort to take away the power of the courts and transfer it to the labor trust or a capital trust, whichever might choose to revenge itself on workingmen. To strip the courts of power to restrain organizations from attacking men or property would place citizens and communities in jeopardy from any organization either of labor or capital which might choose to use violence. Labor in its proposed attacks upon other workmen and property; capital if it should

see fit to hire men to attack union workmen.

This movement of citizens is based upon the theory of government that the community must protect its members from control of the people by any organization, class or trust.

A Chicago capitalist, K. O. Knudson, is under indictment for the murder of his wife by poisoning. The following item from the Chicago American of July 21 is significant:

"Knudson is a member of three secret societies and the members of the lodges to which he belongs are emphatic in their expressions of belief in his innocence."

JAMESTOWN EXPOSITION
To Be Closed on Sundays.

The Jamestown Exposition, to be held next year on the shores of Hampton Roads near Norfolk, Va., will not be open on Sundays. This important question was definitely settled nearly a year before the date of opening, which is April 26, 1907. This removes a problem which has caused much vexation in connection with several former expositions.

The decision to close the gates of the exposition on Sunday was reached by the board of governors at a meeting held the 15th of last May, the board upon that occasion recommending to the directors that the gates be closed during Sundays. At a meeting of the board on the 28th of May a committee reported a resolution expressing the views of the board on the subject of Sunday closing, and this resolution, which was adopted, recommended the closing of the exposition on Sundays. It was resolved "that this action is the result of careful thought and consideration for every interest involved," etc. Thus it will be seen that the exposition management itself favored Sunday closing, and the signing of an agreement between the officials and the secretary of the treasury, during the last week in July, clinching the Sunday closing agreement as a condition to the appropriation of government funds for the exposition, was merely formal.

"LECTURES TO PROFESSING CHRISTIANS,"
By Charles G. Finney.

The above book has been abbreviated and arranged by E. E. Shelhamer, of Atlanta, Ga. This is a valuable booklet, and will be sent postpaid for 25 cents by the publisher named. In his preface, the publisher says:

"Charles G. Finney was undoubtedly one of the greatest preachers and soul-savers since the days of St. Paul. His 'Revival Lectures' were published in 1868 and his 'Lectures to Professing Christians' in 1878. Both of these volumes are so large and expensive that but few in this day would spare the time or money to read them, valuable as they are.

"For this reason we have abbreviated and put into cheap form some of his best lectures and productions. Some of the matter herein is very rare, as it cannot be found in any of his works. Praying that this little volume may awaken sinners and arouse professed Christians as in *his* day, we send it forth in Christ's name."

ONE HUNDRED SEVENTY-THREE YEARS.

If we may credit so much of an article in the Boston Globe of June 19, the first provincial grand lodge of Masons in America was established in Boston 173 years ago. For how long has the institution thus been doing its pernicious work! This year, while Boston was celebrating the anniversary of the battle of Bunker Hill, the first meeting of the General Grand Council of Royal and Select Masters of the United States to be held in Boston opened in Tremont Temple. What a glaring discrepancy!

PURE NONSENSE.

It is refreshing when now and then some Masonic speaker or writer breaks out with a plain statement of Masonic fact which shines like a sudden ray of light piercing through a rift in cloud or fog. An informing and substantial article, reprinted in a Masonic publication, The American Tyler, which calls much of what goes as regular Masonic history pure nonsense, is headed: "Our Antiquity." It is to be found in this number and will repay reading.

"BLESSED ARE THE PURE IN HEART FOR THEY SHALL SEE GOD. MATT. V, 8."

A New York official, Mr. Anthony Comstock, seized under authority of law certain publications of an art school. He was actuated by the complaint of a parent whose pure children were being polluted by the foul pictures of nude men in the pamphlets issued. Instead of being commended he is subjected to satire and abuse by some idealists, artists, art dealers and art students who see their craft to be in danger, as the shrine makers for Diana raised uproar against St. Paul at Ephesus, saying in "Acts xix, 25, 27, Sirs, ye know by this craft we have our wealth * * * so that this our craft is in danger to be set at nought."

This action has been taken under laws that every civilization has found necessary for self-preservation from degeneracy, decay, disease and death. "The statutes of the Lord are right (Ps. xix, 8)." Not right from arbitrary motive or decree, but from the necessity of created things. Right because founded on the principles underlying our human nature. Every law of chastity and of modesty is essential to the perpetuity in health of the human race. Every violation of such laws is race suicide.

When man fell from primeval innocence, Gen. iii, 7, "the eyes of them both were opened and they knew that they were naked." This consciousness of nakedness remains ever present in mankind. It is not obliterated by familiarity with the nude. Theorists cannot accustom their children to immodest art so as to render them immune. There is nothing noble but much that is hazardous in school teachers leading mixed classes of children through art museums where the nude abounds. The Savior said in Matthew xviii, 6, 7, "Whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

The finer the art the more accurately does it reproduce nature and idealism. The highest form of art does not draw attention to itself but to that which it reveals, as though it said, "behold what I reveal." This being an accepted principle, it follows that the nude when under the touch of art will powerfully reveal forbidden nakedness—nakedness that God covered, Gen. iii, 21. And these impressions on the plastic minds of youth become fixed mental images for vileness of thought and subtleness of temptation. "Woe unto the world because of occasions of stumbling...woe to that man through whom the occasion cometh." Sermon on the Mount.

"To the pure all things are pure," is appealed to in defense of the nude. But a pure mind instinctively shrinks from the nude. To use this proverb in justification of the nude is as weak as to assert that to the honest man all things are honest.

What would Christ have said of modern advertising by the worst specimens selected from museums that preserve the depths of shame of the dark ages? Would He have approved the drawing of these by unmarried girls in art schools? Christ taught that "everyone that looketh on a woman," under certain conditions, is impure in heart, Matt. v, 28; what then would He say of the coming together of the pure and the impure of both sexes to look upon absolute nakedness—50,000 persons every three months in one art museum? Do none of these sin in thought?

Let the defenders of the nude claim immunity from its effects, they cannot prove their assertions by either reason, the conscience of mankind, or history. The centuries never produced a moral community where the nude was popular. Greece and Italy tried it and failed. France has been trying it and her death rate exceeds the birth rate. And if American art resorts to the nude (which is the cheapest because most shocking way of advertising) to revive public interest in art and art museums, will not the fate that has befallen Latin nations be our inevitable punishment? "Whatsoever a man (or nation) soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption. Gal. vi, 7, 8."

Artists, art schools, and museums in the fine arts stand for high ideals and can best aid in making America a strong, healthy nation by restricting their advertising and exhibits within lines of decency. If in their line they shock public modesty they should expect to be restrained by the arm of law equally with merchants, corporations and trusts when they in their line shock public integrity.

EBEN BUMSTEAD.

Boston, Mass., Aug. 16, 1906.

He who will not help free his city from the grip of iniquity is no friend of his city or his race.

SAN FRANCISCO LABOR UNIONS.

The Square Deal for August speaks of the general rejoicing among patriotic people all over the land when the Bricklayers' Union passed resolutions which appeared to guarantee the stricken city merciful and even fair American treatment, so far as one secret society was concerned. But it says that "a close reading of the resolutions showed that the union only pledged itself to a policy of non-interference with such non-union men as might inspect chimneys and report the result to the union, in order that the union workmen might secure the job of repairing them." This is a severe criticism and the charge which follows it is also severe.

For the same article adds that "the most recent advices show all the building-trades unions are taking every possible advantage of the situation in the prostrate city, charging the highest wages, driving non-union men away from work, giving the shortest possible number of hours for a day's pay, and even going so far as to forbid the use of bricks and stone from the wrecked buildings to aid in the reconstruction of the city."

Miscreants who showed the same looting spirit when the city was burning were treated as outlaws. By stepping into their place the unions may help the cause of American freedom, through creating such intensity of disgust and just indignation as will necessarily be powerful in securing reform.

A UNION ADVOCATE OF ARBITRATION.

Mr. William C. Connor of New York and Washington, delivered an address in the tenth annual convention of the International Brotherhood of Bookbinders, of which he was chairman, and is quoted by the press as saying that: "Men who believe in strike riots and exhibitions of brutality disgrace a great and progressive community. All conservative labor men positively believe in practical arbitration. All honest labor men believe in upholding the constitution. It could not be doubted that all industrial classes are loyal to the interests of the country that gives them liberty and sustenance. If organized labor wants success it must select men who are honest and well balanced mentally."

It is encouraging to find the chairman of such a convention speaking to a labor union in such a tone, and the fact that the meeting listened is also encouraging, for it gives hope that he spoke for his hearers as well as to them. The last sentence quoted from the chairman of the convention is perhaps emphasized in effect by the remark attributed to the president of the Federation of Labor in the same convention, whom the press dispatches report as having "reminded the delegates of the right of organized labor to request Congress to pass laws which will benefit them, and he said that the request had gone forth, but that if it was not answered in better tones the request will be changed into a demand." This last clause somehow connects rather naturally with the last one of the other quotation. Mental balance such as labor needs in its leaders seems not indicated by talk about the right of petition which threatens that unless Congress responds to please petitioners, petition, which is an American citizen's constitutional right, will be followed by a demand. This may not have been the speaker's own meaning, but it sounds like a threat to replace petition with dictation. Whatever Mr. Gompers may have said or meant, this press report makes more refreshing the words: "If organized labor wants success, it must select men who are well balanced."

AN EARTHQUAKE ECHO.

At North Adams, Mass., Mason and Briggs' orchestra volunteered its services to play at a benefit for the San Francisco sufferers, but was forbidden to do so by the Musicians' Union. A religious paper in Boston pronounced this action inhuman.

A heart that is filled with contentment is seldom the source of resentment.

A wise man has this virtue over his neighbor, he knows what should be done next.

Contributions.

PRESIDENT'S LETTER.

Dear Fathers and Brethren—I am writing this month's letter from East Northfield. This conference is known to all of you as the mother and model of conferences. It is one of the blessings of our time that so many of these summer assemblies for the study of God's Word are being held. I think it is not invidious to say that the Northfield conferences are distinguished above all others for two things: first, absolute fidelity to the Word of God; and, second, the absence of all spectacular features. At Northfield you will not hear apologies for the Word nor attempted defenses. It is simply explained and applied, and the Chautauqua element has made no inroads, for which we are devoutly grateful. Not that there is any objection to the Chautauqua. It has its place, and we must be thankful for it also, but it is a great thing to keep separate things separate. The need of the world to-day is not instruction in secular matters. Above all, the need is not for amusement. The world always loves its own. Commercial interest and the rage for pleasure will take care of themselves; but in this time, when ambition, greed for gain and desire for trifling amusements are perhaps the dominant forces in the world, there is distinct need for places which are separated from these three master-passions, like the one of which we speak.

I came up last Monday. New York was a Turkish bath. Twenty people died from heat that day. Men crept along in the shade of the great buildings and every one who could get out of town, went. We reached Northfield about ten o'clock. The cool breezes were blowing across the hills, and the wonderful landscape lay bathed in the soft shining of an August moon. Crowds of people were coming at that hour, and they were preceded and followed by other crowds. Thousands have already come and other thousands will yet be here. It is a good place to be.

I spent the Sabbath at Eatontown in New Jersey, being there the guest of Mr. Stephen Higginson, an old Wheaton student. He has been for many years a resident of New Jersey, is an honored teacher, has been elder of a reformed church, and is now clerk of the board of trustees of Shrewsbury Presbyterian Church. This is one of the old churches of New Jersey. Its charter given by George the III., hangs in the church at Freehold, but a fac-simile is in the vestibule of the Shrewsbury Church. This charter goes back to 1735. What a wonderful history we have recorded since!

I found here in Eatontown, as everywhere else, that the "trail of the serpent is over them all." The assistant postmaster of Redbank, the principal town of this region, got to robbing the mails. He kept it up for several years, appropriating in the aggregate a large sum of money. He was arrested, bailed out and at the day appointed appeared for trial. Two physicians of Redbank, both of them Freemasons, members of the same lodge with the postmaster, swore that in their judgment the postmaster was unsound in mind. As he had entered a plea of guilty, the court pronounced sentence, but as he was declared unsound in mind by the medical witnesses, sentence was suspended and he was set free. In the same region, but in another city, a certain physician was accused of poisoning his wife. The grand jury, after hearing the evidence, indicted him for the alleged crime. The justice who charged that jury said, "Gentlemen of the jury,

do not allow your lodge affiliations to interfere with your duty as grand jurymen in the finding of indictments." Why did this justice make this suggestion to the grand jury, if, as we are so often told, Masonry never interferes with the action of our courts? The fact is, that all secret societies tend to corrupt our judicial administration, and in multitudes of instances the administration of justice fails, because of secret understandings between lodge men on the judge's bench, in the jury box, in the sheriff's office or on the witness stand. A man who was applying for license to sell whisky, when asked for evidences of good moral character said: "I do not see why a man needs a good moral character to sell whisky." An ordinarily intelligent child can see that secret societies are not needed by honest men, but may be very helpful to rogues.

Some years ago I was visiting the Treasury Department in Washington. Coming to the Department of Secret Service, I asked the chief if he was connected with secret societies. "Well," he said. "I used to be a Freemason." I said, "Why did you leave the Masonic lodge?" He replied, "When I came to hunt down counterfeiters they were all the time appealing to me under Masonic signs and I notified my lodge that I should have to be excused from my Masonic obligations while I was in this position." Allan Pinkerton, founder of the great detective bureau which bears his name, had exactly the same experience. He hunted a scoundrel through Texas and after catching him was denounced because he wouldn't let a brother Mason go free. He told my father that that settled Masonry for him.

I found while at Eatontown a copy of the Long Branch Record. The whole first page is given to the history of Washington Lodge, No. 9, of Eatontown. Long Branch is but a little distance away. This article was intensely interesting as showing how the Masonic institutions are planted and preserved. The lodge met for years in private houses. The membership was extremely small. One or two men by their determined perseverance kept it up. The record shows also what the character of these men was. In a general way it says that they were remarkable men in the community, benevolent, intelligent and respectable. At the same time, the article speaks of the drunkenness which was characteristic of certain lodge men and which gave force to the anti-Masonic movement in New Jersey. This article also states that the Masons met often on Sabbath morning. That on several occasions they conferred the degrees on the Sabbath, but adds, that they probably adjourned in time for church service, and that it is supposedly true that after listening to the great moral precepts of Masonry, they were better fitted to appreciate the teachings of inspiration.

Here at the Northfield conference I find the usual state of things. Many men have been led by the Holy Spirit to keep free from all secret societies. Another number have by the Holy Spirit been led out from lodges which they had joined. Another number are yet in lodges, but are open-minded and are evidently shortly to come out from fellowship with these Godless institutions. I find a small number who belong to lodges, justify them, and declare their purpose to continue in them. I found two such brothers yesterday. One of them had joined the Freemasons, Oddfellows and Heptasophs. The other was a member of the Freemasons, Oddfellows and Foresters. Each of them justified his relations. Each of them declared that II. Cor. 6:14 had no reference to lodgeism and that their con-

sciences were quite at rest. Of course they cannot stand in this position. They must come out from these affiliations or drift away from Christian faith.

There is great encouragement to sow seed in what one daily sees and hears. I can scarcely walk across the grounds without hearing from some one who has received a tract or heard an address in former years which had brought him out or kept him out of the lodges. "Therefore, my brethren, be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord."

One of our college girls is away in the Rocky Mountains of Idaho. She is there bearing testimony to the truth, trying to win her minister from lodge affiliations. She says in a recent letter, speaking of her pastor: "He told me himself that they requested him to be present at the organization of a lodge and open the meeting with prayer. He said he did this, reserving the privilege of retiring when his part was over. Isn't that a mixture?" she says. "He prayed for a meeting and invoked God's blessing on it, yet his conscience would not allow him to stay and get the blessing he prayed for, because the meeting ended in a dance. I could not help smiling in his face."

There were two other matters about which I intended to say a word, but this letter is already long, and I will speak of only one of them. In Zion News, a little Masonic paper, published in Detroit, there was recently printed an Ante-Room Talk, in which the following sentence occurs: "The public has no right to know that any man is a Mason. He has a right to conceal the fact for business or other reasons or for no reason at all. It is one of the secrets of Freemasonry, that no one has a right to reveal except himself." Of course, this is the ideal arrangement for any secret society. Let the lodgeman have means of secret communication with all his brethren; let the outsiders be ignorant of his relationship so that they will co-operate with him and neglect to protect themselves. But like all the efforts of evil, this also must fail. The followers of Christ will be in one company, the worshippers of Baal will be in another, and the universe will know each man for what he actually is. God grant that in that day each one who reads these lines may be "found in Christ, not having his own righteousness which is of the law, but the righteousness which is of God by faith."

Sincerely and fraternally yours,

Charles A. Blanchard.

P. S.—I should have spoken of the faithful testimony of Bro. Stoddard who labors here all through the conferences; of meeting Bro. E. D. Bailey, who is also a faithful witness to the truth, and of the most remarkable addresses of Bro. Campbell Morgan and others, but space is limited and my mind weary. Still, I rejoice in all the blessed work and am sure that God will make up to you what through human ignorance or weakness we omit.—C. A. B.

Absolute sincerity is the basis of lasting friendship.

Luck is the gold mine which comes to the man who digs.

A star on your chart is good, a star in your crown is better.

It is a wise ordering of providence that thought is invisible.

Who thinks because the skies are fair that clouds will never rise?

We may compliment our friend by withholding our opinion more than by expressing it.

REVEREND SAMUEL F. PORTER.

The oldest white man in Oberlin, and a member of the first graduating class of the Oberlin Theological Seminary, is Reverend Samuel F. Porter, who was born at Whitestown, New York, September 17, 1813.

His grandparents on his father's side came from England. His parents were farmers in moderate circumstances and members of the Presbyterian church. At the age of eight years, he became a Christian and was received into the Presbyterian church.

His early education was in the public schools, but afterwards he went to Oneida Institute, which was a manual labor school, offering a collegiate course. This school had a large farm, which was worked by the students. On this farm Mr. Porter was one of the "monitors."

From this school he was duly graduated, and from the first took rank with the earnest reformers in the temperance, anti-Masonic, and anti-slavery reforms. Early he felt a call to the Christian ministry and determined to obtain a theological education at Lane Seminary, Cincinnati, then under the presidency of Dr. Lyman Beecher, who was said to be father of more brains than any other man in America. To reach Cincinnati, Mr. Porter worked his way down the Alleghany River on a raft of pine logs, and by steamboat from Pittsburg as a deck passenger.

His stay at Lane Seminary lasted two years. It was at this time that the great anti-slavery discussion among the students was at its height. So earnest and continuous was it, that it was asserted that it interfered with all systematic plans of study. It developed a class of anti-slavery lecturers (of whom Theodore Weld was the most conspicuous) who did much in preparing the way for the overthrow of the slave system.

This discussion led to the adoption of an arbitrary rule by the trustees of the seminary that there should be no public consideration of this subject by the students. This called forth remonstrance and revolt. A large number of students left in a body and came to Oberlin, which was then an infant institution just planted in the forests of northern Ohio. It was, however, a very vigorous infant, and made room for the new accession by building a long shelter of slabs set endwise and roofed with boards.

Oberlin not only made room for the "rebels," as they were called, but for the reform principles which they brought with them, and henceforth Oberlin was conspicuous as a center of the anti-slavery and temperance reforms. Under the leadership of Mr. Finney, Christianity seemed to assume a new aspect. To be a Christian, it was taken for granted that one must of necessity oppose the lodge, the dramshop and the slave power. This last reform took precedence of all others, and Oberlin was the first school to receive colored students.

Mr. Porter was in full accord with the "rebels," though it was not until 1835 that he came to Oberlin and entered the Theological Seminary, graduating in 1836.

His first call was to Lodi, Medina County, Ohio, where he married a wife, a Miss Burr, and where he was ordained as a Congregational minister. During the early years of his ministry, he labored a good deal in the anti-slavery and temperance reforms. Subsequently, he labored some years as a pastor in New Jersey and Illinois.

His old age has been largely spent in home missionary work in North Dakota, and in visiting the educational institutions of the South and supplying them with the literature of the National Christian Association. He has contributed much to the enlightenment of the youth, who are being ensnared by the lodge.

Mr. Porter has a naturally large and vigorous frame. He is seldom ill, but feels the infirmities of old age. This does not prevent his regular attendance on religious services, and until recently he has preached when there was an opening. Together with some others, we trust the Lord will say to him, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

(Rev.) H. H. Hinman.

Oberlin, Ohio, Aug. 6, 1906.

If you would be happy find something to do.

THE "FREE PRESS."

BY REV. W. B. STODDARD.

It is said in an early day a railroad was built across a western prairie that had long been the hunting ground of a tribe of red men. The Indians did not like the intrusion and held a council to decide how the iron horse might be destroyed.

A huge log was rolled across the track and some of the strongest and bravest were seated on it. The iron horse came rushing on as usual. The log went high in the air and with it the miscalculating Indians. We smile at the red men, but do not white men sometimes act as unwisely as they?

A great convention dealing with an important subject met not long ago in the city of Philadelphia. There were present at this meeting three or four hundred earnest, thoughtful Christian men and women. A program was presented that had been carefully prepared by those competent to speak. The city press could not fail to recognize that this was no ordinary gathering. Did we find it giving the notice that might reasonably be expected? Those who are acquainted with unregenerate nature and the ordinary city press manipulations, can best guess what the answer to this question would be. A slight notice was given of the first day's proceedings, but the second was almost entirely "cut off." No more fittingly would what appeared in the Philadelphia daily papers represent our convention, than would a sand hill the Rocky Mountains.

The editor of the paper giving the longest notice promised the writer that his representatives would be at the convention and that we should have a fair recognition. He evidently intended to do as promised. The reporters came and the first day's proceedings were in part given. The truth, however, being mixed with enough error to make it appear ridiculous. For instance, the report said that the writer stated that one going into the Mason's lodge must have on a "blouse and overalls." It is needless to say to those informed that the writer did not and would not make such a statement. The reporter who was present the second day copied the resolutions and appeared to be much interested in securing information for his paper. Did these resolutions with a fair, honest report, come in the morning paper? Not a word. Evidently the editor on receiving what the reporter brought saw it would not do for him to make light of the meeting to suit his readers on one side, and he did not dare publish the solid facts set forth in the resolutions for fear of the readers on the other side. Papers getting popular patronage must be gotten out to suit popular demands. It looks at times as if the New York editor was right when he said *"There is no free press."*

But truth is truth, since God is God, and truth the day shall win. The engine may seem too small and the obstructions too large and too many, but omnipotent power is back of and in every engine of truth, and logs, Indians, newspapers and all other enemies are sure to be swept aside.

He who is on God's side is always sure of final triumph. Don't try to stop the engine by sitting on the track.

THE M. E. CHURCH AND MASONRY.

Is There Treason Against the King?

About two months ago there occurred in an M. E. Church, not far from where the writer lives, the installation of officers in a Masonic lodge. Soon afterwards the following letter was written to the pastor of that church, but no answer from him has yet come to hand:

"Dear Brother: When I saw in the paper that the Masonic Order had used the M. E. Church at ———— for the installation of officers, I had feelings of pain and wonder; pain, that a church dedicated to the worship of Christ should be lent for the official use of an order that repudiates His blessed name, and substitutes its own assumptions for the gospel of salvation by faith in Him alone; wonder, that any minister or professed follower of Him should be blind to the incongruity of such an act.

"This order claims to be a religion, with ritual and altar, sufficient to fit men for realms of glory, thereby deluding souls as to what constitutes salvation. In trying to win souls, I have often found men depending on their order for happiness beyond the grave. This false hope can arise and be sustained only by ignoring the Bible truth of

salvation through faith in the blood of Christ as an atonement for sin, and by regeneration by the Holy Spirit, who is the sole Author of spiritual life in the Universe. 'Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.' (Acts 4:12.) And yet there is nothing of this in lodges. One looks in vain for that name in the Masonic ritual, and yet unconverted, Christless men are buried with this mockery, and ministers and church members join with the ungodly in proclaiming in this public manner that such men have gone to heaven! I know not how this may seem to you, but to me it is *treason to Christ.* And that means dishonor to God the Father. For 'he that honoreth not the Son honoreth not the Father who hath sent Him.' (John 5:23.) Are not those who thus dishonor Christ and the Father incurring a heavy condemnation?

"If you agree with me in this view, and if the desecration of God's house referred to was by the will of the trustees against your protest, you have my sympathy. May I beg you to read the enclosed tracts and to write me what you honestly think of the matter.

"Sincerely yours,"

It is passing strange that people who profess to believe and teach the New Testament should have to be reminded of things so incompatible with the Christian faith, as the foregoing transaction. Some churches seem to be trying to effect concord between Christ and Belial (II. Cor. 6:14-18).

I read in a leading church paper that in a new church building, in a certain town of this State, the different lodges of the town were induced to put in the stained glass windows, each window bearing the emblem of the order furnishing it. To a lover of Jesus entering that church and reflecting on the scene exhibited by those windows, the suggestion would come that Satan had been busy corrupting the minds of the pastor and official board "from the simplicity and the purity that is toward Christ" (II. Cor. 11:3 R. V.).

How long will such things go on? The Son of God shall yet purge His church of every semblance of Baalism and worldliness, as He did His Father's house of greed and fraud. Then woe to those who desecrate His church with idolatrous symbols and compromise His honor for the sake of worldly favor and support! He will see to it that His heritage is no longer occupied with strange plants. "Every plant which my heavenly Father hath not planted shall be rooted up" (Matt. 15:13).

(Rev.) Newton Wray,
Shelbyville, Ind.

THEY REFUSED TO ANSWER.

Allegheny, Pa., Aug. 8, 1906.

Dear Christian Cynosure:

Can a man be a good Mason and a good Christian at the same time?

I have written to ten ministers of the gospel for an answer—eight of the number are United Presbyterians—and not one of them has deigned to give me an answer. The other two are Presbyterians, one of whom told me he knew nothing about the order. I have learned since that he is as big a Mason as the compass, square and gavel can make him. The other is pastor of a congregation infested with secretism, and I suppose he is cowed into silence. All these good custodians of the oracles are purposely silent on a question that might involve the soul of the inquirer in everlasting destruction.

I was bound to have an answer to my question, so I turned from these ten men of unwarranted fearfulness to the fearless Author of the Word of God, who, when here with us, never shirked His duty, even if it deprived Him of a place to lay His head.

First, He set before me the Law, and caused me to see that a good Mason wilfully violates every commandment in the Decalogue. A good Christian will not do that.

A good Mason wilfully swears to do what he knows to be wrong. A good Christian would not do that.

Good Masons rarely make a public confession of Christ—I believe it is found that not more than ten per cent of them ever do. Good Christians confess Christ openly before the world.

Good Masons walk in the "counsel of the ungodly," stand "in the way of sinners," sit in the "seat of the scornful." The good Christian does not sit "with vain persons" nor "go in with dissem-

blers"; he "hates the congregation of evil doers."

The good Mason is bound under oath to murder, or be murdered. The good Christian prays that his "soul may not be gathered with bloody men," "in whose hands is mischief."

The Bible abounds with striking contrasts between Masonry and Christianity, and the more you study it the wider will grow the chasm, until it becomes a "great gulf fixed," over which the Holy Spirit will never establish communion.

Since the Bible makes the antitheses so pronounced that there can be no intercommunion, why should I hesitate to believe that a consistent Freemason and a consistent Christian cannot exist in the same person? I would like to hear from an objector.

Joseph McKee,
805 Arch street, Allegheny, Pa.

Special Prices

ON BOOKS WORTH READING

		Regular Price	Special this month
In His Steps, Sheldon	paper,	$0.10	$0.07
" " "	paper,	.25	.16
" " "	cloth,	.50	.38
" " "	illus. cloth,	.90	.50
Crucifixion of Phillip Strong, Sheldon	paper,	.10	.07
" " "	"	.25	.16
" " " "	cloth,	.50	.38
Robert Hardy's Seven Days, Sheldon	paper,	.10	.07
" " " "	"	.25	.16
" " " "	cloth,	.50	.38
Songs from the Hearts of Women, Smith	cloth,	.60	.50
Twentieth Door, Sheldon	paper,	.25	.16
" " "	cloth,	.50	.38
Richard Bruce, Sheldon	cloth,	.50	.38
Not His Own Master, Reaney	paper,	.25	.16
" " "	cloth,	.50	.38
Edward Blake, Sheldon	cloth,	.50	.38
To Pay the Price, Silas Hocking	paper,	.25	.16
" " "	cloth,	.50	.38
Miracle at Markham, Sheldon	paper,	.25	.16
Saloon Law Nullification, Rankin	paper,	.40	.20
Victoria, "Graph"	cloth.	.40	.30
In His Steps (German), Sheldon	paper,	.25	.16
" " " "	cloth,	.50	.38
A Matter of Business, Stiles	paper,	.25	.16
" " "	cloth,	.50	.38
The Narrow Gate, Sheldon	paper,	.30	.25
" " "	cloth,	.60	.55
Hymns Historically Famous, Smith	"	.90	.60
Born to Serve, Sheldon	"	.50	.38
Heart of the World, Sheldon	"	1.25	.80
The Reformer, Sheldon	"	.60	.45
Lest We Forget, Joseph Hocking	"	.90	.70
Who Killed Joe's Baby, Sheldon	paper,	.10	.07
Wheels of the Machine, Sheldon	"	.10	.06
His Mother's Prayers, Sheldon	"	.10	.05
Face Beyond the Door, Kernahan	"	.40	.30
How to Succeed, Sheldon	"	.05	.03

Special Prices Good for September Only

Books Sent Postpaid on Receipt of Price

ADVANCE PUBLISHING CO., CHICAGO

Seceders' Testimonies.

EXPERIENCE OF A SECEDER.

A Jew's Experience in Secret Societies.

The writer was born and lived for many years an orthodox Jew. I came to America in 1864. I joined the Odd Fellows (Hebron Lodge, No. 55) in 1870, at Youngstown, Ohio, but moved to Zanesville, Ohio, in 1871, and took my card from my lodge and joined Mozart Lodge, No. 423, a German Society. I was Secretary, and Noble Grand, also Past Grand, and a member of the District Lodge. I saw many things which I knew at the time were wrong. I joined Howard Encampment and passed through the three degrees. I remember a brother Jew who received the third degree in Howard Encampment. I believed at one time they would kill him. I also was a member of the Knights of Pythias. The man who acted as Pluto in the third degree (old ritual) was a man I would not have trusted with five dollars; and when he took men through the degree he was always under the influence of drink, yet I was blind and remained a member of the lodge. I also took one degree in Masonry, but a man who owed me money black-balled me, for which I thank God to-day, for I have learned that all secret societies are of the devil. No matter if they have good men in them. Satan has good and evil in him and so we need not be surprised at finding good and evil in the lodges. I also was a member of the Workman Lodge, also a member of B'nai B'rith and of the Kesher. The last two are Jewish societies.

You church members, you preachers, did you ever teach or preach salvation in your lodges? Have you ever seen a drunkard converted in your lodge room? I know of many who became drunkards after they became members of the lodge. My own son-in-law was one. He was a Jew, a young man only twenty-four years old when he married my eldest daughter, and was a nice, sober man. He went into the Masonic lodge and went up to the thirty-second degree, and the Masons boasted of him that he was the youngest thirty-second

degree Mason in Ohio. They had him to all of their banquets and parties, and after he had spent his fortune, they had no more use for him, and he at last committed suicide, and is buried in Green Lawn Cemetery at Columbus, Ohio. May God have mercy on every one of those who caused the downfall of my dear son-in-law.

Thirteen years ago God converted my soul, and when I accepted Jesus as my Savior, as my Keeper, He opened my eyes and showed me the abomination, which I had seen and felt, but could not understand until I read the Bible, Old and New Testaments.

No man was ever lifted up higher into a religious life by joining a lodge, but I know many preachers and church members who lost the Holy Spirit soon after when they united with a secret society.

Jesus taught "swear not at all," Matt. 5:34-37, and we read: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath, but let your yea be yea and your nay, nay, lest you fall into condemnation." James 5:12.

Now read the oath which Masons take: "Binding myself under no less a penalty than of having my throat cut across, my tongue torn out by its roots, and my body buried in the rough sands of the sea at low water mark where the tide ebbs and flows twice in twenty-four hours."

If you were to be president or vice president, or if you wish to be selected to any public office, you must be a member of secret societies, or you can never be elected. Even the preachers join lodges, so they may get the good will of the lodge members in their churches; and they must preach sermons, boosting the lodge and making people believe they are of God, when they know in their own heart that it is a lie.

My prayers are that God, even Christ through the Holy Spirit, may open the eyes of the Jews and of the Gentiles, that they may become converted and use the money spent for lodges and secret societies, in preaching the gospel and in converting souls. We would then enjoy in this country a peace, a rest, a joy, which no other nation has in this great world.

Many from my own country, Germany, both Jews and Gentiles, who have come to America, while here God, even Christ, has spoken to their souls, and they have become children of God, born of the Holy Spirit, and are thanking and praising God for their coming here.

At Zanesville, Ohio, I was in the whisky business, sold forty-five thousand dollars' worth of whisky in twenty-two months. I smoked and chewed tobacco, drank, went to all shows and dances, but since God converted me, He freed me from all these abominations, and I am a happy man.

I now belong to the Grand Lodge in Heaven where Jehovah is Grand Master, Jesus the Christ is Right Supporter, and the Holy Spirit is Left Supporter, and every one of the members are sons and daughters of God, and their names are written in the Lamb's Book of Life.

Brother, sister, come out of your worldly lodges, and join yourselves to the Lord Jesus Christ and you will find life everlasting.

Your brother and friend,

Moses Nye, a converted Jew.

No. 230 W. Vermont Str., Indianapolis, Ind.

TESTIMONY BEARING.

Dr. H. H. George told of the laying of the corner stone of the public building in Bellefontaine, Ohio, years ago, when two men had the courage to publicly protest against the right of any peculiar set of men to monopolize the exercises of such an occasion, the Masons having come from cities throughout that part of the State to superintend the affair; and these two men insisted that, while they could not stop the proceedings, they could and would insist upon their right to have a part in them; and they therefore demanded that when the paraphernalia of their order were deposited in the corner stone, that with them should be included a tract protesting against all oath-bound secret societies, and they had their way. He pleaded for similar heroism and tactfulness on the part of Covenanters in doing testimony-bearing work.

—The Christian Nation.

Editorial.

GREAT MEN HAD SOME TIME JOINED.

It is nauseating to read and hear the endlessly reiterated claims of individual Masons concerning eminent men who were never Masons, and those who at some time were drawn into Masonry. Editor Smith of the Philadelphia Press has delivered an address before a Masonic lodge in Wilkesbarre, Pa., in which he has utilized the Masonic history of some of the presidents, or at least has pretended to, and has included other men by name or other reference, in a way to seek glory for Masonry.

He finds good done by Masonry in the civil war, and quotes the Southern general Beauregard as uttering the noble sentiment, "If the d—d politicians will get out of the way and leave the issue to us Masons, we will settle the difficulty."

He also finds that it was Freemasons who conducted the war of the Revolution and constructed the new Republic. As a mere matter of course, Washington comes in at this point, although he is acknowledged to have joined at 20 years of age. It is not mentioned that he discontinued active membership years before the war. Mr. Smith ventures to assert that "the officers of the Revolutionary army were mostly Masons," but, without discussing this sweeping claim, we might be content for the moment to cite Washington's aide-de-camp, the second Trumbull, who asked his advice about joining, but whom he would not advise to join. Franklin, whom the speaker cites, had a similar interview with a relative who thought of joining, and assured him that "one fool in the family was enough."

We forbear to proceed, though more proof of the wildness of the statement as reported could be given.

Editor Smith, who was in McKinley's cabinet, refers to the time when he spoke at the tomb of Washington. It was there that McKinley said, presumably with unconscious incorrectness, that Washington died Master of a Masonic lodge—a statement without the foundation of even Masonic history. He did not die an official, or even ordinary member of a lodge. He had not for many years been an attendant of the Masonic lodge. He had never been very much of a Mason.

It is a pity that Mr. Roosevelt can be cited by Mr. Smith, and to one who knows Masonry the question is easy whether this busy man, initiated a few years ago, has ever fairly learned the real nature of Freemasonry. Certainly there is a glaring discrepancy between the false and slavish character of the Masonic compact and the personal claims that are made for him.

CHARACTERISTIC MASONIC RODOMONTADE ABOUT WASHINGTON.

A few years ago in the annual conclave of Oriental Consistory of Scottish Rite Masonry in Chicago one of the Princes of the Royal Secret made the usual resort to the name of Washington to embellish his eulogy of the order, and said:

"Our government was founded by a Freemason, a man who worked in the lodge room, who loved Masonry next to liberty and his God. He was true in every fiber of his soul to the institution that we love: true also, as all true Masons are, to freedom, to her flag and to his country. To the caviler who seeks to attract the applause of the unthinking by attacks upon our glorious fraternity, we need but to point to George Washington as the exemplar of its worth and patriotism. (Aplause.) The civilized and even the uncivilized peoples of the earth honor and revere him as the purest and greatest civil governor the world has ever produced; the noblest and truest man, take him all in all, perhaps, that has ever lived. The grave, the virtuous, the wise and great Washington learned the lessons which he carried through life and which he illustrated in every act of his life as and where we have learned them, and as we trust in God those who follow us shall always learn them, in the lodges of Freemasonry."

It is surprising to hear an intelligent Mason say of so indifferent a Mason that he loved Masonry next to his country and his God: while the claim that a lodge room was where his character was formed, is an absurdity hardly needing any answer but itself. The assertion that our government was founded by a Freemason is striking, but its strength is

somewhat broken by the fact that he practically withdrew from the lodge years before this government came into existence. During those years in which independence was sought and the country was formed, he kept away from lodges, as he continued to until he died. He refused to advise his Aide-de-camp, the second Trumbull, to join; yet did assure him that Masonry was capable of being used for the "worst of purposes."

It is Masonically held that Washington never made any special progress in Masonry, and we are indebted to Masonry itself for the inside information, that, *during one year when a lodge near his home made him nominal master, a substitute filled the chair, and his own face was not once seen in the lodge room.* His personal verification of non-affiliation or neglect, is in one of his letters printed with many others in Sparks' Life of Washington. These things need occasional repetition because the same old Masonic tune is ground out over and over again. Washington was an indifferent Mason who early left the blue lodge beyond which we have no evidence he ever tried to go; yet he has been claimed as Master of a lodge when he died thirty years after ceasing attendance; he has been supposed to be Grand Master of lodges in America when not even an active private Mason; and from early times until the present there has been some Masonic orator to grind out for the delectation of a gaping crowd the same old tune cantillated over again by this Prince of the Royal Secret.

Wauseon, Ohio, July 31, 1906.

W. I. Phillips, Chicago, Ill.:

Dear Brother—In the eight years during which the Cynosure has come regularly to my home, I have become much attached to it, and regard it highly for its clear, frank utterances of truth and for the high standard of Christian life advocated by it. God bless it and all those who have part in its publication and management. I prize much the letters of President Blanchard and long for the opportunity of meeting him and hearing him speak. Sincerely your brother in the gospel.—(Rev.) E. D. Root.

AIDING ENFORCEMENT CIVIL RIGHTS

A Regular Business.

The last page of the Square Deal for May carried the advertisement of the Joy Detective Service, Cleveland, Ohio. The concern is incorporated. It does a regularly organized, advertised, named and incorporated business. This business became an established one through meeting a demand and furnishing the supply of a need. The need arose out of loss and peril caused by disorderly and violent law breaking. This detective service then exists as a regular business, much as any other detective service does. The demand is created by law breaking and the business arises to meet the demand.

The heading of the advertisement is illuminating, yet slightly misleading. It says: "We break strikes." This is the popular expression and not untrue, yet, strictly speaking, a detective agency deals not with a strike strictly so called, but with unlawful conduct consequent upon some strikes. To strike is to leave work, and this is not unlawful when so done as to violate no contract and perpetrate no needless or wanton harm. There is a fine point here, to be sure; for, to leave work as an act of conspiracy, and in combination with others for the purpose of doing injury for a brief time, and with intent of coercion, may, in the moral view, be violence. But before the civil law each and every free man is at liberty to work or not work at his own will. Strictly speaking, then, a strike is as lawful as the return to work. Therefore, in strictness, the primary business of detective service is not to break strikes, since leaving work is lawful.

In the body of the advertisement occurs a statement which reaches the real point: "We guard property during strikes." Now, while leaving work does not create the need of a special guard, mischief-making by idle hands that have dropped useful work does. Such guarding does not primarily break strikes; it breaks law breaking.

Another index of the real nature of this incorporated business is the statement that the service rendered includes

fitting up and maintaining boarding houses for workers. In part, this might be necessary where an influx of workers overflowed boarding places already provided. But there is the further suggestion of places seeking business of the kind, yet not daring to accept it from the new workers. There is also a possible hint of provision near work and under guard, on account of danger to men going from work to hotels or boarding houses or from these toward a place of work. After the suggestion of inadequate accommodations for new residents comes the fairly plain one of threat hanging over hotels and their possible patrons. Here, then, is an implication, not of strike, but of law breaking in the form of personal violence. The advertised business therefore must be needed to break this violent kind of law breaking.

Counting out all that is done by outsiders who improve the chance to plunder and riot, those who, having struck, that is left work, take part in the same law breaking as the outside rioters, discredit their secret orders, which by compelling idleness, open the door of temptation. "Satan finds some mischief still for idle hands to do." Along with idleness are other conditions, also fostered or produced by those secret societies called trade unions, which foment evil and lawless tendencies. Trade unions ought to be among the best social and business agencies, and it is hard to see any good reason why they would not enjoy the fullest public respect and confidence if they would discard the suspicious, skulking attitude of secret orders, and the business methods of blacklegs and thugs. If instead of alienating public sympathy they would come out into the open fair field with public respect and sympathy behind them, they would be an honored and efficient agency of progress. But too many of their methods are currish, unprogressive and artificial, while to these qualities they add the element of secrecy which abates confidence and breeds suspicion. It is a reproach to the labor union that it has brought into existence a business aiding civil law and named detective service.

SUBWAY METHOD.

An article in American Industries for April 1, is entitled: "New methods of self-preservation: How August Belmont planned for a year to break the subway strike and broke it." It refers to the sudden and bewildering defeat that followed the Interborough strike, alleging that it was due to a new method. "In reality employers have taken a leaf from the union book. They are working secretly and concertedly. They know when a strike is going to be ordered and are prepared to break it before it begins." "The new method brings a quick and decisive finish." "Business competition for the time is put aside, and when war is threatened by organized labor organized capital is ready to meet it." "The growth of employers' associations and the growing tendency toward the open shop have greatly augmented the ranks of non-union workmen in all branches, and now employers find little trouble in filling strikers' places."

"Not a move is made in any of the unions that the employers do not know about at once." "Secrecy and co-operation are the agencies of strength in organized labor, and employers have learned the lesson. With the added advantage of unlimited capital, many employers believe they have absolutely found a way to put an end to strikes in most trades, and a method whereby they will be able to force the unions into more businesslike relationship, doing away entirely with violence and enforced idleness on the part of the men." "The public has been amazed at the prompt and effective way the Interborough Company met the recent strike with apparently only a few hours in which to prepare for it. As a matter of fact, it had been making preparations for more than a year."

Thus secrecy matches secrecy and the fight goes on, but one must still doubt whether in darkness is to be found the real end. Darkness is the natural promoter of confusion worse confounded. The true remedy is written in letters of light, and the true solution thus written is the Golden Rule. In the present abeyance of that rule, the law of silence on both sides may in part restore the equilibrium.

A NEW ALLY.

In an address given by Gov. Stanley, of Kansas, he said:

"The race is stronger in intellect, stronger in body and stronger in sympathy than ever before, and this large sympathy is in a great measure due to the influence of fraternalism. The home and the church have a new ally in the fraternities which constitute one of the most powerful agencies for good."

For so much of the speech we are indebted to The Select Knight, of Ottawa, Kansas, published in "the interest of the Supreme Lodge, Select Knights and Ladies." The extract is editorially introduced as "timely and significant." It might throw light on the editorial conception of what is helpful to homes and what assists churches, to turn to the contents of this paper. The heading, Select Knight, has between the two words a design with four shields so arranged as to form a Maltese cross, having two crossed swords with hilts between the shields upward, and points correspondingly between shields and pointing downward. Over the midst of this cross or double cross, lies an open book forming the middle of the design. On the upper part of its pages are the words Holy Bible; and resting on both pages is the bony hand of a skeleton.

The paper is largely occupied by lodge correspondents telling "What our brothers and sisters are doing," and of course this is a hopeful source from which to learn how "one of the most powerful agencies for good" is making itself both to homes and churches a "new ally."

The first letter is headed: "From the Banner Lodge." Near the end the writer says: "The last day of the month to pay assessments is the 28th, if you wish to be in good standing, and not on the 29th, nor 30th, nor the first of next month. One of our members who had not paid on the 28th of December died on the 5th of January with her assessment still unpaid, and it was not until after her death that the money was offered to our Recording Treasurer. Thus by neglect her beneficiary was deprived of the protection for which she became a member of the order."

Here were eight days, a little over a week, during which a member was probably sick unto death, and failed to pay her dues to this "new ally" of the home. Presently the payment was offered by some one well enough to attend to the business, when it was found to have been omitted by the dying woman, but being a week or more late it was fraternally refused.

The next letter is headed: "No. 23 Booming." It reports that Deputy H. "has about finished his labors in this vineyard." This looks as if we were to hear now from the "ally" of the church. The labors referred to have resulted in 123 applications, partly for life insurance of the type referred to in the preceding communication. This is the number including "beneficiary" and "social" members. Thus far the actual initiates are "62 beneficiary and 14 socials," but a number more are "to be taken into the fold" of the ally of the church. Another harvest is expected soon, for "the seed has been well sown." The Supreme President, Brother Cross, gave a short talk on the order when the new officers were installed, his visit being a gratifying surprise; the sisters gave a "splendid luncheon," and "dancing was also indulged in." It is possible that the luncheon helped the home by saving the sisters work after a late return, but whether the dancing helped the church or home least, is—let us leave it simply as a question.

The next letter is from a sister who says, referring to lack of recent reports from her lodge: "We do not wish the readers of the Select Knight to lose sight of the fact that we still 'live, move and have our being.'"

In thus borrowing scriptural phrases for the ally, the sister uses quotation marks, whether she fitly applies the quotation itself or not. At the end she says: "Hoping that the Select Knights and Ladies may grow and flourish like the lilley of the valley, and that many will find happy hours by uniting with us, we will close." Now, why does she spell lily that way? Is it to make with valley a kind of orthographical rhyme or parallel? Or is it to break the force of the profane misapplication?

The next is "A growing lodge," reported by one who has been a member "some two months," is already the Recorder, and in part reports: "On December 19th we gave an oyster supper and dance, on account of bad weather we did not have the crowd we were expecting, but those who came enjoyed themselves dancing and eating oysters."

This lodge must be a church ally, for churches are apt to have oyster suppers. Perhaps the dance was added to include the family, though it is credited widely with making a good deal of trouble for families in one way or another, especially by injuring the health or characters of daughters. Possibly it was only an item appended without reference to its reinforcing the lodge as an ally of either church or home. In view of reports in this issue the words of the governor are truly, as the editor says, "timely and significant."

CATHOLIC SECRET ORDER.

Headquarters of the Knights of Columbus.

One of the chief officers of the Knights of Columbus closed an article in the Columbiad with the hope that the Catholic hands of the east and west would one day "meet in a clasp that would signalize the control of this country by Roman Catholicism." The order is one of the agencies depended on to destroy public schools, lower the standard of education and intelligence, bring all under the training of Romanism, and destroy religious freedom. In New Haven, the old Puritan colony, and in the presence of Yale College, the national headquarters of this secret conspiracy against the welfare of the nation have been located, and the time of dedication was the first week in June. The occasion brought members from all States and Territories in the Union save Alaska. Twenty-five thousand were expected, together with their families and friends. Representatives of the order were also expected from Quebec, Prince Edward Island, Newfoundland, Mexico, New Brunswick, Nova Scotia, Ontario and British Columbia. Cardinal Gibbons officiated at the dedication of the new building, which cost about $200,000.

MORE KNIGHTS.

Two boys, aged 18 and 15 years, were arrested in Springfield, Mass., Jan. 29, by Deputy U. S. Marshal Waters, of Boston, and one was arraigned before the United States Commissioners for sending scurrilous and threatening letters through the mail. The other was held for appearance Jan. 30. It was believed that not until after the arrest did the officers know what distinguished prisoners they were taking, but it then transpired that these were probably leaders of an order called Knights of the English Hound. The one arraigned and bailed out under bonds of $400 was the 15-year-old boy, and he denied all knowledge of the Hound of the Baskervilles. Whether Adam, Noah or Solomon were known in their day as Knights or Hounds, the officers were not yet informed by their illustrious prisoner. The word English might have cast a shadow on antiquities if the Masons had not already put in so free claims for what Washington called the English lodges. When the ancient boy was arrested, he was acting as usher in a theater at an afternoon performance. In his pocket was a new 38-caliber revolver.

The boys have been sending black hand letters to the owner of a block of stores and tenements, to the occupants of which the Hounds have made themselves troublesome. The letters have been written in slant hand and ornamented with skulls, cross-bones and black hands drawn in ink, which would suggest that the boys were in training for future Knights Templar. For a year this boy has also enjoyed the influence of the theater, as an employe allowed to see the shows in return for service as usher. A number of other Springfield boys are being developed for manhood and citizenship in that way. The boy thought that when his brother-in-law put up the required bail all was over and he was freed from the charge.

The Knights have terrorized school children and annoyed adults, and it is time they were in charge of something besides a theater, or a secret order, or a gang for their future training.

News of Our Work.

The Cynosure goes regularly each month to the following foreign countries: India, Cyprus, Ireland, Scotland, Brazil, Turkey and Barbados (West Indies), seven countries in all.

Rev. J. R. Wylie, of College Springs, Iowa, sometime lecturer for the National Christian Association, writes of two addresses recently given in which he paid attention to the influence of secret societies and had in his audience ministers who belonged to as many as five lodges. He speaks of the apparent good which his addresses on the subject did.

Those who are desirous of hearing Bro. Wylie, can address him as above, and we assure our readers that he is a man who will do them good and not harm.

We give below the prospective outline of Secretary W. B. Stoddard's appointments for September. Not all have been definitely arranged at the present writing. We hope this notice may enable some to hear him who might not otherwise learn of his visits:

Sept. 4—German Lutheran church, Middletown, Ohio.

Sept. 5 and 6—Brookville and Dayton, Ohio.

Sept. 9—Free Methodist church, Kalamazoo, Mich.

Sept. 10—German Lutheran church, South Haven, Mich.

Sept. 11—Christian Reformed church, Grand Rapids, Mich.

Sept. 12—Christian Reformed church, Holland, Mich.

Sept. 14—Christian Reformed church, near Allendale, Mich.

Sept. 17 and 18—State convention, Muskegon, Mich.

Sept. 20—United Presbyterian church, Southfield, Mich. (postoffice, R. F. D., Birmingham, Mich.)

Sept. 21—Covenanter church, Southfield, Mich.

Sept. 23—United Presbyterian church, Birmingham, Mich.

Sept. 25—Lutheran churches at Detroit Mich.

During October Bro. Stoddard will labor in Iowa up to the 24th of the month, whence he goes to Indiana for convention on the 29th and 30th of October.

In November he goes to New York State and the New Jersey State convention will be held the last of the month in Dr. James Parker's church, Jersey City.

FOUR SYNODS VISITED.

The Missouri Lutheran Synods.

Waco, Neb., Aug. 18, 1906.

Dear Cynosure—I am permitted again to report many blessings received in our work. Coming to Kansas and Nebraska for the first time one is impressed with the vastness of the opportunity. Where twenty-five or thirty years ago there was unbroken prairie stretching for hundreds of miles, now well builded houses are found on the sections, half and quarter sections, which are to be divided again and again as the children take the places of fathers and mothers. I am tempted to write of the delightful climate, magnificent crops, etc., but must pass to the more important.

The kinds of worship found here are not unlike those of the East. There is an ever-increasing variety. One may join the "Red Men" and be assured that he will at last land in the "happy hunting grounds," or the "Elks" who say that their departed go to the "great herd beyond," or the "Royal Highlanders" and have his vanity swelled to the peacock stage.

But *there are reformers* and their number is increasing. I have been permitted to address the friends found in the Missouri Lutheran Synods of Kansas and Nebraska and have been greatly cheered to find a large and growing body united, to a man, in contending against the dark insidious foe of secretism. They recognize in the National Christian Association a help needed and they largely uphold it in liberal subscriptions to its official organ. One hundred and forty new subscriptions have been given your agent by these two synods. Many are asking for lectures and literature which we hope to supply.

I was glad to respond to the invitation which came from the pastor of the

General Synod Lutheran Church of Hanover, Kan., and address about one hundred people who were gathered with effort at that place. (It is a city of ten or twelve hundred population.—Ed.) It is said there are sixteen lodges, fourteen saloons, three Protestant and one Catholic church in Hanover. It was thought one-half of my audience either belonged to the lodge or sympathized with it. A serious, thoughtful attention was given. I sought to kindly and considerately call attention to this great sin and delusion. A few rejoiced, some were angry and several were considerate. Pastor Klinger seeing the evil in his midst, as a brave Christian, not only proclaims himself *for* Christ against his enemies, but seeks to point out clearly the enemies. It is likely you will hear from him through the Cynosure.

Our good friend Rufus Park took me to his home some eight miles from Alexandria, Neb. Here I found plenty of chicken and other good things too numerous to mention. A chart talk was arranged for in his parlor and some seeking information spent the afternoon in the consideration of the "things that are dark and tricks that are vain." The pastor of the Alexandria Presbyterian Church, his wife and family, a lady from Boston, Mass., a missionary from Albany, N. Y., a pastor and wife from Oskaloosa, Iowa, were among those present. So far as I know there were none present in favor of the lodge.

The German Lutheran Church is to have a great influence in this immense country in the years to come. From the parent church, which stands on an elevation where it may be seen from all the surrounding country, five churches have sprung in recent years. In one of these the Kansas Synod met at Horse Shoe Creek, seven miles from Hanover.

It is estimated that three hundred have gathered in the large commodious church six miles from Waco, Neb., where I now write, that they may plan for the great work God has given them.

I go (D. V.) to Denison, Iowa, and then to Columbus, Ohio, where I hope to be of help to others.

Friends will kindly note the State convention and appointments for Michigan in September. Let us make it count largely for the Master. Oh that God would raise up a man to fan the reform fires kindling over the western prairies!

W. B. Stoddard.

HEAR! HEAR!!

Jacksonville, Ill., Aug. 2, 1906.

Mr. W. I. Phillips, Chicago:

Dear Sir—Enclosed please find $1.00 for Cynosure. I cannot do without it. In order to successfully contend against the secret society spirit of the present time, it is necessary, I believe, to enlighten the young people concerning lodgeism. The lamp needs refilling again and again. Hence, one evening every month I talk on secret societies before my young people's society. Upon perusal of the Christian Cynosure, I select one or two of the most interesting articles, and use them as a basis for my remarks. Thus the Christian Cynosure has been, and, I doubt not, will be in the future also, a great help in my work of combating lodgism. Especially helpful I have found the department: "Churches Opposing Secretism."

Respectfully yours,

(Rev.) H. Hallerberg.

One of our volunteer workers whose testimony is heard in important places around the world is Mr. A. J. Farley of the Salvation Army. He is doing splendid work among the officers of his own organization, not only in this country, but in Australia and other lands.

The Young Men's Christian Association of Buffalo, by its librarian, solicited volumes thirty-six, thirty-seven and thirty-eight of the Christian Cynosure for use in the sociological department of its library. Our Board of Directors granted the request and sent the three volumes, bound, for which the thanks of the association have been received. The cost of these volumes is paid from the bequest of Mr. Franklin W. Capwell, of Dale, N. Y. Although Bro. Capwell died quite a number of years ago, yet his testimony to the young men of his State has been kept bright through the provision which he made by will.

From Our Mail.

July 10, 1906.

Wm. I. Phillips, Chicago:

Dear Brother—Yours of the 6th received; also books and tracts.

I have been a member of the M. E. church fifty years—fifteen years a local preacher—and have always opposed secret orders; but our bishop, presiding elder and so many of our pastors have been captured by the popularity of these devil's traps, that it has been hard to make headway. Still I believe that two-thirds of our M. E. church at heart are opposed to secret societies.

I wish I had known of the National Christian Association years ago, but will make the best of the opportunities I have left. I am getting old, but still preach, kindly, patiently, prudently, and pray for wisdom for this great work. I live in a Masonic community, and since I began to scatter your books and to speak out openly and to tell people that they can and ought to inform themselves about these secret orders, of course I encounter the spite and hatred of lodge people. I expect my presiding elder (he is a Mason) will request me not to take a license to preach any more, but that will not discourage me.

I hope it will be possible for President Blanchard to come to Spokane before or at the time the Mystic Shriners meet next year. I have a little money and time and strength to scatter your books and tracts and to speak publicly on the evils of secrecy, and my heart and soul are in the work and have been for years. But I did not know about the inside work of these orders until I received your books.

Pray that the Holy Spirit may guide me in this work and give me wisdom, prudence and kind, loving, patient words, so that some may be kept out and others may come out of these traps of Satan. Write to me often and pray for me always. Yours very cordially,

(Rev.) G. L. Coffin.

R. F. D., Buckeye, Wash.

Blackwell, Okla., Aug. 7, 1906.

National Christian Association:

Dear Sirs—Blackwell is a veritable hotbed of secret societies. I have been disturbing their peace and quiet the past month or two, for which I have been threatened with expulsion from the First Baptist Church of Blackwell. The trouble was originated by the pastor of our church (who is a Mason) annoucing that he would on a certain Sabbath preach a sermon on "The Church vs. Masonry," or "Masonry vs. the Church." I immediately circulated a petition among the members of the church, protesting against the desecration of the house of God by allowing it to be used for the purpose of delivering sermons or addresses in deference to Freemasonry or any other secret order, or the advocacy of any of their principles or practices. As a result, one highly respected Christian gentleman was excluded last week, and I was informd yesterday that the "big stick" was suspended above my head.

I am a minister in the Baptist denomination. I thought for many years that I was the only man in all the land that was opposed to secret orders, but am beginning to feel more comfortable now since I find there are many others that are of a like mind.

I sent two articles on secret societies to the "Word and Way," a Baptist paper published at Kansas City, Mo., but they would not publish them. I believe the greatest enemy of the church of Jesus Christ to-day is the secret lodge—the drink business not excepted.

The blessing of God upon the Cynosure. Sincerely yours,

(Rev.) Geo. A. Creekmore.

Pickering, Mo., Aug. 2, 1906.

Dear Brother Phillips—I believe it is about time I was paying my subscription again. I don't like to fall behind with a magazine like the Cynosure. You are in a hard fight and I want to see you win. My brother pastor here told me a while ago that he thought of entering a lodge. I put some of your tracts in his hand and he is hesitating. I don't think he will join. Fraternally yours.

(Rev.) O. J. Bulfin.

Two Rivers, Wis., July 25, 1906.
Mr. W. I. Phillips:

Dear Brother—I was glad to get the Cynosure, but I do not need it to stimulate my opposition to the whole secret system. If I were alone in all the world opposed to it, I would be none the less opposed. As a man, as a Christian, as a patriot, I am opposed to any organization, by whatever name called, which exacts of its members a pledge to keep secrets which the church or the state, in the interest of justice, desires to know. I know that such a principle is dangerous, and while it may be comparatively innocent in the hands of honorable men, it will be both mask and dagger to the villain. Cordially yours,

(Rev.) Alexander Thomson.

Grand Rapids, Mich., July 5, 1906.

Enclosed find $1, subscription for your magazine. I like the Christian Cynosure very well. Every pastor ought to have it, because of the information every number brings. I don't understand how pastors can work hand in hand with secret organizations, and yet I know that to be the case. But don't you think I am proud that in our Augustana Synod not a single pastor is a lodge member? I ought to be.

I wish you all success possible in your noble but difficult work. Truth will conquer. Yours very truly,

(Rev.) Carl A. Eckstrom.

Wathena, Kan., July 12, 1906.

Dear Cynosure—Enclosed find $1. I cannot well do without the magazine. After I have read it, I send it to some one else, to do, if possible, some good. I believe, with many others, that sworn secret societies are the greatest obstacle in church work. I have not yet seen a lodge member who was a successful worker in the church, either preacher or layman.

God bless the National Christian Association in its work, though I doubt very much of victory over this cursed lodgery until Satan is bound and cast into that bottomless pit, where he shall be shut up for a thousand years. Yours as ever. (Rev.) F. W. Fiegenbaum.

Voices from the Lodge.

OUR ANTIQUITY.

"Ancient it is as having existed from time immemorial." Such is one of the first bits of information imparted to the Masonic neophyte, and it is generally found to be that which interests him most. To be told that the person addressing him is the humble representative of King Solomon, and to be told, as he subsequently is, that the proceedings in which he has been taking part are identical with those practiced by the priests of Isis—minus, of course, the obscurity—all these cause most rapturous feelings in the newly-made E. A. He feels like the man for whom the Herald's College has been getting up a pedigree linking him with the Conquest.

As he proceeds in knowledge, he takes a degree which brings him up to the time of the flood, and the venerable names of Noah, Shem and Japhet resound about the lodges.

Even this is not all. We are credibly informed that a sect of pre-Adamites exist.

This being a degree we have not yet taken, we can unfortunately give the readers of the Indian Masonic Review very little information on the subject. Evidently, however, the primordial atom was a Free Mason, and the earnest student might well devote some little spare time to the study of the jelly fish which is supposed to have been the origin of all things.

Who shall say that the missing word is not connected with the Darwinian missing link?

To discuss the subject seriously, all this sort of thing is, of course, pure nonsense.

The existence of speculative—or nonoperative or geomatic Masons can be traced for about three centuries, and beyond that everything is the barest speculation and theory. Mother Kilwinning Lodge possesses records which date from 1641, and the Lodge of Edinborough, No. 1, goes back to 1599 In 1646 Ashmole was made a Mason at Warring-

ton, and this is the first authentic record of an initiation in an English Lodge.

In 1686 one Dr. Plot published a Natural History of Staffordshire, and in the course of his researches he seems to have come considerably into contact with the craft, and gives a most entertaining account of their customs.

There are, of course, a great number of old manuscripts extant, fac similes of which have been published by Lodge Quatuor Coronati. These are, in most instances, charges, or rules for the guidance of Masons both as to their work and conduct.

Some of these date from the time of King Athelstane, but there is nothing to show that they had anything to do with *speculative* Free Masonry. On the contrary, all internal evidence goes to show they were intended for the operative, and we are, therefore, thrown back upon the year 1599 as being the earliest authenticated date in connection with the Order as it now is.

The two dates most interesting to the modern Free Mason are 1717 and 1813.

In the former year a "Grand Lodge" was constituted in London formed of four lodges then meeting. Not until 1724 were any warrants issued for lodges outside the metropolis—and then the craft spread rapidly. All this activity stirred up the brethren in the north of England, and a Grand Lodge of York was formed which issued warrants. This was in 1725, and the last named body existed till 1790.

In 1741 some dispute occurred in London which led to a split. The secessionists formed themselves into a "Grand Lodge of England," and curiously enough were called the "Ancients," while the original body came to be known as the "Moderns," and a few years later as "Atholl" Masons. Other secessions of minor importance, however, occurred, but in 1790 there were only the Ancients and the Moderns left, and in 1813 they united under the presidency of the Duke of Sussex, as the "United Grand Lodge of all England."

Here, then, is the history of the Craft as regards English Free Masonry in a nutshell, and we can give their proper importance to the stories about Adam and Eve and Noah, and Solomon and the Edullamites. They may serve as something wherewith to amuse the profane.

After all, three centuries constitute a very respectable antiquity. There are some institutions which reach a green old age, because it is not worth anyone's while to destroy them, but the speculative art of Masonry has kept on through evil report and good report, and in spite of the objurgations and anathemas of one of the most influential and best organized corporations in the world—we mean the Church of Rome.

And, based as it is on the practice of every moral and social virtue, we see no reason why it should not exist to the end of time.

—The Indian Masonic Review.

INTERESTING MASONIC CONFESSION.

Under the heading of "Is Freemasonry Progressive?" the American Tyler of June 15, 1899, reprinted an article from another Masonic organ which after alluding to the progress in method made by other institutions, said in part:

"A very cursory analysis must lead to a negative reply. The statutes of Freemasonry are most crude and singularly incomplete. Too much reliance is placed on *lex non scripta,* and every member has his own interpretation of 'unwritten law.' With regard to ritual ceremoniai, we are unable to note any material change or evidence of 'marked progress.'

Scriptural Misquotations and Barbarous Penalties.

"On the contrary, the anomalies of the historical incidents and traditions still remain, and the absurdity of *Scriptural misquotations* is uncorrected, while the sublimely ridiculous, and highly illogical *relics of barbarism known as 'penalties'* still form part of the philosophical teachings of our great institution, and yet we have the audacity to declaim constantly on our 'progressiveness.' Clearly we assume a virtue though we have it not. It is somewhat humiliating to have to admit that Masons en masse have no literary aspirations, or spirit of Masonic research. Speaking generally, the Freemason zealous for office, reaches the acme of his literary ambition in the

acquisition of ritual ceremonial on attaining the W. M. chair. To the majority the perusal of Masonic literature is a waste of time, and scientific research about as useful as the provision of warming pans to African negroes. But still the farce goes on, and the same brethren month after month urge the necessity of making a daily advance in Masonic knowledge.

"The fraternal aspect of the Craft in 'days of old,' and even quite within the memory of many living members, was a concomitant part, a tangible reality, a thing to swear by, and largely constituted much of the power and influence of Freemasonry. To-day, outside the few enthusiastic, real live Masons, to be found and easily located in every community, how many are there who will make sacrifice for his brother Mason, or even prefer him in his dealings? Individual and collective experience can sadly answer the question and quickly figure up such reply.

"Of course we quite recognize that in any attempt at progressive reform the old cry of 'innovation' and 'landmarks' will be raised as an argument against the house of Freemasonry being set in order. An English writer and Masonic authority tersely sets forth the position in the following lines:

" 'Of a truth these Landmarks (falsely so-called) are great stumbling blocks in the way of progressive improvement. Brethren who endeavor to eliminate from our ceremonies the mis-statements, the anachronisms, and the solecisms, which in the course of time have crept into our working; or to correct mis-quotations, or errors of grammar, are constantly met by the alarm-cry, "The Landmarks are in danger," in any rectification of error which they may advocate. Yet the very men who raise this cry will, in performing the ceremony of the Second Degree gravely assure the candidate that "Freemasonry is a progressive science." '

Gives Weapons to Enemies.

"We have not space in this article to detail the many discrepancies and errors, which permeate the ceremony of the three degrees, neither need we refer *to the perpetuation of the abominable penalty business,* further than by saying, the Craft puts admirable weapons into the hands of its opponents, who are not slow to use them, to its manifest disadvantage. An American writer has truly said: 'Our brethren will admit that human work can never be perfect, but its crowning glory is contained in its progressive spirit.' All thinking Freemasons deplore the fact that the 'progressive spirit' of Freemasonry is not more in evidence. Non-progression can only have one ultimate result—the decadence of the institution. Intellect will not always good humoredly suffer the infliction of traditional fairy tales, or be insulted by solicitation to subscribe to barbaric impossibilities, a reaction must inevitably supervene, when the Craft of Freemasonry will have to submit to a forced reformation in place of natural progressive development. The initiative remedy lies with the older and powerful jurisdictions, from whom we have little hope at present. In the meantime we trust prominent Masonic writers may be induced to take up the question, with the view of bringing it more generally under the notice of members of the Craft.

—The New Zealand Craftsman.

The Cynosure heartily concurs with the New Zealand Craftsman to the extent of regarding the penalty business as abominable. We would like to add the third point of fellowship business in its present extreme form. And we do not see why religion must be insisted on in Christian countries, with equal insistence at the same time on its not being Christian. What is the value of the great Masonic cry that a Mason must not be an atheist, when, at the same time, it is a Masonic rule, that, in lodge work a Mason must practically be a deist? There is abundant foundation for the article we have copied, and printed in this number under the title Interesting Masonic Confession, fully as much room as it points out to be occupied by Masonic reform.

Work lies at the bottom of life's successes.

To live lives of ease is to quench the brightness of the stars in our crown.

FREEMASONS IMMORTAL.

"The following addresses given at the Forty-third Annual Conclave of Oriental Consistory, Chicago, are given in full, that the great world of Masonry may know something of the grandeur of Scottish Rite re-unions" says the American Tyler from which we quote the last of an address by one of the "Princes" there assembled:

"I say that is the assistance that we want; it is the kind of humanity that Masonry teaches. We need not go to India, but right in our own country, I call to mind, during the World's Fair, a man came from Texas, the first time in his life he ever came to this city, the metropolis of the West. The old man, as he stepped upon the street car, thought he had a hundred or a hundred and twenty-five dollars in his pocket, but some one, who was not a Mason, had put his hand in the old man's pocket and took out the pocketbook and everything that was in it. He was surprised to find that he did not even have five cents, a stranger in a strange city, a strange city to him. Well, what could he do? He was in a bad fix. I think all of us would say, if we were over in Paris, and were on a train, and somebody would take what we had, I think we would think we were in a bad fix. In fact, he must have felt he was in as bad a one as the hobo in New York, when he wanted to go across the river, and met Talmage there. He said: 'Would you give me a dime; I would like to go across the river, and I haven't any friends and I haven't any money.' 'Well,' Talmage said, 'if one has no friends, and he has no money, I don't know—it seems he might just as well be on one side of the river as the other.' (Laughter.)

"The old man was blue, he was just as blue as I saw a Shriner in Detroit. I went with them into Detroit (laughter), and this Shriner, you know he got up in the morning with a bad taste in his mouth; he had been the night before trying to paint the town red, and so as a result the next day he felt blue, and that is the way it was with this old man; he felt very blue, but in his trouble and in his distress, 'look here,' he said to himself, 'when down in Galveston, Texas, whenever I could help anybody I was ready to do it. I am a Mason. I will go up to this Masonic Temple,' and then he did and he went up to that office where Gil. Barnard is, as near heaven as perhaps he ever will get. (Great laughter.) He told the case to Mr. Barnard, and Prince Barnard, with his great good heart, said: 'Can you come back here in about an hour?' and the old man said 'Yes, indeed.' And so Barnard telegraphed down to Galveston and he found out that he was an honorable man, and in about an hour the old gentleman came in and Brother Barnard placed a hundred dollars into his hands, and then he took his hundred dollars and he went on his way rejoicing—down to the Midway Plaisance. (Laughter.)

"But, gentlemen, to-night, although we have a full house, I feel more or less sad, for as I was speaking to our Bro. Pettibone a few minutes ago he made the remark that about a dozen of our number has passed out of this lodge since the last time that we met. They have learned their lessons and have gone to that great country from whence no man ever returns. God, in his knowledge, alone knows who will be the next, but I just feel like saying that whenever any one of us will go, he will find that

> " 'The sweetest blossoms grow
> In the land to which we go,
> That the purest waters flow
> In the land to which we go,
> Oh! the raptures we will know
> In the land to which we go.'

"Princes, time passes. As Cicero once said, 'this life is but an inch long, then comes miles of eternity.' Let us, while we are here on deck, learn the truths and use them. Use or lose, that is the law. Let us learn the truths of humanity, mercy and justice, and let us use them. 'Eternity o'ersweeps all pains, all tears, all time, all fears, and peals like the eternal thunders of the deep into our ears this truth, Freemasons we live forever.' (Applause.)"

Now this is what we need explained: if Prince Gil. Barnard is to get no nearer heaven, a probability accepted on his behalf with "great laughter," where, then, is he expected to "live forever"? And if Scotch Rite Princes scarcely reach heaven where shall Commandery Shriners and Blue Lodge men appear? If they live forever outside heaven—we suspend statement awaiting explanation.

From Our Exchanges.

GERMAN LAWS AGAINST STRIKERS.

An editorial in the Chicago Times-Herald of June 3, 1899, is worth reprinting at this time. We commend the call for a revival of the old American spirit, which seems to languish as unionism grows stronger.

"Germany, like the United States, has its walking delegates, and is preparing to deal with them by a very drastic legislative measure, which has just been introduced in the Reichstag. The details of this bill have not been received with sufficient explicitness to make it clear at all points, but this much is plain, that it attempts to prevent intimidation of non-union workingmen by the imposition of heavy penalties, ranging from three to five years' imprisonment.

There are cases in which it is very difficult to draw the line between persuasion and intimidation and conspiracy in labor squabbles, and it is doubtful if we will ever borrow any legislation from Germany on the subject, but it is interesting to note how universal is the abuse of organization, and the doctrine of resistance cannot be insisted upon too vigorously. In this country there should be a sufficient protection, for those who are wrongfully menaced by strikes and strikers, in the criminal laws and in the right of self-defense. A complacent police and magistracy have done much to encourage unlawful acts when the laws themselves were severe enough for every case. Prompt arrests and swift and stern judgments are the things that are needed to cool the ardor of strikers who commit breaches of the peace.

More independence and courage in the assertion of the liberties of the individual by the individual are also required. A man who is set upon by three or four lawless strikers should not hesitate to resort to any means within his reach to defend himself. It is not demanded of him that he shall reflect carefully on the effects of a blow or a bullet. No jury could be gotten together under the forms of law that would punish him for going to the last extreme to protect his life and his person from his criminal assailants.

Organization is all very well in its place, but it can never authorize crime, and it is both an outrage and a peril that it should ever be sustained in evil courses by a false sentiment. The best endowment for the American workingman is a little of the old American spirit, which would go much farther than new laws to prevent the criminal phases of strikes."

ORGANIZED LABOR.

Boycotting a Revival.

We read in the press reports that organized labor is to retaliate for the critical utterance of Bishop McCabe at the recent session of the New York East Conference, and the method of retaliation is the strangest possible. They intend to boycott the coming Methodist revival in Chicago. So utterly unique is their proclamation, our curiosity has become aroused to know just how they intend to put the engines of their destruction into operation. We have seen this organization move against many foes, and studied the line of operation and plan of attack; but when organized labor decrees that they will boycott a Methodist revival, by no ingenious process of mind can we approach a solution of the modus operandi.

Boycott a revival! Will organized labor march into the church, occupy the pews to the exclusion of the good church members? We hardly think so, for they would thus defeat their own end. The evangelist would smile and rub his hands. Nothing better could be devised. He would rejoice at the prospect and forthwith begin a vigorous onslaught upon the first evening. He would

have his crowds without spending a week or two blowing one up.

Do they have in mind to "picket" the revival? Will they intimidate all who approach within a certain limit of the church? An interesting and most unique plot, this. These men would surely hesitate to array themselves in such fashion against the work of the Lord; and about the time some fearless church member began bombarding a "picket" with an exhortation or to use him as the subject for earnest prayer, the obstructionist would begin to realize he had no ordinary foe to cope with and was fighting against something beside flesh and blood.

Will he refuse to attend the meeting and by his absence hope to discourage the enterprise? Were this his procedure he would put himself in the same class with the man who ordered Horace Greeley to stop the New York Tribune when he really meant to have his name taken from the subscription roll. The paper did not stop. Nor would a revival slacken under such a boycott.

The mystery thickens; we await the denouement. Just how they will come against the work of the Lord with swords and staves is still to be made public. In the meantime we hope all preparations for a big Methodist revival in the city of Chicago will continue, and the first convert may be the ringleader of the proposed opposition.

—Western Christian Advocate.

CHARITY (?) ENFORCED BY LAW.

The Supreme Court this morning handed down an opinion which will be of interest to members of fraternal societies. The case in question was that of Matilda Johanson vs. Grand Lodge of the Ancient Order of United Workmen of Utah, Wyoming and Idaho, involving the payment of life insurance. The court sustains the judgment of the lower court and the insurance must be paid.

George E. Johanson, according to the evidence, joined the fraternal society in 1903. A year afterwards he was taken ill, whereupon the lodge sent him word, as is the custom, that his assessments for the months of February, March, April and May would be advanced and paid into the treasury and they would be in the nature of a loan to him until he was in a position to repay the money. Subsequently the lodge reconsidered the action and eventually expelled him from the lodge on account of delinquent assessments without notifying the parties interested. Two months later Johanson sent in cash for all back dues to date and was informed that he was no longer a member of the organization and his dues would not be accepted unless he were re-examined by a physician. Later Johanson died and his widow sued the order for the insurance. The court found that as Johanson had paid one month's dues that had become delinquent and that the treasurer of the lodge had accepted the same, the society was liable.

—Desert News, July 26, 1906.

A FEW PERTINENT QUESTIONS.

A brother from Lancaster, Pa., sends us a clipping from a local paper from that place containing a directory of secret societies doing business there. As there are only 42 secret orders and 89 lodges named in that directory, we are led to ask what the secret order agents were doing that they did not succeed in organizing a few more. We have reasons to believe that many cities and towns in the United States are even worse honey-combed with secret lodges than this. A few more questions may not be out of place. How many men, and even women, who should remain at home with their families, are wasting their nights in these secret loafing places? How many people imbibed false ideas of religion through their influence? How many godless men are serving as chaplains, and how many prayers are offered by men who have no faith in prayer? How much money is spent in maintaining them? How many people are kept away from church because of the greater fascinations of the club room? How much money and energy spent in the lodge might have been spent in promoting the cause of Christ upon earth had these lodges never existed? How much foolishness is carried on in these secret resorts? How many blood-curdling oaths are taken? What good is there in

these lodges anyway that could not be found in any well-regulated church? What excuse have good people for mingling with the crowds in such places, when they know that the Bible is against organized secretism, and common decency is against the hotbed of foolishness found in many of the lodges? To all whose desire is to live to the glory of God, we would say in the language of Paul, "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." May we all be able to say with Christ, "In secret have I said nothing." Read Paul's testimony in II. Cor. 6: 14-18.

—The Gospel Witness, Scottdale, Pa.

WHY ASSESSMENTS INCREASE.

In societies where the assessments are dependent on the number of deaths, experience has shown that as years pass by, the deaths increase, and the assessments consequently increase. It has been asserted that this increase of assessments can be cut down by continually increasing the number of members. This is true up to a certain point, but inasmuch as this increase in numbers adds materially to the factor which increases the assessment, it is only a question of time when the addition of new members will no longer keep the assessments from increasing. Any one knows that the more deaths there are, the more money it takes to pay them, and the reason why assessments increase, is because as the society increases in age, a larger number of men become old and a larger number of them consequently die. This is the whole problem of the fraternal insurance. There is not one fraternal society in the United States to-day, that has its membership distributed throughout all the ages, for the simple reason that no society is old enough to have such a distribution of membership. When a society has its membership distributed throughout all the ages, and maintains a normal increase, then, and not before is it in a position to say that the assessments, or the amount necessary to pay the deaths will not increase. It is the dropping out by death in increased numbers, of the old men, that puts the burden upon the societies, and it is because of their increased mortality that it is not possible to maintain the low rates which the fraternal societies, based upon the assessment plan, had in their early years.

If all of those who attain the age of 60 years, or even 70 years, would drop out by other causes than death and their membership cease, it would be a different thing, but when men come to that age they do not drop out. If they cannot, themselves, pay the cost, their friends pay it for them for the simple reason that they know it is only a short time when death will occur, and the death benefit be paid. It is therefore a foolish thing for any man to join a fraternal society upon the supposition that the low cost which is held out as an inducement to join can be maintained. This might as well be understood first as last, and those who want protection for their families can find that protection at a more reasonable cost and with greater certainty, in an organization that has provided for the future as well as the present, in such a way that the cost will not increase in future years. The only way to prevent the cost from increasing in the future years is to establish a fund in the early years of the society, which will take care of this increasing cost, and the society which does not establish such a fund has but one other resource left, and that is to increase the assessments upon its members as the society increases. The eventual result of such a method must inevitably be that the assessments will get so large that the members will find themselves unable to pay just at that time of life when death draws near. And so, in joining a fraternal society, look to the future as well as the present, and do not think cheapness consists in present and future cost combined.

—Columbian Herald, copied by Fraternal Guide.

We do not endorse the notion that Reserve Fund methods will meet the case, yet the statement of the case itself, with the reason why fraternal insurance cannot be trusted always to insure, is well worth copying. It is right in treating assessment insurance, even though called by so nice a name as fraternal, as an ignis fatuus luring its victim into financial mire.

The truest patriot is he who loves God first and his country second.

The factory should claim our energy, but the fireside demands our love.

To live in the bloom of perpetual youth let the mind be ever in touch with agreeable thoughts.

A Twentieth-Century Minister

BY SUSAN FIDELITE HINMAN

VII.

THE TOUCHSTONE OF GOLD.

It was the first of April. Lillys had just returned from three days and nights of strenuous pleasuring in Conway and Park City. She was in the back parlor of her home giving a music lesson to her youngest pupil. Her unwonted dissipation had left Lillys pale and languid, but her coronet of fair hair was as faultlessly arranged as ever, and her relaxed attitude had all its customary grace.

Suddenly the doorbell rang. Lillys started with a subdued shriek. She said afterward that she felt a peculiar significance in that ring, as if the knob had been pressed by the finger of Fate.

She opened the door to encounter Destiny in no more questionable shape than that of a tall, strongly built man. She scanned his person with the swift, comprehensive glance one gives an interesting stranger, and promptly recognized in him a new type of manhood. The bronzed, burly farmer and the wiry man of business were types familiar to her from childhood; in Lester she had seen a comely specimen of the slender scholar; but here was a man substantial but not gross in person, with the unmistakable air and dress of the urban aristocrat.

With an elegantly gloved hand he removed a silk hat and presented an engraved card bearing the name—

"Wilton Randolph Herrick."

"Pardon me," he said, courteously, "but I think you are Miss Hammond. I have come all the way from New York City to see you, Miss Hammond; in fact, I was sent here by your father."

Lillys turned a shade paler, and with some agitation invited the stranger in. She preceded him into the front parlor with her graceful, gliding step, and offering him an easy chair, herself sat down on the sofa, her hands nervously locked together on her knees.

"You have a message for me from my father?" she asked in a faltering voice.

"I have," he said gravely. "May I suggest, for your own sake, that it can best be delivered privately?" This, in allusion to the small pupil, separated from them only by a light portiere, who was practicing with painful conscientiousness.

Lillys rose and went to the child. "You may finish your lesson to-morrow, Helen," she said softly; and Helen, with a scared glance, withdrew at once.

"I think," resumed the stranger, with his smooth voice and Eastern accent, "I have been so far assured of your filial affection to feel certain that the news I bring you of your father will be unwelcome. At the same time——" he paused.

Lillys' father, released by law from marriage bonds to which he had been disloyal, had married his partner in guilt and gone East five years before.

In an instant Lillys' quick imagination had swept a wide range of possibilities.

"Is papa ill?" she faltered.

If possible the stranger's voice grew a shade softer and more deferential. It sounded more ominous than blunter accents.

"I wouldn't distress you for worlds, Miss Hammond. I must confess that I am the unhappy bearer of sad news, but perhaps I may be allowed to say that there are what must be considered—mitigations, at least."

"You puzzle me very much, Mr. Herrick. I was very fond of papa. We were always great friends. Please don't keep me in suspense any longer."

A tear rolled down either cheek, but her lovely features did not change. Mr. Herrick noted her self-command approvingly, and added gently:

"Miss Hammond, your father died a fortnight ago of pneumonia. I was with him the day before his death. I am—or was—his man of business. Perhaps you can guess now what brings me here."

Lillys looked up from her handkerchief to give a slight shake of her head.

"I believe there has been little or no communication between your father and yourself since he went East?"

This was true. Mrs. Hammond had used the most effective means of discouraging her daughters from communicating with their father, by assuring them that the new ties he had formed must inevitably harden him against the old.

"You may not have heard, then, that he obtained a divorce from his second wife two weeks before his death. That marriage was without issue; therefore——" he made another of his dramatic pauses.

Lillys, up to the measure of her opportunities, was a thorough woman of the world, but she was by no means heartless. She interpreted the pause quite differently from the lawyer's expectations, but he was not thereby displeased.

"So poor papa was alone when—when the end came? Oh, if I had known!"

"Alone except for his nurse. He had good care, I believe. He was at the Waldorf-Astoria. The end came too suddenly to make a change."

"If I had known," repeated Lillys behind a froth of Duchesse lace.

The lawyer marked approvingly the exquisite shape of the well-kept hand that held the handkerchief. Such grief was filial, touching, beautiful; but it was time that it should be assuaged.

"To make a long story short, my dear Miss Hammond, you are the sole heir to your father's property, which is considerably more extensive than when he left Cleora."

Mr. Herrick did not think it necessary to explain that the increase was due to successful race-track gambling. Years afterward, having heard the term "bookmaker" applied to her father, Rosalind was wont to declare that he had made his fortune as a publisher.

Mr. Herrick's announcement, instead of drying the tears he had evoked, received no answer but an audible sob. Lillys retained only self-command enough to murmur an apology as she hurried from the room.

All her fine ladyism was gone when she reached her chamber. She fell on her knees beside her bed, clasping and unclasping her hands as she sobbed, "O papa, papa! Where are you, papa?"

This piteous query would have tickled the lawyer's sense of the ludicrous; but Lillys truly loved her father, and love thinketh no evil. The fact that the woman for whose sake he had forsaken the mother of his children had proven false to him blotted out the memory of his sin, and invested his deathbed with unutterable pathos.

She was still sobbing silently when Rosalind bustled in.

"Who is that majestic personage sitting like patience on a monument in the front room downstairs, Lil? And what in the name of wonder are you crying about? Is he the Prince with the glass slipper, and is it too small for you? It won't fit me, either, then, for I wear the same number that you do with a wider last. Goodness! You ought to see your eyes—and your nose! Not all the powder in the—magazines—will ever whiten that little nose—not to-day, at any rate. Can't you speak, Lil? Let me go down and stab him!"

"You may go down and tell him—but no; I can't trust such a rattle-brain as you to tell him anything. Please lend me your fountain pen."

Five minutes later Rosalind placed in Mr. Herrick's hand these lines, whose clear, strong chirography almost contradicted their import:

"Pardon me if I am too stunned by your news to see you again to-day. If you are to remain so long, may I trouble you to call to-morrow morning to give me any last messages you may have for me from my father?"

"You probably are not aware, my dear young lady," soliloquized the lawyer, as he scanned the words, "that my time is worth about ten dollars a day. But I think, on the whole, it will pay me to stay. Kindly tell Miss Hammond," he added aloud, "that I will take the liberty of calling at—shall I say nine to-morrow morning? Meantime, I am entirely at her service. A telephone call will find me at the hotel at any time. Good afternoon."

Rosalind flew upstairs with her answer. "If this isn't the most mysterious! I suppose he's been begging you to jilt Lester and marry him. I would,

if I were you. No, I think I prefer to have him myself. On the whole, though, I think he's too old for me. But who is he? I am sure he's from the 'effete East.' Stalwart specimen for a degenerate, though, isn't he?"

Rosalind's parrot chatter came to a sudden period. To her dismay her sister was sobbing again.

"What is it, Lillys? Do tell me. I won't make fun."

"Go away. You never loved him. There is no one to mourn for him but me. O papa! papa!"

However indifferent Mrs. Hammond and Rosalind might have been to the bare announcement of a death that brought no sense of bereavement, the fact was invested with appreciable dignity and solemnity in that it left Lillys an heiress. She and her grief became objects of profound respect and delicate consideration, the more because they felt that grief to be in a sense vicarious. Mrs. Hammond, as she tenderly bathed her daughter's aching head with aromatic waters, contemplated with a sharp pang the girlish ignorance which could not measure the awful chasm that had parted her parents' lives and rendered it forever impossible that the mother should mourn him who had once been her husband as the daughter mourned her father.

Rosalind bubbled and sputtered with curiosity. Her speculations were not without effect in diverting the current of Lillys' thoughts; so that when Mr. Herrick returned the next morning she was once more sufficiently alive to mundane conditions to feel a mild interest in learning the details of the bequest.

At once the altered circumstances of the family—for Lillys refused to consider herself apart from her mother and sister—raised a thousand questions. Foremost, naturally, in Lillys' mind was the question of mourning—not the emotion of grief, but the wearing of black. Without consulting the dictates of convention in such cases, Lillys decided that the only filial course, as well as the only means of testifying her gratitude, was to attire herself in mourning. Happily, nowadays, she reflected, mourning fashions are not so appallingly somber and unbecoming as they once were. Black would unquestionably heighten the pale ivory and gold of her skin and hair. All-black hats, too, were very stylish that season, being worn by young girls no older than Rosalind. That new fabric, silk voile, would lend itself charmingly to mourning garb, and its soft, clinging folds would admirably suit her willowy figure. She must learn what other weaves of silk were permissible wear for the bereaved. There were many ramifications of the main question which would doubtless require serious study and effort for some weeks.

Another problem, of less immediate importance, but of further-reaching scope, was that of the family's future. With equal promptness, Lillys announced her decision on this point:

"The first thing, and the only thing for the present, is to spend a year abroad. It will be equal to a college education for us girls. We must give the boarders a month's notice, and get to work as soon as possible on our wardrobes. In six weeks we ought to have things in readiness to leave. I shall turn my music pupils over to Miss Guthrie, who will be only too glad to get them. Rosalind will, of course, leave school at once and we will set to work immediately on our preparations to leave."

"But after the year abroad?" asked Rosalind, with the restless eagerness of youth, "where shall we live then?"

"We shall want to go further East, of course. I really can't tell whether I should prefer New York or Chicago."

Herrick, whose wider travel and experience admirably fitted him to advise in their uncertainties, but who had hitherto offered his advice with such delicacy and sympathetic understanding that Lillys' pride could not take offense, respectfully urged the claims of New York. If they settled there, it might be possible for him to serve them; he knew the city, had some little influence, perhaps—some standing in society.

It may be that Lillys detected an undue fervor in this offer of assistance; it may be that her high spirit resented an implied sense of patronage. At all events, she answered coldly:

"Thank you, Mr. Herrick, but there is really no occasion to decide until we return from Europe."

Shortly after this, the lawyer, reflecting that the strictly legal part of his business was concluded, and that he had squandered three precious days in a ridiculously insignificant Western town, returned to Gotham.

Before his departure, however, Lillys relented a little, thanked him gracefully for a kindness far beyond the requirements of the case, and acknowledged her indebtedness for his advice and assistance. The management of her fortune she was content to leave in his hands, and she had no doubt her confidence would be rewarded as her father's had been.

Her eyes filled at the mention of her father, and the rose-leaf color fluttered in her cheeks.

"Her father was a low-lived cur," mused the lawyer, "but that does not alter the fact that a devoted daughter makes a devoted wife."

But what of Lester? A week had passed since his midnight parting from his betrothed. A pile of letters in his somewhat erratic hand lay on Lillys desk unopened. One morning came a long-distance call, which was answered by her mother.

"Oh, no, Mr. Galbraith, Lillys isn't sick. She and Rosalind have been spending three days in Omaha. I expect them home to-night. We've all been dreadfully upset.

"What? No, nothing wrong, certainly not. Lillys has been almost too busy and tired to live, and it was a great shock to her feelings, too; but then, she'll get over it.

"Dear me, you say she hasn't written you a word? Well, of course, you ought to know, and she can't blame me for telling you. The fact is, her father has just died and left her a fortune."

That night when the two sisters returned from their orgy of shopping—limited to the "absolute necessities," for the greater part of their wardrobes was to be purchased in Chicago and New York, besides, of course, such things as they would naturally get abroad—Lillys found another letter from Lester added to the pile. It bore a special delivery stamp, and Lillys, awed by this fact, opened it with some trepidation.

"Dearest," it read, "I am wild with delight at your good fortune. No one is so fitted to adorn wealth as you. I have dreamed of the time when I might give you diamonds, and now——! Who so suited as you to shine in the highest society of the land? Your beauty can have no rival. You will have the world at your feet. I lack words to congratulate you.

"Only one thing troubles me. I can see no place for me in this brilliant scheme. I am not fit even to be the almoner of your benefactions. I have not the business training to manage your charities. I would strive to learn; but you could easily purchase better service.

"I fear I have no right to a place in the world to which you now belong. You are far too rich to prize any gift of mine now, but there is one, at least, which I venture to offer you—your freedom. This I do with the warmest wishes for your happiness.

"Ever yours devotedly,

"Lester."

Lillys' anxious countenance relaxed as she read this brief epistle. She had really forgotten Lester. It had been awkward to have him recalled to her memory. His letter offered a simple and beautiful solution to her chief perplexity. How considerate he had been—how truly sensible! How supremely essential it is that a man should be a gentleman! It was the thorough gentlemanliness of Lester's behavior that chiefly impressed her.

She turned at once to her desk and wrote a brief reply, gratefully accepting the offered release. She realized now, she said frankly, that she loved the world too well to make a good minister's wife.

As she folded her letter, she paused thoughtfully and took out the new check book which represented the earnest of her inheritance. A postscript to her note informed Lester that the inclosed check for one hundred dollars was for the new

church organ which she knew he had been hoping to purchase.

VIII.

"THE SETTING OF A GREAT HOPE."

Lester took Lillys' note from the office with hands that trembled with joyful eagerness. How kind she had been to relieve his suspense so promptly! Not that he had really doubted her for a moment. He counted her love as his own —a love whose language was:

"Intreat me not to leave thee and to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people and thy God my God; where thou diest will I die, and there will I be buried; the Lord do so to me and more also, if aught but death part thee and me."

In his dingy study he read the coldly courteous words with paling cheeks and stunned senses. Did it mean—that? He had never dreamed that she would take him at his word. She wanted to go abroad, of course; that was natural and right. It was just what he would have suggested. She was going away for a year—and then—and then—— His mind refused to face a future without Lillys. He knew now that Heaven itself was a vague dream beside the strong, bright, present hope of possessing Lillys. In two months she was to have been his wife. Two months! Past and present, time and eternity, mingled in confounding shock.

His brain reeled. He cried aloud in agony. Even now, her receding image was his only hope. The divinity on whom he called was not God, but Lillys. He paced his room clutching her letter and uttering her name in hoarse, broken cries.

Almost the sole adornment of the shabby room was her picture. He caught up his favorite likeness of her and brushed the film from his burning eyes, to study it. It was herself. She was there with him. He would never let her go.

But this delusion could not cheat him long. He took up again the letter, which he had flung down. He had misread it; he would read it again. The postscript and the check, which he had overlooked, turned the current of his thoughts. The check lay unfolded on the floor, face upward. It seemed to hypnotize him. At last his lip curled. He seized the shovel, lifted the check upon it, and opened the stove door to thrust it in. Then he paused with a short laugh.

"It belongs to the church," he said aloud; "I have no right to rob the church."

At once he rose, and putting on his hat, hurried to the Citizens' National Bank. The assistant cashier was the church treasurer.

(To be continued.)

A MASONIC EDICT.

What! Not Charge for the Three Degrees!!

An edict issued by members of the Tripilite Council of the Grand Council of Rites of Scotland, and signed by the sovereign grand master, the grand chancellor and the grand secretary general, was dated March 23 at Kilmarnock, Scotland. The edict was intended to deprive D. Wilson of Roxbury, Mass., U. S. A., of authority to institute Masonic lodges. The reason appears to have been complaint that he offered to confer three degrees *free of charge*. His method of establishing lodges has, in time past, been complained of, and last November *the postal authorities denied him the use of the mails*. Upon hearing of the edict of the Tripilite Council he declared that it had no right to revoke his power, and asserted that he had a charter giving him supreme power in this country, which could not be revoked.

The morning sacrifice marked the beginning of the Jewish day; let it be so with the morning of life.

When we steal from God that which belongs to him our own burdens are increased in proportion to our theft.

A blissful old age awaits him who has lived in the atmosphere of constant love.

The jobber and the grafter should keep an eye on the hereafter.

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CHICAGO, OCTOBER, 1906.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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IOWA STATE CONVENTION

Will meet in Pella, Marion County, on Monday and Tuesday, October 22d and 23d, 1906.

Pella is on the Chicago, Rock Island and Pacific Railroad, seventeen miles from Oskaloosa and forty-seven miles from Des Moines.

INDIANA STATE CONVENTION

Will meet in Berne, Adams County, Indiana, on October 29th and 30th, 1906. Berne is on the Grand Rapids and Indiana Division of the Pennsylvania Railroad. It is twelve miles from Decatur, thirty-three miles from Fort Wayne, and fifty-eight miles from Richmond.

ROYAL ARCANUM SHRINKAGE.

The annual session of the Massachusetts Grand Council of the Royal Arcanum, convened at the American House in Boston, heard the report of the Grand Secretary that five councils had surrendered their charters since the last annual meeting, and the net loss of members had been 4,540. The same day the Grand Council of the Royal Arcanum of Rhode Island received the report of a net loss of 5,640. The discussion of rates probably did much to cause this great net loss of membership.

HOD VS. WHEELBARROW.

Hudson County Courthouse.

The new courthouse in Jersey City has been the occasion of a strike for what appears to be a cardinal union principle. Hod carriers struck because a rule of their union forbade carrying brick or concrete in anything besides hods. The contractors had ordered carrying concrete for the foundation in wheelbarrows.

The foreman explained that to carry concrete in hods instead of wheelbarrows would take too long; but to waste time and prolong the job for union members appears to have been what the walking delegate wanted, or at least what the rule of his secret society in this case demanded. Hence the strike was ordered, the men quit work, and their places were filled by Italians, who were free to earn their living. A paper writing on this case of strike on a public contract sharply comments by saying: "The great closed-shop union principle was at stake, that a man must do as little as possible for the pay he gets, and that the job must be made to last as long as possible."

A PUBLISHER'S VICTORY.

An Old Soldier Fights as an American Citizen for American Principles and Freedom.

General Harrison Gray Otis paid those who worked on his California newspaper, the Los Angeles Times, the highest wages for the most liberal hours, but would not surrender the control of his business to the Typographical Union. The union declared war against the Times for this reason, boycotts were proclaimed against it, and the heads of other unions called upon their members to refuse to buy the paper or advertise in it. Various trade unions threatened merchants with loss of patronage if they advertised in the Times. The Square Deal alleges that $40,000 were appropriated each year for several years to fight the newspaper. This, of course,

was quite an addition to trade union expenses.

General Otis meantime kept up a soldier's fight, wasting no powder in blank cartridges and giving the enemy no quarter. He who had fought as an American soldier was at home when fighting as an American citizen for American principles and American freedom.

The really American people rallied and reinforced his ranks, and a recent comparison shows that, while the two largest metropolitan journals each printed in May more than double the amount of paid advertising of any other New York newspaper, the Los Angeles Times printed in the same month 400,000 lines more than either, or 1,424,100 agate lines of paid matter of all descriptions. No other newspaper in the American Union prints so much advertising matter as that newspaper, which an American general has led in this battle for American freedom against alien tyranny. The victory is the more glorious because it is won where fairness on the American side includes the larger pay and more liberal hours, together with liberty to labor in those hours and for those wages.

TERRIBLE SECRET SOCIETY.

A Newly Formed Serpentine Order Spits Poison.

Another secret order has been formed to which we call the attention of the Anti-Secret Society, led by the Dog-Star magazine known as "The Christian Cynosure," of Chicago. Of all the secret organizations in existence this must be the worst and most poisonous, as it embraces all of the most deadly poisonous serpents known to man. It should "be suppressed by the strong arm of the law." The first "den" was formed in this city in the secrecy of the home of its originator and may extend its destructive poison all over the land. We unite with the "Cynosure" in demanding that the United States government order a detachment of the army to at once invest the stronghold of this treasonable order and arrest every mother's son of them before they succeed in spreading further than this "doomed city." Here is what a local paper of Columbus says of it, giving names of officers, and we advance in solid phalanx to the assistance of the Anti-Secret Association's organ in an effort to "scotch it" while it is weak and helpless:

"Each member of the organization is known by the name of a snake, nearly all the different species of that tribe having been exhausted in the membership of the club. The election of officers resulted as follows:

"Boa constrictor, August Storck; garter snake, Louis Landerfelt; rattle snake, Albert Weitzel; water snake, Albert Kessler; copper head, W. W. Conklin; blacksnake, Emil Stutz; python, Dr. Schauweker; asp, Peter Miller; cobra, W. M. Weitzel; milk snake, Ed. Dolby; grass snake, James Hartman; blue racer, Carl Kunzi.

"Each name applies to the position or office held by the person to whom it is affixed, reading from president down.

"In speaking of the event, one of the members of the club stated that 'the snakes sneaked to their holes in the early hours of the morning to meet again at other snakes' houses.'

"The organization is known as 'The Snake Hunters.'"

The originator and organizer of this terribly diabolical affair is a man named August Storck, a name suggestive in itself, who is agent of a brewing company, and the meeting was held within the secret recesses of his home, where an elaborate luncheon was served by him.

A short time ago the Cynosure discovered a terrible secret order whose officers had canine names, such as Bull Dog, Hound, Fice, etc., and annihilated it with one swoop, lest its terrible rabies should spread over the world, and it is hoped for the good of mankind that it will succeed in suppressing this latest effervescent effort to poison the people and subvert the government.—Odd Fellow Companion.

Did you hope, Brother Threelinks, by dragging us into such a nest of serpents to make us share the fate of Laocoon? Anxiously we have searched in a pile of back numbers to see what the Cynosure had said about dogs. In August, 1904, "The Noble Order of Dogs" is mentioned by a contributor, but we fail to find a hound or a fice, whatever that may be. The bull dog, however, is there. How the Companion can "unite with the Cynosure in demanding that the United States government order a detachment of the army" is not quite clear. The Cynosure isn't a joiner and it has issued no call for troops to bayonet snakes, dogs or any Odd thing.

Tastes differ, and there may be a man who is flattered by being called a dog,

there surely are dogs who would be disgraced by being named for some men.

We take it that the Boa Constrictor leads the dance, that the rattlesnake is lecturer, the water snake bottle washer and waiter, and some other titles might be suggestive. As the originator of this new noble order is a brewer, some place or title ought to be given to the Worm of the Still or its representative. We suggest that the candidate might be called a Hooded snake.

By the way, we believe our correspondent raised the question whether there would be a female order of Adoptive Dogs.

"THE BOOK OF MORMON."*

The Mormon Bible on Secret Societies.

"Yea, to that being who beguiled our first parents; who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto *secret combinations of murder, and all manner of secret works of darkness.*"—Second Book of Nephi, Chap. VI., v. 3 (p. 71).

"And there are also *secret* combinations, even as in times of old, according to the combinations of the devil, for he is the foundation of all these things; yea, the foundation of murder, and works of darkness; yea, and he leadeth them by the neck with a *flaxen cord* (cable-tow), until he bindeth them with his strong cords for ever."

"For behold, my beloved brethren, I say unto you, that the Lord God worketh not in darkness. He doeth not anything save it be for the benefit of the world, for He loveth the world, even that he layeth down his own life, that he may draw all men to him."—Second Book of Nephi, Chap. XI., vv. 14-15 (p. 98).

"There is nothing which is *secret,* save it shall be revealed; there is no work of darkness, save it shall be made manifest in the light; and there is nothing which is sealed upon the earth, save it shall be loosed. Wherefore all things which have been revealed unto the children of men, shall at that day be revealed; and Satan shall have power over the hearts of the children of men no more, for a long time. And now, my beloved brethren, I make an end of my sayings."—Second Book of Nephi, Chap. XII., v. 14 (p. 107).

"And now, my son, I command you that ye retain all their oaths, and their covenants, and their agreements in their *secret* abominations; yea, and all their signs and their wonders ye shall retain from this people, that they know them not, lest peradventure they should fall into darkness also, and be destroyed. For behold, there is a curse upon all this land, that destruction shall come upon all those workers of darkness, according to the power of God, when they are fully ripe; therefore, I desire that this people might be destroyed. Therefore ye shall keep these *secret plans of their oaths and their covenants* from this people, and only their wickedness, and their murders, and their abominations, shall ye make known unto them; and ye shall teach them to abhor such wickedness, and abomination and murders; and ye shall also teach them, that these people were destroyed on account of their wickedness and abominations, and their murders. For behold, they murdered all the prophets of the Lord who came among them to declare unto them concerning their iniquities."—Book of Alma, Chap. XVII., v. 10 (p. 305).

"And now, my son, remember the words which I have spoken unto you: trust not those *secret plans* unto this people, but teach them an everlasting hatred against sin and iniquity."—Book of Alma, Chap. XVII., v. 11 (p. 306).

"And now it came to pass, that when the Lamanites found that there were robbers among them, they were exceeding sorrowful; and they did use every means in their power, to destroy them from the face of the earth. But behold, Satan did stir up the hearts of the more part of the Nephites, insomuch that they did unite with those bands of robbers, and did enter into their covenants, and their oaths, that they would protect and preserve one another, in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders, and their plunderings, and their stealings."

*Note: This book of Mormon is published by the "Reorganized Church of Jesus Christ of Latter Day Saints," Lamoni, Iowa, 1902.

"And it came to pass that they did have their signs; yea, their *secret signs,* and their *secret words;* and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness this brother should do, he should not be injured by his brother, nor by those who did belong to his band, who had taken this covenant; and thus they might murder, and plunder, and steal, and commit whoredoms, and all manner of wickedness, contrary to the laws of their country and also the laws of their God; and whosoever of those who belonged to their band, should reveal unto the world of their wickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness, which had been given by Gadianton and Kishkumen. Now behold, it is these *secret oaths and covenants,* which Alma commanded his son should not go forth unto the world, lest they should be the means of bringing down the people unto destruction. Now behold, these *secret oaths and covenants* did not come forth unto Gadianton from the records which were delivered unto Helaman; but behold, they were put into the heart of Gadianton by that same thing who did entice our first parents to partake of the forbidden fruit; yea, that same being who did plot with Cain, that if he would murder his brother Abel, it should not be known to the world. And he did plot with Cain and his followers, from that time forth. And also it is that same being who put it into the hearts of the people to build a tower sufficiently high that they might get to heaven. And it was that same being who led on the people who came from that tower, into this land; who spread the works of darkness and abominations over all the face of the land, until he dragged the people down to an entire destruction, and to an everlasting hell; yea, it is that same being who put it into the heart of Gadianton to still carry on the work of darkness, and of secret murder; and he has brought it forth from the beginning of man, even down to this time. And behold, it is he who is the author of all sin. And behold, he doth carry on his works of darkness and secret murder, and doth hand down their plots, and their oaths, and their covenants, and their plans of awful wickedness, from generation to generation, according as he can get hold upon the hearts of the children of men. And now behold, he had got great hold upon the hearts of the Nephites; yea, insomuch that they had become exceeding wicked; yea, the more part of them had turned out of the way of righteousness, and did trample under their feet the commandments of God, and did turn unto their own ways, and did build up unto themselves idols of their gold and their silver."—Book of Helaman, Chap. II., vv. 29-30 (pp. 394, 395, 396).

"And when they had hanged him until he was dead, they did fell the tree to the earth, and did cry with a loud voice, saying, May the Lord preserve his people in righteousness and in holiness of heart, that they may cause to be felled to the earth all who shall seek to slay them because of power and *secret combinations.*"

"And now it came to pass that when they had taken all the robbers prisoners, insomuch that none did escape who were not slain, they did cast their prisoners into prison, and did cause the word of God to be preached unto them; and as many as would repent of their sins and enter into a covenant that they would murder no more, were set at liberty; * * * and *thus did they put an end to all those wicked, and secret, and abominable combinations,* in the which there was so much wickedness, and so many murders committed."—Book of Nephi, Chap. II., vv. 10-11 (pp. 430-431).

"Lawyers and the high priests did gather themselves together, and unite with kindreds of those judges who were to be tried according to the law; and they did enter into a covenant one with another; yea, even into that covenant which was given by them of old, which covenant was given and administered by the devil, to combine against all righteousness; therefore, they did combine against the people of the Lord, and entered into a covenant to destroy them, and to deliver those who were guilty of murder from the grasp of justice, which was

about to be administered according to the law. And they did set at defiance the law and the rights of their country; and they did covenant one with another to destroy the governor, and to establish a king over the land, that the land should no more be at liberty, but should be subject unto kings."

"Now this *secret combination* which had brought so great iniquity upon the people, did gather themselves together, and did place at their head a man whom they did call Jacob; and they did call him their king; therefore he became a king over this wicked band; and he was one of the chiefest who had given his voice against the prophets who testified of Jesus."—Book of Nephi, Chap. III., vv. 4-5 (pp. 434-435).

"And behold, that great city Jacobugath, which was inhabited by the people of the king of Jacob, have I caused to be burned with fire, because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their *secret murders and combinations;* for it was they that did destroy the peace of my people and the government of the land: therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them."—Book of Nephi, Chap. IV., v. 7 (p. 440).

"And again it is written, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But verily verily, I say unto you, Swear not at all: neither by heaven for it is God's throne; nor by earth, for it is His footstool: neither shalt thou swear by the head, because thou canst not make one hair black or white; but let your communication be yea, yea; nay, nay: for whatsoever cometh of more than these are evil."—Book of Nephi, Chap. V., v. 11 (p. 447).

"And thus commandeth the Father that I should say unto you at that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, *and of secret abominations;* and if they shall do all those things, and shall reject the fullness of my gospel, Behold, sayeth the Father, I will bring the fullness of my gospel from among them."—Book of Nephi, Chap. VII., v. 4 (p. 453).

"And it shall come in a day when the blood of the saint shall cry unto the Lord, because of *secret combinations and the works of darkness;* yea, it shall come in a day when the power of God shall be denied, and churches become defiled, and shall be lifted up in the pride of their hearts."—Book of Mormon, Chap. IV., v. 3 (p. 496).

"Yea, why do you build up your *secret abominations* to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord; and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads? Behold the sword of vengeance hangeth over you, and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer."—Book of Mormon, Chap. IV., v. 4 (p. 497).

"And it came to pass that *they formed a secret combination,* even as they of old; which combination is most abominable and wicked above all, in the sight of God; for *the Lord worketh not in secret combinations,* neither doth he will that man should shed blood, but in all things hath forbidden it, from the beginning of man."

"Wherefore the Lord commandeth you, when ye shall see these things come among you, that *ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you, or woe be unto it,* because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up. For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies: even that same liar who beguiled our first parents; yea, even that same liar who hath caused man to commit murder from

the beginning; who hath hardened the hearts of men, that they have murdered the prophets, and stoned them, and cast them out from the beginning. Wherefore I, Moroni, am commanded to write these things, that evil may be done away, and that the time may come that Satan may have no more power upon the hearts of the children of men."—Book of Ether, Chap. III., vv. 12-13 (p. 515).

Contributions.

AN HONEST MASON'S
Public Declaration Concerning Masonry.

One of the great difficulties in the fight against Masonry's religion is, that the American Masons always deny the antichristian, yea, even the unchristian character of Masonry, so that many, who have not studied the matter independently, naturally think, that Masons must be more reliable in this matter than those who are not Masons, as they do not know, and—if they hear it—hardly can believe, that moral Masons have promised under such terrible oaths to keep the truth secret. Many Masons are honest, when they say, that Masonry is not unchristion, as they have not studied the history, principles and management of the order, and however much such are at fault in remaining in an order so severely accused by the Christian church without examining the accusations, one must still admit, that they do not speak from evil purpose but from ignorance. There may therefore be Masons who are honest Christians even if it is to us, who have come from another view of Masonry's religious relations, unfathomable, that a Christian merely can pass the ceremonies in the third and seventh degrees without having his eyes opened.

Masons, who both know the principles of their order and are honest, are however bound and then one of two things happens, they either give up the one religion or the other, as the impossibility of harmonizing the Christian's faith in grace, with the Mason's faith in salvation through good works, will be revealed to them. In Norway and in other parts of Northern Europe in general, where Christ's name is still used in Masonry,—although there also in these lands of late is a struggle for and against the right of using Christ's name in Masonry—many find it difficult to see the inconsistency. In America Masons are very careful, they even sometimes allow the use of the name of Christ in free prayers, while it is avoided in ritual prayers and even in passages, that in the Bible have the name of Christ. In so far they have not uncovered themselves as publicly as the Odd Fellows, whose Sovereign Grand Lodge in St. Louis refused to overrule the Grand Sire's decision, that the name of Christ was not allowed to be used in lodge meetings.

But the greatest authority on this question is undoubtedly the learned Mason, Albert G. Mackey, M. D., Masonry's famous spokesman, author of "Lexicon of Freemasonry," "A Text-book of Masonic Jurisprudence," "Symbolism of Freemasonry," and "Encyclopaedia of Freemasonry," in which latter work, which lies before me, we find on pages 639 and 640 the following plain statements: "There has been a needless expenditure of ingenuity and talent, by a large number of Masonic orators and essayists, in the endeavor to prove that Masonry is not religion. . . . I am not disposed to yield, on the subject of the religious character of Masonry, quite so much as has been yielded by more timid brethren. On the contrary, I contend, without any sort of hesitation, that *Masonry is, in every sense of the word,* except one, and that its least philosophical, *an eminently religious institution*—that it is indebted solely to the religious element which it contains for its origin and for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good." (The words in italic are italicised by the writer.)

When this great authority on Masonry says, that Masonry without its religion is scarcely of any value, must not then the Christian seriously consider, what kind of religion this is, ere he by fearful oaths binds himself to allegiance to it. We need no other witness against the religion of Masonry, than the fact that the

enemies of the cross of Christ can just as well partake of and be faithful to the religion of Masonry as the believers in the cross of Christ. That a religion on which Unitarian and Trinitarian, Christian and Mohammedan, Jew and Gentile, Catholic and Protestant can agree is not a Christian religion—does that need any argumentation? A religion does not become Christian by accepting "God, virtue and immortality," for that is accepted by almost all religions even the most anti-Christian. When Masonry declares that the Bible and Koran are on an equal footing as a part of the "furniture" of a lodge, and that the Koran (to further quote Mackey verbally) can "take the place on the altar which is occupied in Christian lodges by the Bible," and when we see, that Masons decorate themselves with the crescent, which is the symbol of that form of infidelity, which drove the cross from North Africa, what more witnesses do we then need? Still—there are those that seem blind in this respect, wherefore a word from a prominent, living Mason is proper. It will have no effect on those, who at all costs will defend their remaining in Masonry for benefit's sake, but it may awaken those, who earnestly say in their hearts—"As soon, O God, as thou dost reveal to me, that Masonry is unfit for a Christian, I will leave all and follow Jesus."

In the "Official Report of the 13th Universal Peace Congress held at Boston, Mass., U. S. A., October 3d to 8th, 1904," which also lies before me, we find on page 215 a characteristic saying by a French Mason. The French Masons are unusually honest. They admit, that their struggle against the Catholic Church in France is a struggle against all Christian religion. It was largely on account of this struggle that the Pope forbade Catholics to join Masonry, while Masonry did not forbid Catholics to enter. Many say, that American Masons are not responsible for the acts and faith of French Masons. That would be the case, if they separated from them and witnessed against them. Thus, for instance, the Lutheran Church of America cannot be blamed for the doings of European so-called Lutherans like Harnack, against whom they take a stand, whom they warn against and with whose church they have no organic connection. The American—and also Scandinavian—Masons on the other hand have organic and brotherly connection with French Masons, and they have not taken a stand against them in any way. The spirit of Masonry is the same through all forms.

This Frenchman, who represented France at above mentioned conference, said: "There are two points in Mrs. Mead's resolutions that are specially religious in tone, that is to say, Christian. Well, I do not object to those in any way, but I point out to you that the peace movement is also a 'free-thought' movement and a Masonic movement, and that while not objecting to any Christian sentiment that may be expressed, I want it to be clearly understood that a large number of Freethinkers, non-Christians and Freemasons are leading in the peace movement, and they reserve to themselves their independence of conscience and of thought." Which words were received with applause. Has any Mason or any Masonic publication or any Masonic authority ever gainsaid this classification of Masonry, then no one will be more grateful for information of that fact than the writer.

If any Christian, not a Mason, in speaking of Masonry classified Masonry with Freethinkers and non-Christians as against Christians, like this high Mason, the chosen representative of his nation to a world-congress, then the Masons would cry out: Fanaticism and misrepresentation; but here a Mason of position in a nation publicly complains that people do not distinguish between Christianity on one hand and Masonry, freethought and non-Christians on the other. Sufficient!

If all Christians and all Masons were as clear as to the situation, it would be easy to open the eyes of those that are willing to see. And that this is not something that we Lutheran ministers, as our own people often think, are all alone about claiming, is proven by the fact that over a score of church bodies in the

United States alone refuse to accept secret society members in churchfellowship. That it on the other hand is not discovered only in this generation is seen by the very title of a book, which also lies before me, and reads:

"Proofs of a conspiracy against all the religions and governments of Europe, carried on in the secret meetings of Freemasons, illuminati, and reading societies. Collected from good authorities, by John Robison, A. M., professor of natural philosophy, and secretary to the Royal Society of Edinburgh. 'Nam tua res agitur paries com proximus ardet.' The fourth edition. To which is added a postscript. New York, 1798." This book is dedicated to "Right Honorable William Wyndham, Secretary of War, etc., etc., etc.," in recognition of his approval of the edition of this book, having said that it "Would make a useful impression on the minds of my countrymen."

If any Mason or any other lodge member reads this, I only ask: Be not bitter but examine this conscientiously before God. Remember that pastors have only personal loss from opposing the lodge, and that popularity lies in silence. My only wish is to lead those Christians who for lack of realization of these matters remain in the lodges, help them to see the requirements of their God and conscience, while I remember that the smaller secret societies are but "watered" Masonry. God give you grace to see, so that you can say: "In thy light we see light." Yours in the love of Christ,

B. E. Bergesen.

TO YOUNG MEN.

Why You Should Not Join a Secret Society.

BY REV. ALBERT B. KING.

Many young men, and some older ones, are about to step over the edge of and into a dark, yawning pit. The pit is the secret society you are urged to join: its darkness is ignorance of the secrets of that society.

Do not let a foolhardy curiosity to learn the worthless secrets of any organization tempt you to take a step in the dark, which will lead to injury in this world and may cost the eternal loss of your soul.

I expect you to say, "Prove your warning to be founded on facts, and I will never darken the door of a lodge." A very sunburst of light upon this subject may be obtained by sending for the excellent and numerous publications of the National Christian Association, whose address is 221 West Madison street, Chicago, Ill. The testimony of my own experience and observation will confirm the teachings of the National Christian Association.

When a young man I joined a literary society. It had no ritual, and no oath was imposed at initiation, and yet because it demanded a promise to observe a strict secrecy as to matters of trifling moment, I would never again give such a promise, although the aims and methods of the society's work were beneficial and harmless. Why? Because in all organized groups of men there are found a few ambitious, more or less unscrupulous, bold, strong-willed men: men who by nature and practice are tyrannous "bosses." Such men intrude themselves into all kinds of secret societies, because promised secrecy aids them in carrying out their dark plottings for power to bring to the birth their selfish purposes and pet schemes.

I acknowledge that there are times in domestic, business, political and religious life when the *individual*, to *safeguard his interests*, must exclude strangers and lock his door. This is quite a different basis for secrecy from that which prevails in secret societies, where the measurably honest, well-meaning eye of the outside public is kept from seeing the "things done in secret." The majority of the members of these societies, in matters of conscience and will power, are only up to the average of men we meet with on the street. Such are weaklings who under the pressure of their "bosses" "go to the wall," with their manly independence crushed.

For this reason even literary, benevolent and moral reform societies are to be avoided if they bind their members to secrecy.

Secrecy with only a *promise* to enforce

it, is full of evil, and tends to the undermining of the God-given freedom of opinion and action of the individual. But what should be said of secrecy enforced by *oaths*—and some of these oaths blasphemous and savage in their ferocity, not only threatening death, where oaths are broken, but death in the most abhorrent form that can be imagined, with the mutilation of the body?

Is this the right thing? Can this be pleasing to our God, who is both a God of justice and of love?

And for what purpose are these detestable oaths exacted? That the weak-willed members of the order, who are many, may be more effectually in the grip of the few who rule the society.

There are said to be in the United States three hundred of these secret organizations, largely patterned after the Masonic fraternity, which is the oldest of them all, and has lodges in nearly all the civilized and half-civilized nations of the earth. I call on all in these lodges who fear God and are still loyal to our Lord Jesus Christ, to flee from temptation and withdraw their membership. "No man can serve two masters." "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness?" "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

Two gentlemen, the one a physician and the other a chief engineer in our navy, and both members of Christian churches, told me they abandoned Masonry with contempt and loathing. I call upon the many Christian ministers who have joined the lodge, thinking thus to advance themselves, to shudder lest, to the peril of their souls, they secure eminent positions in the church by the aid of friends in the secret society to which they belong, rather than by a loving Providence and the grace of God's Holy Spirit.

A Knight Templar once showed me the different lodge rooms of a Masonic building. He was a member of a Christian church, and surmising my opposition to secret societies, spoke slightingly of the "Blue Lodge"; and well he might, for its members are drawn from the ranks of the un-Christian; and many of them, seeking gain in business, are openly rejectors of our Lord Jesus Christ; and even Mohammedans, Parsees, and Buddhists are not barred out.

When we came to the lodge room of the Knights Templar, he said, "In meeting here I notice the Rev. Dr. ——" (mentioning a prominent minister of my denomination) "occupying one of the seats, and near him the Rev. Dr.——" (mentioning a leading clergyman in his own denomination). Then my guide went on to speak of their ritual as making use of many quotations from the Book of Hebrews, and all to prove how Christian is the Knight Templar's ritual. All this and much more forces me to say that the secrecy of these societies is *bad;* their blasphemous, manhood-crushing oaths are *worse;* but *worst* of all is the counterfeit religious ritual.

Again and again have the grand lodge and representative expounders of Freemasonry asserted that their worship and ritual are not only simply deistical, but must be such under all circumstances; and that evangelical teachings as to the sinfulness and helplessness of all men, and that their only way of salvation is through faith in the sacrifice of God's innocent Lamb, must be excluded.

Therefore, you see that the religion of the lodge room robs its worshipers not alone of all that is Christian in creed, but of our blessed, matchless Lord and Savior, Jesus the Christ. And for Him and His words of life it substitutes the religion of nature, with its vague, general hope in the unpromised mercy of God the Judge, with vain efforts to obey His law in their own utter weakness.

Here we find the root of that adultery which is first spiritual, and then grossly immoral. In both the Old and New Testaments, Jehovah-Jesus represents Himself as the Bridegroom and Husband of His people. Therefore the church or lodge that misdirects and abuses its religious faculties in giving its fear, admiration, trust and obedience to any other than the true God and Savior, brings upon itself the

stinging epithet given by the Lord Himself, of "adulteress" or "harlot." Spiritual adultery is a fearful sin, and receives a fearful punishment.

Now gross, social sensuality is sure, sooner or later, to follow a departure from our great God and Savior Jesus the Christ. In India "temple harlots" ply their wicked traffic with those who bow down to images of wood and stone. I have seen in a Chinese temple, ten feet from its idol, a Chinaman smoking opium. The Chinese as a nation are impure. Mohammedan countries are notoriously licentious. The Mormons are given to polygamy. The Christian sects least evangelical are most guilty of immorality. If you question physiology, you will be told that there is such a close relationship existing between man's capacity to worship and his capacity to love that if the first is debased, the other, in the long run, is sure to be defiled.

In applying this to oath-bound, ritualistic secret societies, I wish to say two things. (1) It may be true that thousands outside these societies may be worse breakers of the seventh commandment than those who are members, and it also may be true that the man who is being initiated may be morally pure minded; but (2) I have had acquaintance with members of the lodge whom I believe have been injured spiritually and morally by their association therewith.

In this connection I can add that an aged minister of the Gospel said his heart was deeply pained and anxious from the fact that his son had joined the Masons, and a godly son told me his father was much injured from joining the lodge.

Nor does it weaken the positions I have taken to call attention to the fact that many of the best men America has produced unite in a most earnest protest against the existence of secret societies. Among these I can name John Quincy Adams, Daniel Webster, President Fillmore, Chief Justice Marshall, John Hancock, President James Madison, General U. S. Grant, Wm. H. Seward, Dwight L. Moody, George C. Needham, Dr. R. A. Torrey, President Finney, Dr. A. J. Gordon, Albert Barnes, John Wesley, Joseph Cook, Chancellor Crosby, Miss Frances E. Willard, Dr. George F. Pentecost and many more who are bright lights and safe guides in this dark world.

They all severely condemn oath-bound secret societies, and boldly expose the equal folly and sin inseparably connected with their existence.

"If any of you lack wisdom"—who is tempted to join any one of these secret societies—"let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him."

New York City.

GREAT!

It is a crowded railway station.

Both men are waiting for trains. Each wears a society pin on the coat.

The pins are alike. They glance at each other.

First casually. Then more closely.

Each sees the other's badge. Each gives the other a knowing look.

Then one makes an almost imperceptible motion with his hand.

The other follows. Other signs are exchanged.

They approach. Carefully. Cautiously. Both look about to see if any eavesdropper lingers near. A mystic word passes. Then some more words.

They clasp hands. They mumble more words.

A peculiar grip is exchanged.

Then each presents to the other a card bearing mystical signs.

It is well. They are brothers of the same order.

"I am glad to meet you, brother," one says.

"I am glad to meet you, also," says the other.

"Brother," says the first, "what time does the train leave for Kalamazoo?" "I do not know, let us ask the ticket agent," replies the second.

They asked the ticket agent. Again they clasp hands.

"It's great to be of assistance to a brother of the noble order, ain't it?"

"It is."

They separate. They take their respective trains.

Each is satisfied he has met a genuine brother of the order.

What had happened had they failed to meet? We shall never know.

Great is the order.

—Toledo Blade.

CHURCHES OPPOSING SECRETISM.

(We are desirous of publishing the testimony of each denomination, as well as that of individual churches, opposed to secret societies. Will not our readers aid us by securing such as they may know of, and forwarding at once to the editor?)

No. VI.

General Synod of the Reformed Presbyterian Church.

The following are rulings of the above-named church, on secret societies:

Aug. 12, 1823: "On the subject of Freemasonry, your committee recommend to Synod to insert under the chapter on oaths, of your testimony, a new article, to testify against oaths taken by Freemasonry."

At Chicago, May 25, 1853, the matter was up again; hence the following: "Resolved, that Synod, abiding by the long-existing law of the church on this subject, in allowing no connection on the part of her members with immoral associations, considers further legislation unnecessary."

At Philadelphia in 1845: "Members of secret, oath-bound societies, cannot be members of the church, and sessions are directed to act accordingly."

New Castle, Pa., 1865: The action of the Western Presbytery with respect to the Union League, was appealed to Synod. A motion to sustain the decision of the Western Presbytery was adopted, with the following proviso added, viz.: "Provided, it be distinctly understood, by all whom it may concern, that Synod, in giving this deliverance, acts upon the ground that she has no evidence that the Union League belongs to the category of those secret societies which the Reformed Presbyterian Church so emphatically condemns."

Cedarville, Ohio, 1874: "Is membership in the Odd Fellows and similar secret societies consistent with regular standing in the Reformed Presbyterian Church?" Answer: "It is not consistent."

Any other action taken at later Synods has been in accord with the foregoing. However, in some places pastors who were anxious to get members or popularity, have to some extent disregarded this law, and the result has been uniformly disastrous. Our old church has been passing through the fire the past two years, but I am thankful that we, like Gideon's band, are getting down to such a small body that the proud and loose element are getting out as fast as they can get a place to go to.

Our last meeting took no action, but it is well understood that what I have given you is our law.

(Rev.) R. W. Chesnut.

August 14, 1906.

The Independent Presbyterian Church of Brazil.

(Protest presented to the Synod of the Presbyterian Church in Brazil. This document is signed by seven ministers and twelve elders.)

We, the undersigned, ministers of the Holy Gospel and elders representing several congregations under the Synod of the Presbyterian Church in Brazil, humbly and respectfully come before you with the following protest, by which we assert to have broken with your ecclesiastical jurisdiction:

Considering that Masonry is a religion which in order to fraternize all men admits only two dogmas—the existence of God and the immortality of the soul—and

that the same institution intends to regenerate and save humankind by the practice of good works, so that the true Mason, by his own merits and not by the saving grace of our Lord Jesus Christ, leaves the lodge here below and reaches the lodge over there;

Considering that Masonry asserts the eternity of matter and worships a god who is merely "Supreme Architect of the Universe" and not Creator, and that such a being cannot be our God because He is and can only be known through our Lord Jesus Christ;

Considering that in its prayers and several other acts of worship Masonry asserts that all men can draw near to God without the divine mediation of Christ, and that during the meetings of the Synod the defenders of Masonry supported the view that the mediation of Christ is not absolutely necessary in order to come to God in prayer, it being sufficient only to believe "that He (God) is, and that He is a rewarder of them that diligently seek Him," which doctrine is the denial of the priestly function of our Lord Jesus Christ;

Considering that the secretism both of Masonry and of kindred societies does not agree with the nature of Christianity and threatens the normal functions of family, state and church;

Considering, moreover, that Masonry maintains a fraternity among all men as children of the same and only God, which fraternity the believer can accept only on condition that all men will believe in Christ as their Savior;

Considering that in Masonry the holy name of God is used in the midst of light ceremonies, baptism and the Holy Supper imitated and diverted from their Scriptural meaning and the Word of God quoted irreverently without heed to the mind of the Holy Ghost, in direct opposition to the third commandment;

Considering that the name of our Lord and His holy religion are constantly vilified in the Masonic ceremonies, books and papers;

Considering that under the pretext of "genius of Protestantism," "liberty of conscience" and "free examination" the Synod has thrown wide open the door for the entrance into the church of all sorts of heresies, and considering that every one of us while realizing that all men have the right of examining everything by themselves, without being compelled by anybody, nevertheless cannot admit in our communion but those who accept the Word of God as their only rule of faith and practice and reject "all doctrines, practices and ceremonies opposed to the same Word;"

Considering that the Synod refused to fulfill its duty clearly set forth in our own Book of Order, page 19, duty of "bearing testimony against all errors of doctrine and practice, as well as of deciding in cases of conscience," under the excuse that the Word of God and our symbols of faith do not contain directions about Masonry, the fact being that the principles and ceremonies of Masonry are condemned not only by direct and positive teachings of the Word of God, but also by logical and necessary inferences of its doctrines;

Considering, lastly, that our brethren, the Masons, did not agree with us when we asked them to abandon Masonry for the sake of our Savior's church, which is deeply scandalized; that is, they did not want to let loose a thing which is secondary in their eyes, according to the lesson taught by Paul in Romans, Chap. XIV., for the sake of their brethren in Christ, and so they showed more love to Masonry than to the Church of God;

We, the undersigned Ministers of the Holy Gospel and Elders representing several congregations, in the name of the supreme authority of the Word of God above all understanding, most solemnly protest against the deed of the Synod by which the Masonic heresy was classified as a secondary thing, and we declare Masonry to be incompatible with the Gospel and with the supremacy of Jesus Christ as prophet, priest and king within His church, and this we do for the honor and glory of our Lord Jesus Christ.

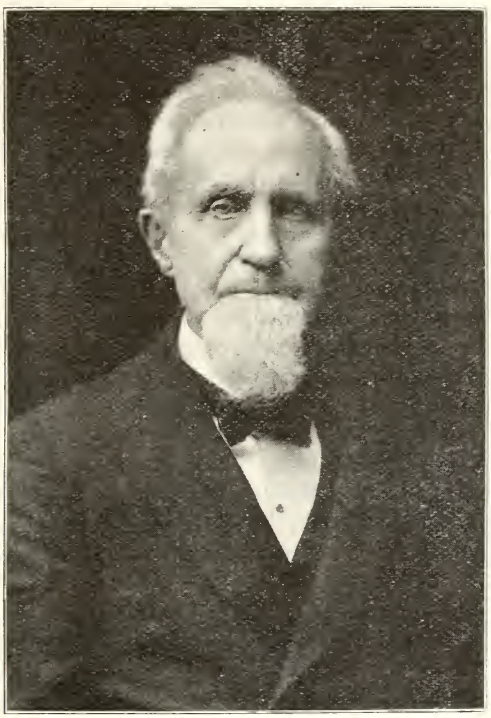
S. Paulo, Aug. 3, 1903.

The United Presbyterian Church.

BY REV. WM. WISHART, D. D.

The United Presbyterian Church originated in a secession from the Established

Church of Scotland, which took place in the year 1733. Four ministers were constrained to secede from the communion of that church, because of gross errors which prevailed in it, and because by a tyrannical administration of its govern-



WILLIAM WISHART.

ment and discipline, they were not permitted even to testify against these errors. These ministers, however, soon constituted themselves into a presbytery which was called the *Associate Presbyterian Presbytery,* and this presbytery increased so rapidly that in the year 1744 it became a synod consisting of three presbyteries, and twenty-six settled pastors, and I need not say to those who are acquainted with the facts, that some of these ministers were men of the highest order of talent and that all of them were men of earnest piety and "were valiant for the truth upon the earth."

The First Church Court Investigation of Masonry.

Now to this little synod belongs the honor of being the first church court which judicially investigated the institution of Freemasonry and issued a public testimony against it.

At a meeting of the Associate Synod in the month of March, 1745, only twelve years after the first organization of the church, an overture was introduced concerning *the Masonic oath,* which declared "that there were very strong presumptions that among the Masons an oath of secrecy is administered to entrants into their society, even under a capital penalty and before any of those things which they swear to keep secret are revealed to them—besides other things which are a ground of scruple in the manner of swearing the said oath." And it therefore requested that the Synod would consider the whole affair and give directions with respect to the admission of persons engaged in that oath to sealing ordinances.

Here it is necessary to observe that Speculative Masonry as it now exists, was at that period—1745—only twenty-eight years old, for it was first organized by four lodges of operative or working Masons in the well-known Apple-Tree Tavern in the city of London, England, on the 24th day of June, 1717, and the secrets of Masonry were in 1745 not yet revealed as they are at present and have been ever since the murder of Captain Morgan in this country in 1826. Hence the Associate Synod proceeded slowly and cautiously in this matter. They did not adopt any action in answer to this overture at this meeting; but at their next meeting, which took place in the month of September of the same year, they took up the subject and "remitted the overture concerning *the Masonic oath* to the several sessions subordinate to them, for their procedure therein—according to our received and known principles, and the plain rules of the Lord's word and sound reason." And thus this matter rested, so far as the Synod was concerned, for a period of about ten years.

At a meeting of the Synod in Edinburgh in the month of March, 1755, a case concerning the Masonic oath came before them and the Synod then directed all the sessions under their inspection to require all persons in their respective

congregations, who are presumed or suspected to have been engaged in the Masonic oath, to make plain acknowledgements with respect to this matter, and so the sessions after this generally dealt with persons under their inspection about the Masonic oath and so found by confessions which were made to them that beside those of the mason's craft—that is, those who followed the trade of building houses with stone and mortar—other persons, such as noblemen, lawyers, doctors, farmers and politicians, were in the lodge and were involved in the Masonic oath. Hence the Synod thought it necessary to give more particular directions to the sessions, "in order that the heinous profanation of the Lord's name by the Masonic oath might be purged out of all their congregations."

They therefore directed all the sessions, in dealing with persons about the Masonic oath, to ask them the following questions, namely: "If they have taken that oath, and when and where they did so? If they have taken the said oath or declared their approbation of it oftener than once, upon being admitted to a higher degree in a Masonic lodge? If that oath was not administered to them without letting them know the terms of it, till in the act of administering the same to them? If it was not an oath binding them to keep a number of secrets, none of which they were allowed to know before swearing the oath? If beside a solemn invocation of the Lord's name in that oath, it did not contain a capital penalty about having their tongues and hearts taken out, in case of breaking the same? If the said oath was not administered to them with several superstitious ceremonies, such as the stripping off of, or requiring them to deliver up, anything of metal which they had upon them, and making them kneel upon their right knee bare, holding up their right arm bare, with their elbow upon the Bible, or with the Bible laid before them, or having the Bible, as also the square and compass, in some particular way applied to their bodies? and if among the secrets which they were bound by oath to conceal, there was not a passage of Scripture read to them (particularly I. Kings vii, 21), with or without some explication put upon the same for being concealed?"

The ingenuous answers which were given to the above questions, revealed much of the folly, profanity and wickedness of Blue Lodge Masonry. Hence the Associate Church at that early period excluded from her communion all Masons who, after faithful instruction and admonition, refused to forsake the lodge.

This position has ever since been maintained by our Church, both in Scotland and this country. An important part of her testimony in defense of present truth, and in opposition to prevailing sin and error, has been her explicit testimony against secret societies. The following is the language of her testimony as at present maintained:

"We declare, that all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations."

The United Presbyterian Church has 957 ministers, 54 licentiates and more than 121,000 members at present in this country; and 83 ministers, 31 licentiates and more than 16,000 members in foreign lands. She has 6 colleges, 3 theological seminaries, and a number of academies in this country, and 2 colleges, 2 theological seminaries and a great number of mission schools in foreign lands She has great power for good and very great responsibility. I hope and trust that she will continue to put forth her utmost power for the overthrow of the "unfruitful works of darkness" and for the extension and establishment of the Kingdom of our blessed Lord and Redeemer.

There is always a window open toward Jerusalem and a stairway leading to the window.

He who trifles with the wine-cup is tapping the flood-gates of sorrow. When the dike is but a little more broken the sea will overflow him.

A Twentieth-Century Minister

BY SUSAN FIDELITE HINMAN

VIII. (Concluded.)
"THE SETTING OF A GREAT HOPE."

The walk had subdued in part the wildness of Lester's aspect, and the treasurer interpreted the lingering traces of emotion that he saw, as such holy satisfaction, tempered with awe, as the clergy would permit themselves in view of princely benefactions.

"I reckon maybe you'll see to the receipt?" the treasurer said jocosely.

Lester shook his head. "You send it," he said at last with difficulty; "you know the address."

Then, smitten with a new pang, he hurried away. The insulting mockery of the gift stung him afresh. In his dreams of the new organ he had seen always above it the delicate flower-face of Lillys, with its aureole of fair hair, and her magical white fingers astray on the keyboard. Never on earth such music as the dream melodies of her hand and voice! And now—

"Face no more,
Voice no more, love no more! wiped wholly out,
Like some ill scholar's scrawl from heart and slate,—
Aye, spit on, and so wiped out utterly."

He turned his steps toward the country, already flooded with the spring music of meadow larks. He walked at frantic speed, hoping that bodily weariness might prove a counter-irritant to mental anguish. He raised his wild hand to the blue heaven and begged the boon of death.

It was dusk when he returned to his own room. He had been wandering since eleven in the morning without food, almost without rest. He felt no hunger now, only a burning thirst. No alcoholic beverage had ever passed his lips, but he could have swallowed the fieriest spirits with relish.

A horrible restlessness possessed him, the restlessness of the insane. Lillys was lost, gone out of the world; it was as if she had never been; but as for himself, he was smitten with the curse of the Wandering Jew. He must go ceaselessly on and on. He could fix his mind on nothing, not even the cause of his undoing. He must up and away.

He tossed a few ill-sorted articles into a suit-case just before time for the evening train for the east, and started for the station. On his way, the large, handsome house of the Gardners obtruded itself on his half-crazed vision. Mr. Gardner was the leading trustee of his church. Lester paused long enough to ring the bell twice, thrice, with sharp, jerky peal, and to say when the door was opened:

"I am going to Omaha to-night to spend a day or two. I can't say when I shall be back."

Then, heedless of the dazed and questioning face before him, he dashed away.

The poet Horace, most carefree of pagans, nevertheless caught a glimpse of "Black Care" mounting the car behind the charioteer. Had Horace lived in our day, he would more surely have seen the same sinister figure ascending the steps of every Pullman. The swift train could not carry Lester away from his grief, and the skies that overarched the city were even more somber than the broad expanse of blue above the sprawling prairie town.

Lester drifted indifferently into the hotel nearest the station; and the first night, despite the trains thundering at intervals through the viaduct close at hand, he slept the long, heavy sleep of despair.

Somewhat refreshed in body, but with mind still tempest-tossed, he paced the city streets next day, gazing into shop windows with unseeing eyes. When sheer exhaustion forced him to pause, he sat in the genial spring sunshine of the city parks, where the annual miracle of swelling bud and opening flower vainly wooed him to hope and trust.

He was wandering late at night in an unknown part of the city, when his benumbed senses grew aware of a painted face approaching his own out of the darkness and leering with hideous invitation.

He raised his head and murmured from white lips, "God pity you!"

"You mean, 'God damn you!'" said the girl bitterly.

"I mean, God pity you!" repeated Lester firmly.

"There is no God," retorted the girl combatively.

"Then, at least, He can't damn you," argued Lester.

"No, we do that for ourselves."

"There can be no heavier damnation."

"See here, you must be a preacher. You'd better end this little bum of yours right now, and go home."

This touch of humanity in an outcast drew from Lester a wail of self-pity. "I have no home. I can never hope for one now."

"Then come with me."

But Lester had turned and fled.

By some unaccountable instinct, he found his way back to the hotel. Since his interview with the poor, lost creature of the streets, a new image had invaded his mind. It was a lurid image, but it held him with an awful fascination. There were ways, swift, sure and painless, to end his misery. He need not face the ghastly burden of another day.

He was pondering thus when he entered the office of the hotel, an hour past midnight. The clerk looked up, rubbing his sleepy eyes.

"Gent waiting in the parlor to see you, Mr. Galbraith. Been here two hours. Particular business, he said. Engaged a room, because we wouldn't let him stay without, but vowed he wouldn't go to bed without seeing you."

With a sickening prescience of further trouble, Lester entered the parlor. A youth with face as haggard as his own, advanced to meet him.

"Lanse Keller!" cried the young minister, extending his hand, "how came you here?"

"I'm in awful trouble, Mr. Galbraith. I guess you never thought one of your Sunday School class could go wrong like I have. I came from home to-night. I saw your name on the hotel register here, and I thought you might help me. If you can't—my God!"

Lester felt desperate indeed. His limbs were trembling with sheer exhaustion.

"In the morning, Lanse," he protested, "in the morning. Sleep is the best helper for you now."

"I can't sleep and I can't eat. I haven't slept for two nights."

Then, for the first time, Lester detected the odor of liquor in the lad's breath.

"I'm burning in the very fires of hell," he cried; "I must tell somebody; I must have help; something must be done."

The clamorous volubility and egotism of the young fellow's distress somehow steadied Lester.

"Come with me," he said.

He led Lansing to a soda-fountain where both drank and drank again. The wholesome, ice-cold beverage quelled Lester's growing faintness and quieted his companion's nerves.

Lester took Lansing to his own room, made him bathe his fevered face and hands, remove his coat and lie down upon the bed. There he tossed about as he told in rambling, incoherent fashion a long and painful story of bad company, gambling, debt and dishonor.

"I took the money from my father's safe. I didn't expect him to find it out, and when he did, I never dreamed he'd take it so hard.

"Perhaps he wouldn't have made such a row if I hadn't taken a little something beforehand, to nerve me up, you know, and so I talked pretty big and cranky.

"At last he told me to go and never come back. O, Mr. Galbraith, what shall I ever do?"

"Do? Make a man of yourself. You can do it. The first thing is to sign this pledge-card"—drawing one from his pocket—"you can keep it and you will. You haven't spoiled your nerves and wrecked your will with drink yet. You haven't come to feel a love for it; you've only been trying the coward's remedy for trouble.

"To-morrow morning you'll go out and look for work. I have only one acquaintance in the city, a bookseller. I'll go and see if he has a place for you—though I doubt if he has. Meantime, you must look for yourself. Take any honest job that won't lead you into temptation.

"Now, try a little more cold water, and then go to sleep and get up your courage for the day's work."

The boy obeyed, and, his mind relieved by full confession, turned over on the uninviting bed and fell asleep. Lester undressed and lay down beside him, and the pallor of early dawn touched his wan face, also, with the dew of sleep.

It was nearly noon when the two breakfasted and went their several ways. Mr. Torney, the bookseller, listened sympathetically to Lester's story of his protege, but shook his head. There was no vacancy in his modest establishment.

"But how about yourself? I'm afraid they haven't treated you very well down at the Park. If you'll forgive a blunt old man for saying so, you look as if you weren't long for this wicked world."

"I hope not."

"Why, boy, boy! Tut, tut! That will never do. Come home with me and have some of mother's cooking. That's my panacea for all bodily ills."

"Thank you, I should be glad to go, but there's Keller. He feels that he has no one but me. I can't disappoint him. I know what it is to be friendless myself, and I wouldn't fail him for anything you could offer."

Lester straightened himself as he spoke and looked up doggedly from hollow, dark-ringed eyes.

The genial old bookseller marked the wan cheeks and the swiftly checked quiver of the boyish mouth.

"Bring him along, bring him along! Plenty of room, plenty of room! Mother'll have the good word for you both. Do you know, she's rather wonderful. mother is. Many's the time I've brought home to her folks in trouble like that young friend of yours, and then just stood back and watched her get in her fine work, where I could do nothing but blunder. She's got the witch-hazel wand that finds the water every time, in the stoniest ground. What's that verse about 'passing through the valley of Baca make it a well'? Baca means weeping, don't it?—and salt tears are poor drink for us mortals."

"Why, you're a real poet, Father Torney," said the young minister, trying to speak more lightly. "It would do Lansing Keller a world of good to see a real mother. He hasn't had one since he was a little chap—nor have I," he checked himself on the point of adding.

"His stepmother isn't unkind," resumed Lester, "but she doesn't care half so much for him as she does for bridge whist.

"I'll tell you, I'm afraid he won't be back till late. He's sure to be tired, perhaps discouraged, and he ought to have his dinner before he goes out again. Maybe I'll bring him up for an hour in the evening if it seems the right thing. Any foothold he can get in this great, lost, heartless city—" Lester broke off abruptly and turned away, pursued by a stream of cordial invitations for himself and his friend.

As the minister predicted, it was late when Lansing returned to the dreary, second-rate hotel. The greasy little dabs of food ranged about in what looked like birds' bath-tubs, were far from inviting to Lester, but his companion ate with the unfailing appetite of first youth.

"I followed your advice," he said between mouthfuls, "and tried for any sort of decent job. Most places they asked for references, and, of course, I couldn't give any." His cheeks reddened as he added quickly, "Of course, I couldn't ask you or any one else to say another word for me till I've earned it.

"At last I found a restaurant where they wanted a dishwasher. They would have given me the job just too quick; but when I saw the beer bottles and glasses, I knew you wouldn't want me there, so I just left."

After a ruminative pause he added, "If I were a year older, I'd join the Masons, and then maybe I could get something through them. I've heard father say they've been a lot of help to him—you're one, aren't you?"

"Why, yes, a kind of one," answered Lester with an embarrassed laugh. "I don't attend the meetings much; I haven't time. To tell the truth"—he spoke with the desperate candor of one facing for the first time the bottom facts of life—"it seems pretty largely foolishness."

"Some of the lodges are that way, I know," said Lansing thoughtfully; "I guess the Elks and the Pythians are pretty rank, but I always supposed the Masons were a different lot—sort o' religious, you know."

"Ha! don't let them fool you that way," broke out Lester in a fine passion of honesty; "if the church means anything—anything at all—no man will ever find his way to heaven by means of the Masonic lodge."

"Is that so?" asked his companion, amazed. "But they have prayers—and things like that."

"So did Jeroboam's calf-worship. And the lodge is like him too in making 'priests of the lowest of the people.' I presume you know what Anson Hipple, Worshipful Master of Park City Lodge, is, as well as I do. Oh, they've all been mighty careful that I shouldn't see anything amiss, but I know they're a nest of unclean birds."

"Is that so?" asked the boy again; "then I'll never have anything to do with them."

And the loyal fellow actually never thought of the inconsistency of his pastor and Sunday School teacher, who, holding such views as he had expressed, nevertheless counted himself a 'kind of Mason.'

"But to come back to your case," said Lester thoughtfully; "this is Saturday night, and I must go back to Park City. I wish you were going, too, but I suppose there's no use in talking about that.

"Now, there's Mr. Torney. If you can pull yourself together for the effort, I'd like to go up there for a while to-night. He has the real passion for service and can help us more than ten lodges.

"Still, we mustn't count on anything but what we can do for ourselves. Have you money to keep you here a few days?"

The boy declared that he had.

"Of course, though, you've no two dollars a day to squander for board and lodging. Monday morning you must make a change. I'll try to come in again and see you settled. The Y. M. C. A. can put you on the track of a place, and perhaps of work, too. You might look them up to-morrow—but no, you need the day for rest.

"Of course, you can't put in the whole day in this dingy hole"—he surveyed the cheerless room contemptuously—"and I would suggest that you go to this church"—taking a card from his pocket and scribbling an address on the back. "I always like to hear Dr. Macalister, and I think you will. Go to the young people's meeting, too, if you feel like it. I've heard they are a nice, friendly set. And above all, get all the rest you can. You'll be fit for nothing without it."

Lester himself felt, as he spoke, that there was no such thing as rest for him on earth.

The old bookseller welcomed the two young men with a genuine kindliness that expressed itself in homely, uneffusive forms. To both the guests, the subtle atmosphere of home was inexpressibly soothing and cheering. "Mother" was all her husband had described her. Her very voice was the essence of motherliness. Her old-fashioned knitting work, even, was a means of grace to the homeless lads. The steel engraving of "Faith, Hope and Charity," and the Rogers group on the marble-topped table in the corner, touched and charmed them with a power beyond that of the Dresden and Vatican Galleries.

Mr. Torney was entertaining them with photographs of points of interest in the city.

"I have that view," exclaimed Lansing, with his quick boyish eagerness. "See, Mr. Galbraith, that view overlooking the river. I must have set my camera on the same spot precisely."

"You have a camera?" asked the bookseller, with enthusiasm matching the boy's own.

"Mr. Keller is the best amateur photographer I know," put in Lester, delighted to find an opportunity to commend his charge.

"No!" exclaimed the bookseller; "well, I want to know!—by which you may know me for a Bostonian by birth; that and the other shibboleth, 'Herbert Spenceh's Datar of Ethics.'—Now, young man"—and he laid his hand affectionate-

ly on Lansing's shoulder—"I believe we can be useful to each other."

Then, turning to Lester, he added, "Did you know that I'm getting out a book? It's the microbe that infects every man that handles books for a lifetime. When he reaches the stage when his eyes 'purge thick amber and plum-tree gum,' as Hamlet says, he begins to exude reminiscences, too—the one as much a nuisance as the other, usually. But it so happens that I am the pioneer in the trade here, and somehow people tell me there's a salty flavor to my recollections that makes 'em a trifle less of a bore than common. Some people have gone so far as to compare 'em to the alliterative British grocer's tea—'powerful, pungent, and pleasing to the palate'—my metaphors are rather painfully mixed, I see, but that's natural when one feels deeply.

"The long and short of it is, I hope to publish a volume of personal reminiscences in the course of the year, and I want them illustrated. I hope the pictures will sell the book, if the facts won't. I'd like some views taken under my own eye for a 'then-and-now' series. If your young friend can help me"—all the time the kind hand rested on his shoulder—"he may be able to put in some time while he is waiting for a better job. What do you say, Mr. Keller?"

There was but one thing to say. Lester left his young friend stammering his gratitude, and protesting feebly against accepting an invitation to "bring his traps and calamities from the hotel and stay over Sunday."

Lester saw that the boy would yield, and went to the train with a lightened heart. Never before had Lester Galbraith thrown himself so heartily into any altruistic effort. Hopelessly darkened as his own life seemed, he labored to kindle the light of hope for another. He belonged to the Order of the Cup—the cup of cold water which the wounded Sir Philip refused in favor of the dying soldier.

As Lester made the brief journey in the tranquil spring night, his heart melted in prayer.

"O God," he begged, "bless Lansing Keller, though Thou hast no blessing for me. Though Thou hast cast me off, cast not him off. I could wish myself accursed from God for the sake of my brother. Shelter him from temptation; raise him up friends and helpers. Above all, let him not lose hope, which is the pulse of life. Let him feel that for him, at least—for him, if not for me—something remains in life. For him—oh! for him—let there still be hope and courage and strength to struggle on."

(To be continued.)

Editorial.

"ET TU, BRUTE!"

Our Dumb Animals for September is finely illustrated as usual and full of wide-awake matter. The river view entitled "September in the Country" is charming. Peculiar interest belongs to this number, moreover, because it contains portraits of Mr. and Mrs. Angell, with a view of the house where he was born, the son of a New England pastor. When he finally gave himself up to the life work so creditable to him he renounced a successful law practice, with prospects most alluring, and thus may seem to have followed his father in consecrating great ability to high service.

Mr. Angell's work is ostensibly, and in fact primarily, devoted to the rescue of animals from men, but it accomplishes the incidental and loftier end of rescuing men from themselves.

Indeed, there is more than one incidental service which enhances the value of his distinctive work, as, for instance, the constant circulation of illustrations adapted to refine the taste of those to whom his paper comes on another avowed errand.

We have also rejoiced to note Mr. Angell's important service to young men, when he has, consistently with his protest against cruelty to animals, condemned in no equivocal terms the dastardly conduct of those who take the license offered by Greek letter initiations to let loose their innate savagery.

It was, then, with a twinge of regret that we read a few words in an earlier

editorial paragraph which seemed discordant. He has so plainly shown his dislike of college hazing, whether in the old class form or in the later secret society style, that we are loath to believe that, when he founded one of the societies in Dartmouth—which shared with Brown the credit of educating him—there was much of the grosser abuse which is now so common. Even as a freshman at Brown he would not be hazed, but made his room a castle which no band of "sophs" could storm.

Yet in order to speak kindly of President Roosevelt, who gave Our Dumb Animals what he calls "the most splendid advertisement our paper ever had," by excluding it from the Washington public schools for criticising his Western hunting trip, he says: "We have since several times both criticised and praised President Roosevelt. We have toward him the kindest of feelings. He is a member of an important college society of which we had the honor of founding the Dartmouth chapter, and also of a much greater national and international society of which we are also a member."

Now, "with the kindest feelings" we also feel compelled to "both criticise and praise," for as Mr. Angell hates to see Mr. Roosevelt double back on his own track, so we are sorry when he, in turn, does anything that impresses us as reversion. We are not so society crazy as to be unable to make discrimination, yet we cannot help fearing the effect of these words where wise discrimination is not to be safely counted on.

This is a time to speak of such matters with care. School faculties and boards are having great trouble; colleges are debilitated as to moral influence: and parental hearts are torn with unspeakable sorrow. Take into account the demoralization alone—ignoring torture and death such as Mr. Angell would be prompt to antagonize—and who can measure the loss to the country through the debauching of educated minds? Take a single illustration of the tendency, a sample from the actual history of the college Mr. Angell first entered, Brown University, in Providence, R. I. The president of the Y. M. C. A. of Worcester (Mass.) Academy, graduating several years ago, entered Brown with a classmate, who, at Worcester, had been one of his fellow-workers religiously. He himself joined no secret order, but the other went in, and from his wonted religious comradeship went out.

Mr. Angell surely knows that his appeal is to character, and however he may within his own mind discriminate, he seems just the man to be aware that popular discrimination to match his own is something not to be trusted too far, and that these few words which we have quoted from him are just the sort of straw that minds ready to be submerged in blind and evil inclinations clutch at to make themselves imagine that they float. Greek letter societies are perpetrating so much cruelty just now, breaking so many fond hearts at home, and fostering vice and moral indifference to such a degree, that the obvious present condition is surely entitled to a large reckoning in comprehensive discrimination.

One thing more must be mentioned—his avowal of membership in another order. Mr. Angell is one of the most prominent antagonists of vivisection—perhaps he is really the leading one. Now he is an educated man, an editor and a lawyer, and he must know the psychological effect of words on minds he wishes to influence against such practices. He has had occasion to consider the effect of the very tones in which words are uttered, an effect not expended wholly on animals, but shared by those who speak to them. He would not tolerate the use in school recitations of prose or poetry savage in tone. Some which breathe the fumes of war, he would not select for young boys, even though their literary merit was well recognized by him.

How, then, can we account for his avowal of fellowship in a society unmatched outside a pirates' or smugglers' cave, for the barbarity of its initiatory words? Has custom inured even him? Can he take due part in closing the lodge, adding to the words he hears the signs he makes? Is he so affected by the idea that all this is "national and international"? Does this intelligent and earnest anti-vivisectionist really believe

that all which is thus said and done is so consciously farcical, even to grotesqueness, in the view of every participant, that no reflex influence is engendered? Is he unaware that there have been repeated Masonic murders, in accordance with the spirit of these words and actions, not to say, sometimes, the very forms? He may not have known, as we have, of bodies found in his Massachusetts and New Hampshire, within fifteen or twenty years past, bearing the distinctive marks of Blue Lodge murders of two separate degrees.

Is animal vivisection worse than human vivisection? Is it worse to familiarize the mind with words implying the former than with those plainly describing the latter? If Mr. Angell so condemned Mr. Roosevelt's hunting trip as to get his paper excluded from Washington public schools, one would think him consistent if he at least refrained from commending Mr. Roosevelt for uttering words into which are concentrated more inhumanity than in any other formulated or uttered by respectable men in Protestant Christendom. The son of President Adams, himself also an ex-President, denounced in vigorous but merited terms the barbarous language used in the lodge. It is amazing that such a man as Mr. Angell can listen complacently to so reprehensible a series of suggestions of human vivisection as every one must endure hearing in the Blue Lodge.

BROADER APPLICATIONS NATURAL.

The editorial from the Springfield Republican which we printed in August (page 128), and the committee report incorporated into it, furnish suggestions concerning matters still beyond those immediately mentioned. When once we get down to the principles which give point to the report and life to the whole article, we find them such as relate almost equally to all such organizations as are in question, and are not dependent for their force on juvenility alone. Not only are these societies "subversive of the principles which should prevail in public schools," they are also subversive of those which should continue in citizens trained by the public schools for citizenship founded on such principles.

"And all this," says the Republican, "in our public schools, the schools of the people, for the support of which no one would consent to pay taxes if they were not founded on democratic principles." The Republican speaks still further and with force of "the harm that comes from the training of infantile snobs, the injury to the schools in creating little rings and cliques of pupils which often obstruct proper discipline, and certainly are hostile to that democratic atmosphere which the taxpayers as a whole will insist upon having in schools maintained for the good of a democratic state."

Does the force of protest expire as soon as a young man has a high school diploma in his hand? Are there no formative years left, whether in or out of college, and are any early or even later years otherwise than formative? If forming citizenship is spoiled by the natural effect of secret orders, then these are antagonistic, early or late, to those principles into the observance of which schools guide those who are to observe them continuously as citizens. There never comes a time when secret orders and those principles of good citizenship cease to be enemies. However early they encounter each other, even in school, where the idea of self-government is not yet mature, they already make war; and afterward, when principle is hardened into disciplined and experienced life, they are full-armed foes.

This is the serious side, but the comical one hardly less survives. Immature puerilities are really less ridiculous than puerilities of the mature kind. The white-aproned and colored-ribboned sort could be better tolerated in school. In fact, it is not certain but the mass of imitations crushing upon the earlier orders and reducing them to absurdity, will tend about as much as serious opposition to make grown men ashamed of them. Solemn silliness and grave puerility may for a while impress a certain class of minds, but there must be a disillusionizing tendency, one would think, in all this bargain-counter rush of women and children.

NO CLAN BADGES.

The Brooklyn Heights Railroad has led off with a custom which may in time be rather generally followed, for it has ruled clan badges off its cars so far as their being worn by employes on duty is concerned. No smoking and no spread-eagling in work hours, is now the order of the day in Brooklyn. This is the order promulgated:

The Brooklyn Heights Railroad Company.
Bulletin Order No. A-912.

To all concerned:

Employes are prohibited from wearing flowers or emblems other than the B. R. T. Employes' Benefit Association buttons in caps or on uniforms while on duty.

L. V. Smith,
Superintendent Elevated Lines.

It is said that on great trunk lines and subsidiary ones, about three-quarters of the passenger and sleeping car conductors, with locomotive engineers and brakemen, belong to secret societies; and such a rule extended to them would strip off the signs of a good many orders. It was declared that if this rule were applied generally throughout the United States ten thousand Mystic Shriners would rise in revolt. It would be a sad pity if Shriners could not wear a little moon or harmless scimitar. It would be a mean shame—so, there!

On being questioned about the reason for the new order, Superintendent Smith said: "The chief result will be that the men will not be distracted from their duties."

SAN FRANCISCO UNIONS.

The Los Angeles Times says that building is 25 per cent higher than before the fire, because labor leaders have broken their promises not to advance the wage scale, and not try to prevent employing non-union workmen. Plumbers have struck for six dollars a day of eight hours. Building is hindered and rents have advanced; which again is an added excuse for union demands. "Poor old San Francisco!" says the Times; "her lot is hard indeed. After having passed through the unparalleled disaster of earthquake and fire, it is even more calamitous to be made the prey of those vampires who fatten upon the misfortunes of their fellow-men. But, as the Times has before pointed out, San Francisco has only itself to blame for its industrial serfdom. It could be free if its citizens had the courage to strike the blow."

WHICH EXEMPLIFIED CHARITY?

The Watchman of May 24 said:

"The situation in San Francisco, with all its sadness, affords occasional touches of humor. The Hamilton Square Baptist Church, the only usable Baptist house of worship in the city, has been freely given for lodgings, receiving all who come, and hundreds have been given food and clothing from its supplies. The handbill announcing the religious services of the church contains by contrast this condolence: 'Our sincere sympathy goes out to the afflicted Masons of King Solomon's Lodge, who in their dire financial extremity have leased their handsome new hall in the adjacent block for a ten-cent vaudeville theater.'"

OMINOUS IF TRUE.

The September Square Deal says:

"The indictment of Moyer and Haywood for guilty complicity in the assassination of Governor Steuenberg has been denounced by labor unions all over the land, and out of their treasuries large sums of money have been contributed to provide for the defense of these men who were controlling spirits in the bloody rebellion of the Cripple Creek miners. The unions have moved heaven and earth to save the neck of Bailey, the St. Louis union thug, who merely murdered a 'scab'; they spent lavishly of their means to secure the escape from justice of Gilhooley and his gang of cutthroats who murdered Carlstrom in Chicago; the Central Federation of Labor in New York City lost no time in espousing the cause of the Sam Parks Housesmiths, who murdered the watchman Butler in the Plaza Hotel building in New York and nearly killed his two fellow-watchmen, etc., etc. And it is worthy of notice that in many cases the unions do not trouble to even profess belief in the innocence of these malefactors—the fact that their bloody deeds

were done in the supposed interest of the closed shop has been sufficient to gain them the active sympathy of organized labor."

THE ANTI-INJUNCTION BILL.

"This (the anti-injunction bill) has been pushed hard before Congress by the labor trust leaders. It is a bill to take away from the courts any right to issue a restraining order to prevent the commission of crime. Under the present wise laws for the protection of life and property, when it seems clear that striking union men, bandits and outlaws plan to attack other men or destroy property, the court can issue an order or injunction commanding them to desist or refrain from doing such unlawful act. This has been a great preventative of crime and can never harm any peaceable person, but the unions have the appalling impudence to ask Congress to pass a bill to tie the hands of every court and thus allow the union strikers full sway to assault, dynamite, burn and destroy without hindrance. Does the anarchist spirit show?"

—C. W. Post, quoted in The Square Deal.

THE WORM WILL TURN.

The Savannah (Ga.) Morning News of July 1 contained this item of news:

"Dublin, Ga., July 20.—The days of the Dublin Bricklayers' Union are nearly over. A fight on the union has commenced. Practically every mechanic in the city has signed an agreement not to work on any job inside the incorporate limits of Dublin where a member of the Dublin Bricklayers' Union is employed, and nearly every contractor in the city has agreed not to employ members of the union. In addition to this, nearly all of the property owners have signed an agreement not to employ any mechanic or bricklayer who has not signed an agreement not to work on a job where a member of the union is employed."

APPRENTICESHIP AGREEMENT.

The Deane Steam Pump Company, of Holyoke, Mass., has returned in part to the apprentice system in employing its help. The admission is strikingly different from that of the Entered Apprentice by the Freemasons. The bonus of one hundred dollars mentioned near the end of the following agreement is to be noted:

Applicants for apprenticeship under this agreement must have reached the age of 17 years; parent or guardian must show certificate giving age of applicant; apprentices are to work for us well and faithfully under the shop rules and regulations for the term of 12,000 hours, commencing with the acceptance of this agreement, in such capacity and on such work as the employer may direct and at such times and places as directed, and must agree not to accept employment in any other machine shop during the four years next ensuing from the date of this agreement; the employer reserves the right to suspend work in the shop, wholly or in part, at any time it may be deemed necessary; in such cases apprentices shall be paid only for the actual time they shall work; should the conduct or work of apprentices not be satisfactory to employer, they may be dismissed at any time without previous notice; overtime shall count on the 12,000 hours, but all absences shall be made up; apprentices must purchase from time to time such tools as they require for doing rapid and accurate work. The term of 12,000 hours shall be divided into eight periods of 1,500 hours each, and the compensation shall be as follows, payable weekly to each apprentice: For the first period of 1,500 hours, five cents per hour; for the second period of 1,500 hours, six cents per hour; for the third period of 1,500 hours, seven cents per hour; for the fourth period of 1,500 hours, eight cents per hour; for the fifth period of 1,500 hours, nine cents per hour; for the sixth period of 1,500 hours, ten cents per hour; for the seventh period of 1,500 hours, twelve cents per hour; for the eighth period of 1,500 hours, thirteen cents per hour. Each apprentice who has faithfully and satisfactorily completed his term of instructions, shall, in consideration of the full and satisfactory completion of this contract, in accordance with these rules, be, on the signing of the appended certificate by us, setting forth that he has so completed his term, entitled to a bonus of $100, which shall be paid to him on the first regular pay day following the completion of the aforesaid 12,000 hours. This bonus is offered solely as an inducement to apprentices to fully and satisfactorily complete contracts, and, it is understood, no part thereof shall be deemed earned until the contract has been fully and satisfactorily completed. On such completion we bind ourselves to sign said certificate.

Our Question Drawer.

Question: A Hebrew, who is also a Mason, says that there are thirty-three degrees in Masonry. Is it true?

Answer: There are thirty-three degrees in the Scottish Rite, so-called, which includes the Blue Lodge, or first three degrees. The Scottish Rite, properly, consists of thirty degrees only. This rite is one of the youngest of the Masonic rites, it having been perfected in 1801. There have been many Masonic rites, and are still, all of which are based upon the first three degrees, or Blue Lodge. The American Rite of this country consists of thirteen degrees; the Egyptian Rite of ninety-six.

Question: Is it true that there are but seventy 33d-degree Masons in the world, and that there can be no more? and that no man living to-day can become a 33d-degree Mason until one of the seventy dies?

Answer: We do not know how many 33d-degree Masons there are in the world. The Scotch Rite Masonry of the world is divided up into "jurisdictions," one in each country, except the United States, which has two jurisdictions, a Southern and a Northern. These jurisdictions were organized in an early day and probably by men who had in mind the dividing of the Union, which was attempted several times and especially during our Civil War. There is little doubt that the Southern jurisdiction of the Scottish Rite was a home of conspiracies against the Union during all the days of Southern slavery.

There are thirty-three *active* 33d-degree Masons in each jurisdiction of the world; which makes more than seventy in all. It is true that no man can take his place among the membership of the Supreme Council until one of the living members dies; but there are many *honorary* 33d-degree Masons.

Question: It is true that no one can become a 33d-degree Mason unless he expresses a belief in Jesus Christ?

Answer: We advise every one to secure our exposure of Scotch Rite Masonry,* in which this matter is quite fully discussed. It is true that in the 18th degree Christ is named, but the ritual in which His name occurs is a travesty upon the Christian religion; and how could it be otherwise, when the Scottish Rite was invented by Jesuits, Jews and infidels? We can say positively that a man does not have to become a Christian in order to be a member of the 33d degree of the Scottish Rite.

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*SCOTCH RITE MASONRY ILLUSTRATED; in two volumes; per set, cloth, $2.00; paper, $1.30; postpaid.

The complete illustrated ritual of the entire Scottish Rite, comprising all the degrees of that rite, from 4th to 33d inclusive, with the signs, grips, tokens and passwords.

Obituary.

Mrs. Emaline Griffin died Sept. 1, 1906, at the home of her daughter, Mrs. S. Alexander, in Oshkosh, Wis., at the advanced age of 89 years, 5 months and 10 days. She was born in the Province of Ontario, Canada, March 22, 1817. She married the Rev. Jacob Griffin, Oct. 6, 1837. Shortly after their marriage she felt called of God to enter the ministry. They came to Wisconsin in 1848, and since that time until her husband's death, five years ago, they labored zealously together for the saving of souls. She was true to her convictions and spoke when duty demanded, whether it would bring upon her blame or praise.

The funeral service was conducted by Rev. T. S. Kamm, who said Mrs. Griffin was the most devoted, self-sacrificing, conscientious Christian person it was ever his privilege to meet. The weather was never so cold or so hot as to bar her from gathering clothes and food for the needy, or from visiting the sick and afflicted. Her life was spent in trying to help her fellow men, both temporally and spiritually. The National Christian Association lost in her a warm friend. As long as she could pray, she pleaded for God's blessing to rest on the antisecrecy work.

For eight months she had been a patient sufferer, ready and waiting to hear, "Come, ye blessed of my Father, inherit the kingdom prepared for you

from the foundation of the world." Three children who survive her are Rev. Z. F. Griffin, now a missionary in India; Mr. N. W. Griffin, of Los Angeles, Cal., and Mrs. S. Alexander, of Oshkosh, Wis.

News of Our Work.

PRESIDENT'S LETTER.

Fathers and brethren: Once more I am permitted to address you respecting the great work to which we are called. I clipped the following from one of our papers this week. It is unfortunately not peculiar in the facts which it relates. Dr. Dunning does not speak of the secrecy of this organization as the cause of the demoralization which followed. He might well have done so, for if that society had been an open one, subject to the restraints of publicity, there is no reason to suppose that its members would have been demoralized as they were. But here is the article. Dr. Dunning says:

Demoralizing Effect of Secrecy.

"I had once in my Sunday school a class of boys from ten to twelve years old. They belonged to good families. Three or four years later they formed a club. It was secret, but they said they had organized it for intellectual and moral improvement. They hired a room, in which they gathered evenings. They brought in several other boys. One of the class was appointed chaplain. After a while it was learned that liquor was being brought into the club room. The chaplain soon withdrew. He is now a Christian minister. One day one of the most attractive members of the club came and confessed to me that he had been drinking, and that his parents had found it out, and begged me to tell his mother, who was almost insane with anxiety, that he would never drink again. But he did, and went from bad to worse, till he disappeared. Friends of another came to ask counsel what to do, because he had forged a check. Employers of another told me that he had made false entries in their books, and had defrauded them of money. Another became engaged to a charming girl, but she broke the engagement because he drank, and in a few years he died a drunkard. None of these boys at ten years of age seemed likely to be exposed to the temptation to drink."

Oddfellow Saloon-keepers, Bartenders and Gamblers.

I have received recently, from one of our good friends in New Jersey, a paper which speaks of the effort of the Oddfellows to drive out the liquor men from their membership in that State. Some of you may have observed that some time ago a rule was passed forbidding the admission of saloon-keepers and bartenders to the Oddfellows' lodges of that State. Of course, this was for the public. Privately the lodges went forward, it seems, initiating saloon-keepers, bartenders and gamblers, just as they had before. It seems that just at the present time a good prohibitionist is very much out of place as Grand Master of the lodges of that State; and he has begun an investigation which has for its purpose the driving out of the Oddfellow saloon-keepers, bartenders and gamblers who have been initiated since 1895. The article is as follows:

"Backed by the Sovereign Lodge law, which was passed in 1895, but which has never been enforced, Wesley B. Stout, Grand Master of the Grand Lodge of Odd Fellows of New Jersey, has declared open war to drive saloonkeepers, bartenders and gamblers out of the lodges in the State, the accomplishment of which will mean the expulsion of probably more than *three thousand* members from the craft.

"These questions are now being asked in circulars which have been sent out:

"'Has any of your members since January 1, 1906, become a saloonkeeper, bartender or professional gambler? If so, is he still in such business?

"'Have you initiated or taken into your lodge since January 1, 1896, any saloonkeeper, bartender or professional gambler?'"

"This move comes with stunning force upon the lodges, in view of the fact that the law in question has never been enforced. On the contrary, saloonkeepers especially have been initiated without question in great numbers in the populous cities.

"Grand Master Stout lives at Ocean Grove. He is a strong prohibitionist, and is at the

head of the prohibition movement in Monmouth County.

"Many of the saloonkeepers are threatening suits against the lodges if they are expelled."

This will be instructive and helpful in connection with similar action taken by other lodges. Secret societies are secret for a purpose, and the reason for the secrecy is that the members wish to do things as lodge men which they do not desire to have known; else the lodges would be open, and not secret. One reason can be easily seen from the above extract, namely, that the lodges, holding their meetings privately, and the public not knowing what is done, they can profess to the public to exclude saloon-keepers, bartenders and gamblers, thus salving the conscience of Christian men connected with them, or of reputable men; and at the same time they can go on initiating saloon-keepers, bartenders and professed gamblers; thus increasing their income and swelling their numbers.

Elks' Sabbath Carousal.

This letter seems destined to be composed mostly of news from the lodge field. Here is another item, which comes to me in the ordinary course of news. It has to do with the Elks, a secret society which originated among actors, and is still largely composed of them, though like other lodges they seek to draw in as many men as they can.

Muskegon, Michigan, is a bright, wide-awake little city, with many pleasant and worthy people in it. Of course, the lodges are there, and some of the churches are silent respecting their devastating influence. The article explains itself, and reads thus:

"Muskegon, Mich., Aug. 20.—The first annual clam-bake of the Muskegon Lodge of Elks was a howling success. Everything passed off like clockwork. Nearly four hundred Elks attended.

"They left early *Sunday morning* in special boats for Interlake Park across Muskegon lake. They had chartered the park from the general manager of the Grand Rapids and Indiana Railroad, so they had it alone. And they did things. What Elks can't do they say isn't worth doing.

"Games were on all day and late in the afternoon the clam-bake was announced. Clams and crabs, imported from Chicago, and sweet corn and chicken, all mixed in one delightful, toothsome dish, was served."

What a picture we here have of the Satanic work of this particular lodge—work, however, which is not at all peculiar to it. Four hundred men spend all day Sabbath in a carousal at the lake side. Probably a number of them were professing Christians. At all events, when I was holding a convention recently at Seattle, Washington, a person who undertook a newspaper defense of the lodges said that five ministers of that city were members of the Elks.

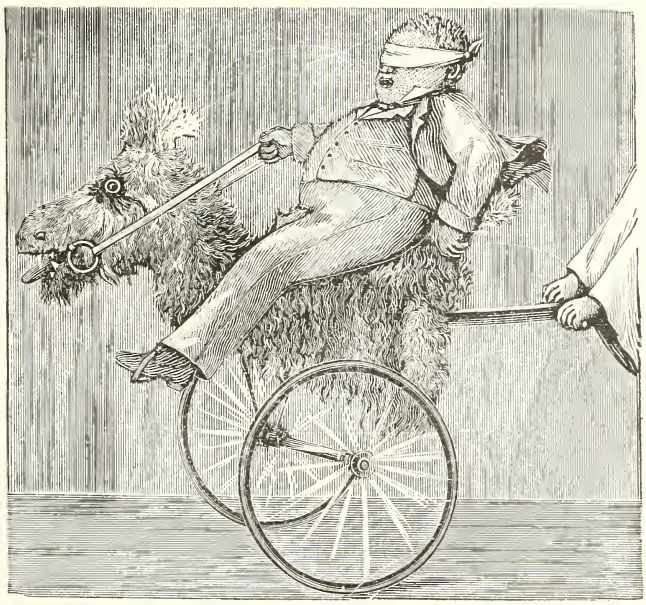
Any one who can at all read between the lines can see what a Sabbath day that was. What influence is the preaching of the Muskegon pastors likely to have on those men? Unless they have the faith and courage to publicly denounce such transactions as this, and to warn men against organizations which are guilty before God and man of promoting them, it is safe to say that there will be very few conversions of men in their churches.

Some one says that at this time Christian churches are adapted to women and children, not to men. The church which lives in peace and harmony with organizations which are holding "howling successes" of this sort is certainly not adapted to men. A manly man must despise and reject an organization of that sort. The prophets of old warned men of the evils to which they were exposed, against the sins they were committing; so must the prophets of to-day do.

Mystic Workers Use New Goat.

Another item of the same general type has to do with the Mystic Workers of

the World. Recently I had occasion to comment on one number of the publication of this lodge. It showed that the lodges of the Mystic Workers were running cheap theaters, dances and card-parties all over the country. The last number of the paper which came before me was peculiar in that direct mention of such things was not found in a single instance—no dances, no theatrical entertainments, no incipient gambling parties. Yet there were hints all along which led one to suppose that the character of the entertainments was exactly what it had before been understood to be. Take for



example this account, which runs as follows:

"Lovington Lodge, No. 749, met Saturday evening, June 23, and initiated six candidates into the mysteries of the order and taught them how to ride the Mystic goat successfully. They had ordered a new goat of the latest pattern and they had quite a time getting the 'butter' under control. It was after midnight before they finished. The lodge also voted on nine applications and after the initiation the ladies of the order served the members with ice cream, cake and bananas. Deputy Supreme Master J. H. Day, who is at present working up the membership for the lodge in Sullivan, was present and assisted. The next meeting of the order was on July 14, at which time they had another large class to initiate."

It appears that this lodge came together some time in the evening, probably between seven and eight o'clock. They initiated six candidates. They had some kind of machine which was called the lodge goat, which was probably designed, as such machines are, to make the candidates being initiated appear ridiculous to those looking on. The candidates are usually blindfolded, the members standing about laughing at the ridiculous situations into which they are placed in the ceremonies. This lodge seems to have been carrying forward its business in the regular way; but they did not get through until after twelve o'clock.

Refreshments were served, and men and women were out in that lodge room, and went through the streets some time after midnight. Wives with little children were probably not there—at least most wives have hearts which prevent their being away from home on such occasions. The men who are willing to leave their homes and be out until after midnight for lodge meetings were there;

and if they did not have a dance in that lodge that night, we should be greatly surprised to learn it.

Of course, all intelligent people know that institutions which are unchristian do work which is unchristian; but in these days there is so much spiritual blindness, so many who have never been truly converted, that it ought to be helpful to see what kind of work, from the standpoint of morals as well as religion, is going forward.

A New Masonic Temple.

One more clipping, and we are done for this time. This also refers to a Michigan town. It seems that the St. Johns Masons are to build a temple. Here is the story:

(Special to the Grand Rapids Herald.)

"St. Johns, Mich., Aug. 19.—Charles T. Babcock, one of the solicitors for funds to erect a new Masonic temple, says the committee has practically $16,000 in sight for the new building, besides promises of support from outside towns that would swell that amount considerably.

"It is proposed to get $20,000 in pledges and then go ahead. While the estimated cost is a little below $32,000, enough is put in to cover incidentals that always creep into building operations.

"Osgood & Osgood of Grand Rapids have prepared plans for the building. That firm says if the building cannot be built within their estimates, they will stand the additional cost. The plans have been modified somewhat from the first sketch to reduce the cost.

"The temple will have a frontage of 112 feet on the north side of State street, nearly opposite the M. E. church."

Some persons declare that Freemasonry is not a religious organization at all; that it is a mere social, beneficial, fraternal society. Well, if this is true, what do they want of a temple? From time immemorial this word has been applied to a place where God is worshiped.

Whatever may be the fact about Masonry being a religion, it is unquestionable that the St. Johns Masons wish to build a temple; and if this temple is not intended for worship, it would be interesting to know for what purpose it is planned. But I wish to say another thing about Masonic temples. It is interesting to observe how God frowns upon these efforts to build idol altars by the side of the church of Jesus Christ.

Years ago the Freemasons of Peoria built a temple. They had bands of men with feathers, and swords, and crosses on their gloves and coats, and a great time. I do not know how the saloons and houses of prostitution got on on that occasion, but if it was as in Chicago and Boston during the season of the conclave of the Knights Templar they were not sorry about the dedication. For a while the temple went on under the charge of the lodge men; but the last I heard about it, it changed hands under a mortgage of only $19,000, and was owned by a private party. It was still called the Masonic Temple, but the Masons did not own it.

My readers, many of them, perhaps, are familiar with the history of the Masonic Temple of Chicago. The tax collector had strange times with this Masonic Temple. What relation the Freemasons had to the tax collector's difficulties, I would not pretend to say, but it is entirely safe to state that the reputation of the Masonic body was not specially improved by that series of events.

The lodge men in St. Johns may build their temple and continue to own it; but they will not make it a power for righteousness until they abandon their Masonry and become children of God. We are living in a time when the common sense, as well as the religion, of Christians rejects secrecy as a method of doing good. More and more all men are coming to see that a secret society is by its very constitution adapted not to good but to evil.

Let us therefore push on to the battle.

The Conventions and Conferences which I have attended during the past year have been marked by the presence of the Spirit of God, and have indicated His disposition to work through His people for the honor of His church.

Our greatest danger is that we shall trust Him for less than He wishes to give; shall labor less than He requires. We are on the side of eternal righteousness in this matter, and the truths for which we contend are absolutely certain to prevail. So let us take courage and go forward. Fraternally yours,

Charles A. Blanchard.

MICHIGAN CONVENTION ITEMS.

The press of no city has ever given an antisecrecy convention more courteous recognition than was accorded the State Convention held last month in Muskegon, Michigan. The city is to be congratulated, and such newspapers ought to be well supported. We are indebted to them for extensive extracts which are to be found in this number.

The attendance on the first evening of the Michigan Convention numbered some three hundred, and that on the second about six hundred. The music during the whole of the conference was unusually good, and a credit not only to the performers, but to Rev. J. W. Brink, who arranged for the conference and welcomed its first sessions to his church.

The address by Rev. E. Breen, of Chicago, a member of our Board of Directors, was given in the Holland language. He spoke with power, and received the closest attention.

The committee on Field Work for Michigan planned for ten or twelve meetings before the holidays. Revs. Groen, Day and Patterson have each volunteered three lectures, and it was thought that Rev. Remmele and others would be added to the list of volunteer speakers. If more convenient than to address the State officers, any requests for lectures coming to the Cynosure office will be immediately forwarded.

An invitation from the Free Methodist church of Flint, Mich., to hold the next State Convention with them, was received and by vote accepted.

By the contributions of Mr. and Mrs. E. Pennock, Miss Hannah Blackinton and others all expenses of the Michigan Convention, including traveling expenses of speakers, were met.

W. B. STODDARD IN MICHIGAN.

Muskegon, Mich., Sept. 19, 1906.

Dear Cynosure—The Michigan friends may rejoice in another successful State Conference. The attendance the first evening was estimated to be three hundred; the second evening, six hundred. The local papers have been unusually kind and helpful in getting the truth before lodge friends, who (as is often the case) were conspicuous by their absence. People only come to the light who wish "their deeds made manifest."

The addresses were, generally speaking, what were desired. The collections amounted to $37.99; the expenses (not including the printing of programs and the cost of tracts, etc., furnished by the National Christian Association), $24.15. As the minutes give the details, it is only left for me to praise God and move on.

Of my meetings for the past month much might be written, but I must be brief. In the four Synods of the Lutheran bodies attended in Kansas, Nebraska, Iowa and Ohio, I received nothing but kindness. Two hundred and fifty new subscriptions to the Cynosure were received, and some lecture appointments made. Over three thousand miles were traveled.

After a brief visit at home, I reached my appointment in the Lutheran church, Middletown, Ohio, in time to address friends there gathered on Sept. 4. It was thought that none of the lodge people ventured in, though the invitation was extended to them. The pastor felt that the reform interest was helped.

In Cincinnati and Dayton, Ohio, I found friends, and reached Fort Recovery, Ohio, in time to speak as advertised in the splendid Ohio Synod Lutheran

church there. It was found difficult here as elsewhere, to secure attendance of those most needy, but some spoke of help received.

Kalamazoo, Mich., afforded many opportunities for testimony and addresses, as in other years. With renewals of Cynosure subscriptions here, there were several new ones obtained. The Free Methodist friends were just beginning a new conference year with bright prospects.

In inviting your agent to present the antichristian character of the lodge to his people, the pastor of the North Presbyterian church said, in reply to my suggestion that some of his people might not like such a presentation, *"It is not a question of what they want, but a question of what they need."* As I was addressing his people there was a "buzzing" in the choir. A misspelled note was passed accusing the pastor of cowardice in getting a stranger to attack the lodge instead of doing so himself, and the meeting was smaller through the departure of a "Lady Maccabee." I had said nothing about the "Bees," but naturally, as I had spoken of the "Elks" and other animal-named secret societies, this "Lady Bee" thought I was after her society.

The attendance at the South Olive Christian Reformed church for the lecture which I delivered there Monday evening, was a surprise to the pastor, as this church is in the country and farmers are busy. It was thought over two hundred were present.

At my lecture in the Central Avenue Christian Reformed church, Holland, Mich., the collection was $9.21; the attendance about three hundred. In the Allendale Christian Reformed church, the attendance, the domine tells me, would be larger should I come again. Probably two hundred or more busy people left the fields to get to this gathering. Collection, $5.15.

Sabbath morning I was permitted to break "the bread of life" to fellow Christians, some two hundred in number, in the Muskegon Swedish Mission Covenant church. A two-dollar bill quietly slipped into my hand, told its own story.

In the afternoon there was an opportunity for good at the Sabbath School conducted by my old schoolmate, Prof. R. L. Park, to whom I am indebted for unusual kindness. The little folks listened as I spoke of the better things.

On Sabbath evening a large audience greeted me in the First Baptist church. The pastor adjourned a business meeting so that his people might attend the Convention.

Two of the Holland Christian Schools were visited, and before about four hundred children I showed how some white men were foolishly playing "Red Men" because they did not know any better—because they had had a *"wrong education."*

I go from here to the eastern part of Michigan, where meetings are arranged for United Presbyterian, Reformed Presbyterian and Lutheran churches. Two lectures in Chicago (Ill.) Lutheran churches come early next month, then the meetings with Conventions in Iowa and Indiana. Yours in the work,

W. B. Stoddard.

MICHIGAN STATE CONVENTION.

(Extracts from the Muskegon (Mich.) Daily Chronicle and Morning News, Sept. 17 and 18.)

The Michigan Conference of the National Christian Association, foes of the secret societies, is in session in Muskegon, and is attracting good-sized audiences made up of those in sympathy with the movement, lodge members who wish to know why they are attacked and curious outsiders.

Punctually at 2:30 the delegates and others were called to order by the organizing secretary, the Rev. W. B. Stoddard, of Washington, D. C. After the devotional exercises and singing, the Rev. J. W. Brink, of the Fourth Reformed church, gave an address of welcome.

Rev. Brink expressed his pleasure that the Conference had met in Muskegon. Their protest against secret societies was much needed here, he said. Muskegon was not as bad as Chicago, where lodges were as numerous as the frogs in ancient Egypt, he said, but to a population of about 20,000 Muskegon had at least thirty organized lodges. To expose the evils of "lodgeism" was not easy, because of

the secrecy and the seemingly good deeds of the lodge.

He denounced lodgeism as being a counterfeit. It was a counterfeit of the church, with a counterfeit religion, counterfeit prayers, and a counterfeit salvation, the speaker said. The lodge as a system knows nothing of Jesus Christ; its prayers, with but few exceptions, make no mention of Him. Its counterfeit salvation is, however, its worst feature. Lodgeism claims to save men, to land them in heaven; its members, though dying in a drunken stupor, if they are in good standing, are buried as having gone to the lodge or the tent above. This, he maintained, was a parody on the salvation of Jesus Christ.

Rev. Brink said that as we should warn men against counterfeit money, he believed it was the church's duty to warn men against the counterfeit of lodgeism. He therefore rejoiced to welcome the coming of this Conference to Muskegon. Those who were already convinced, it would strengthen; those who were doubtful would, he hoped, be led to investigate.

After a hymn the State President, Rev. J. Groen, of Grand Rapids, responded to the welcome. He spoke of the work of the Association as being, in the eyes of many, a hopeless task. The meetings would help them to know better just what the task was, and the enemy they were fighting. Rev. Groen held that certain features of church and social life to-day were responsible for the spread of lodgeism. He instanced the church's lack of courage to protest against the lodge, the church's neglect of the poor, its tendency to teach that all religions are alike, and the modern drift towards associations organized by men, as away from the family, the state and the church, instituted by God.

An orchestral selection was given by Mr. and Mrs. George Vanderwerp, assisted by their daughter Miss Josie. Various committees were appointed, and the afternoon meeting was adjourned.

At the evening session there was a large attendance, the church being well filled. Rev. J. Walkotten, of the Second Reformed church, conducted the devotional exercises, after which the editor of the Association's magazine, Mr. W. I. Phillips, of Chicago, addressed the meeting.

An address, the title of which it was thought would draw many lodge members to hear the speaker and perhaps provoke some answer, was given this afternoon at the Fourth Christian Reformed church by Rev. M. C. Eddy, of Hastings, on "Why I left the Masons." Mr. Eddy was a Mason for many years, passing through several degrees in the order, but resigning his connection with the lodge before entering the ministry.

Officers Are Elected.

The morning session to-day was chiefly devoted to business, letters being read and the report of the various committees heard. Rev. H. A. Day, pastor of the Wesleyan Methodist church, Grand Rapids, presided. The report of the Committee on Nominations, consisting of Rev. M. C. Eddy, Hastings; Rev. Jacob Fliеman, Holland, and Rev. John Walkotten, Muskegon, was adopted. The following officers were elected to serve for the ensuing year:

President—Rev. John Groen, Grand Rapids.

Vice President—Rev. H. G. Patterson, Birmingham.

Secretary—Rev. A. R. Merrill, Holland.

Treasurer—Rev. H. A. Day, Grand Rapids.

Committees Say Prospects Are Good.

Encouraging reports were heard from the Committees on Finance and State Work, composed respectively as follows:

Finance—Rev. John Smitter, Rev. J. W. Brink, Rev. John Luxen, all of Muskegon.

State Work—Rev. H. A. Day, Grand Rapids; Rev. W. B. Stoddard, Washington, D. C., and Rev. A. R. Merrill, Holland.

Rev. H. G. Patterson, Birmingham; Rev. Henry Keegstra, Pearline, and Rev. C. L. Bradley, Clarksville, composing the Committee on Resolutions, made a report this morning, but no action was taken upon the resolutions until this afternoon.

All Opposed to Christianity.

The feature of last evening's session of the Conference was an address by

Rev. W. B. Stoddard, of Washington, D. C., who spoke in answer to the question "Should All Christians Unite in Opposition to Lodges, and Why?" Mr. Stoddard has been a leader for twenty-two years in the antisecret society movement.

"My first point," he said, "is that all lodges are opposed to Christianity and therefore all Christians should be arrayed against lodges. However, we must decide whether it is a fact that the little lodges, such as Good Templars and the Grange are opposed to Christianity. It is true that there must be some distinction. All lodges are not equally bad. We know that the lodges now flourishing in this country are not so bad as the Mafia and Ku Klux Klan, but we do believe that one spirit is found in all lodges."

Tolerance of the less harmful lodges leaves the way open for the entrance of the more dangerous oath-bound organizations.

Lodges Shun Investigation.

Two other points were brought out by the speaker.

"The gospel invites investigation," he said, "but the lodges shun it. Anything that avoids investigation should be looked into.

"Lodge members often become sneaky because of the teachings of the lodge. The oaths that are administered require the candidates to conceal that which they cannot conceal. As well might you swear a man to conceal what is published in a Muskegon newspaper as to conceal the secrets of Masonry, which were published years before he was born."

His concluding plea was: "In union there is strength. As the lodges are united against Christianity, let the Christians unite against the lodges."

Rev. M. C. Eddy, Free Methodist minister of Hastings, spoke on "Why I Left the Masons." He had an interesting story to tell of his early years in infidelity, then of his fourteen years in Masonry. When, at the age of 35, he was converted, he left the lodge, "because," as he said, "from what I had seen in the lodge, and in my travels, I was convinced that the whole thing was of the devil from foundation to rafter."

Rev. Eddy proceeded to describe the initiation ceremony and to tell how the degrees were worked. He told of the removal of the outer clothing, the rope around the neck, the blindfolding, the sham burial, the being knocked down with a rubber mallet, and much more of what he called "foolery and rough horse play," practiced on the candidate. "And all for what?" he asked. "Just for a social good time." "Don't handle this thing with gloves on," he exhorted his hearers.

Many resolutions were discussed, and strong things were said. One speaker affirmed that the Elks at Alleghany had arranged for a most lascivious and indecent performance in their amphitheater; ballet girls from the theater and others from the lowest dives of the city were the attraction. Another speaker said it was well known that the last turnout of the Elks at Interlake Park, had things connected with it so beastly that the animals they were named after might blush to be guilty of.

The last meeting of the Conference was held in the Third Reformed church on Allen street. There was a large attendance to hear addresses from the Rev. E. Breen, of Chicago, (address was in Holland language) and the Rev. H. G. Patterson, of Birmingham, Mich.

Rev. Patterson's subject was "The Home and the Lodge." He said that the secret society was one of the great evils which destroys the home and that it did so in four ways: By destroying the confidence of husband and wife in each other; by taking the time that belongs to the home; by corrupting the morals of the home; by taking the money necessary for the support of the home.

"The lodge," said he, "is full of moral lepers. While the Masonic oath," he went on, "binds a member to respect the property and the chastity of those connected with the lodge, experience proves that thieves, drunkards and adulterers are not only received but sheltered by the lodges."

The Allen street choir sang several pieces during the evening. Other meetings are in contemplation and arrangements were made for the next annual meeting to be held at Flint.

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—ON—

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CHICAGO, NOVEMBER, 1906.

"JEG GAAR I FARE, HVOR JEG GAAR"

By Hans Adolf Brorson

I tread 'mid peril ev'rywhere;
The thought shall ne'er forsake me,
That Satan, with his subtile snare,
A slave in chains would make me;
Delusion, hellborn light,
May bind both sense and sight;
Although on guard, still aye aware,
I tread 'mid peril ev'rywhere.

* * * *

I tread where angel hosts me hail;
I am in their protection,
And naught can Satan's pow'r avail,
They scorn his fierce invection.
I sing—though flesh despair;
I am in angels' care,
No harm I fear, the foe shall fail,
I tread where angel hosts me hail.

I tread with Christ; He is my Guide,
He has me ne'er forsaken.
He hides me in His riven side;
He has my burden taken.
He has me safely led,
And in His steps I tread.
If all the world should tempt and chide,
I tread with Christ; He is my Guide.

—Lutheran Herald

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WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXIX. CHICAGO, NOVEMBER, 1906. NUMBER 7.

"Yes, like the fragrance that wanders in freshness,
When flowers that it came from are closed up and gone,
So would I be to this world's every dweller,
Only remembered by what I have done.
Needs there the praise of the love-written record,
The name and the epitaph graved on the stone?
The things we have lived for—let them be our story,
Ourselves but remembered by what we have done."

TESTIMONIES OF GREAT MEN.

HENRI MERLE D'AUBIGNÉ

Son of the well known author of the "History of the Reformation"

"I do not believe that any *Christian* people in France belong to the (Masonic) order."

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Greatest of all the "reformers before the Reformation"

"A vow at variance with duty is not binding: as, for example, if a man has vowed to kill his brother, is he bound to perform that wicked deed?"

THE BISHOP OF BIRMINGHAM

England

"Freemasonry is built upon the basis of a natural religion having for its foundation the honor and worship of the Supreme Architect of the Universe, but excluding the divine Incarnation and the mysteries of human redemption. Whilst using the sacred Scriptures, as Freemasonry it ignores the divine doctrines of the Christian faith. Pretending to a special and progressive illumination, it resembles, and through several of its writers even claims descent from the secret societies of Pagan Egypt, Greece and Samothrace."

ALEXANDER CAMPBELL

Founder of the "Christian" Church, or the "Campbellites"

"I know no Temperance, Oddfellow or Freemason fraternity that does not recognize a brotherhood with the world. 'They are of the world, they speak of the world and the world heareth them.' Christians, though *in* the world, are not *of* it. Any union, then, for moral purposes with the world that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ."

CARDINAL McCABE

Dublin

"Secret societies, which seem to possess a fatal charm for our people, have from time to time drawn thousands of misguided youths within the fatal circle from which there is no escape."

WILLIAM OTTERBEIN

Founder of the church of the United Brethren in Christ

"A Freemason cannot be a Christian."

REV. DR. JAMES B. WALKER

Author of "Philosophy of the Plan of Salvation

"There is probably not one in a thousand who enter the lodge, who knows, when blindfolded he takes the terrible oaths, that Masonry is an anti-Christ and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic authorities."

CHARLES P. KRAUTH, D. D.
Leader in General Council of the Lutheran Church

"Secret societies bring disturbance and mischief into the family, the Church, and the State. If the Church can not break down, by the truth, the oath-bound secret societies, they will break her down everywhere, as they have already done, virtually, to a large extent."

DR. THOMAS SCOTT
The great commentator

"Rash oaths are above all things to be avoided; but if men are entangled by them, they ought rather to infringe the sinful oaths than to add sin to sin and ruin to their own souls."

C. B. WARD
Methodist Missionary in Deccan, India.

"We are personally acquainted with a barrister, a doctor, a locomotive fireman, a station-master on a railway, a principal of a high school, a commissary officer, a military officer, and others, who, when saved, at once quit the lodge for Christ's sake, without any one saying much to them. The evil of the institution is too apparent to need pointing out in India."

BENJAMIN DISRAELI
Earl of Beaconsfield
Author, orator, statesman, Prime Minister of England, Gladstone's great rival, (died 1881)

"In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre.

"Secret societies are hurrying the civil governments of the world to the brink of a precipice over which law and order will ultimately fall and perish together."

DR. FRANCIS LIEBER
The eminent author, whose text-book on "Civil Liberty and Self-Government" is used in our leading colleges

"Publicity begets confidence, and confidence is indispensable for the government of free countries; it is the soul of loyalty in jealous freemen.

"This necessary influence is two-fold, confidence in the government, and confidence of society in itself.

"It is with reference to the latter that secret political societies in free countries are essentially injurious to all liberty, in addition to their preventing the growth and development of manly character, and promoting vanity; that they are, as all secret societies must inherently be, submissive to secret superior will and decision, a great danger in politics, and unjust to the rest of the citizens; by deciding on public measures and men without the trial of public discussion, and by bringing the influence of a secretly united body to bear on the decision or election.

"Secret societies in free countries are cancers against which history teaches us that men who value freedom ought to guard themselves most attentively."

DR. BEYSCHLAG
Professor in the University of Halle

"Never entertain the idea to join the lodge for popularity's sake. It is utterly degrading to imagine pastors, men who have to deal with Christianity, the most universal and open thing in the world, wrapped up in the mummeries of Freemasonry."

Guideboards are not always to be trusted. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

A lesson in higher mathematics: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." What is the answer?

In the day of prosperity if we will keep near to God, our trials, when they come, will not be half so hard to bear. The acquaintance of our brighter days will not fail us when sorrow comes into the home. The God of the sunshine will be also the God of the shadow. And he will be nearest when we feel the need of his presence most.

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Ancient Order of GLEANERS.
PROTECTION. BENEVOLENCE. FRATERNITY.

Oct. 6, 1906.

Willian Irving Phillips,
221 West Madison St.,
Chicago, Ill.

My dear Sir:

Sometime ago I received a copy of the Christian Cynosure in which you published the contents of the Gleaner Ritual. We have always claimed that there is nothing in the Gleaner Ritual that would interfere with any duty our members owed to themselves, their families or their God, and it has been our custom to present a copy of the Ritual to anyone who desired to satisfy themselves upon this particular point.

I want to thank you for giving publicity to this matter as we have had several calls for organizers from parties who have satisfied themselves as to the contents of our Rituals, from your Explanations.

With best wishes for the success of your publication, I am,

Yours very truly,

G. H. Slocum

9023-M-
1-5-N.-

Since printing a portion of the ritual of the Ancient Order of Gleaners, we have had more calls for copies of the Cynosures containing it than we could supply. In this number will be found a letter from the Supreme Secretary of the Order, Mr. G. H. Slocum, who offers to present a copy of the ritual to any one desiring to satisfy himself as to its contents. You will note that the address is Caro, Mich.

It is not always wise to be smart.

Self-adulation is a poor conservator of friendship.

Any fool may be confident; but the wise man examines the foundation upon which his confidence rests.

Satan may tug at our heartstrings, but Christ's grip never slips.

PRESIDENT'S LETTER.

Fraternal Insurance Orders.

My dear Brothers and Friends:

I think I will this month fulfill a promise which I had made to myself, and in part to you, to devote one letter to the subject of fraternal insurance orders. I do not need to take your time to say that the subject is one of the greatest practical importance. You will meet a hundred men to-day who will justify fraternal secret societies, to one who will attempt a general defense of the whole secret society system. This is an encouraging fact, and should lead us to push the battle with all our might. When Freemasons and Oddfellows and members of other lodges are compelled to deny that their orders are secret, so that they may secure credit for them with men, it shows that our labors have not been in vain in the Lord; and in place of ceasing from them, we ought to add prayer and faith and labors to all that we have done.

Our question then, to-day, is not regarding lodges in general but regarding insurance lodges—the Royal Arcanum, the Modern Woodmen of America, the Woodmen of the World, the Mystic Workers, the Order of United American Mechanics, the Ancient Order of United Workmen, etc. I do not include labor unions, which are a very different class of organizations; but I speak of the beneficial societies which are now occupying the minds of so large a portion of the young manhood of our country.

I do not now discuss the question of insurance. This is a subject which is frequently called up by remarks on fraternal insurance; yet it is not necessarily connected therewith. If some of the arguments which have bearing on the one also apply to the other, that is a matter which is to stand by itself, and is not dealt with at the present time. I confine myself rigidly to the one subject, "What should Christians, patriots, lovers of country, think, say, and do, respecting fraternal insurance lodges?"

As soon as we begin our study, we find that these organizations make four powerful appeals to the average man.

First, and foremost, they are secret. They deny this, but all persons who are informed know that it is true. If the Woodmen, the Red Men, Eagles, Elks, etc., should work publicly, they would die. Albert G. Mackey, one of the most eminent Freemasons of our country, speaking of Masonry, said, "Secrecy is essential to the life of our order. If we should do our work openly, we could not last as many years as we have centuries." This is a very remarkable statement when we reflect that Masonry is now not quite two hundred years old. It amounts to the affirmation that Masonic lodges would die out in two years if it were not for the secrecy under which they hide themselves. Remarkable as the statement is, it is probably literally true.

The same thing may be said of fraternal insurance orders. Their secrecy is essential to their life. They must hide or die. Of course, the pretence that they are not secret, when they actually are, is simply an effort to get in people who hate secrecy, and at the same time to have the advantage of secrecy in order that they may live.

In the second place, these organizations propose to furnish relief to the individual in case of need, and assistance to his family in case of death. The details are different in the different lodges, but the general fact is as stated. This proposition also appeals strongly to the average man. He has not learned to trust God. He has learned to distrust himself. He knows that any day he may by accident or disease be incapacitated for earning. He

knows that any day he may be brought home lifeless to wife and child; and he desires something to rely upon. An organization which guarantees to him an income in case of disability, and to pay a sum of money to his family in case of his death, takes hold of his imagination, his feelings, his will. This is one secret of the startling growth of these organizations.

In the third place, the fraternal insurance lodges make a powerful appeal to the social nature of men. We are constituted social beings by the Creator. The hermit has always been, always will be, the exception. The average man will live in a home, and associate with his fellow men. For this demand of human nature God has made ample and glorious provision. The Christian home, the Christian school, the Christian church, the Christian community afford endless opportunity for the interchange of kindly words and deeds which elevate the individual and sanctify society. But many men are not Christians. Their homes are not Christian. Fault-finding, bickering, nagging, drunkenness, violence, how often even murder, mar what God intended should be a copy of the heavenly home!

From homes of this kind, of course, Christian churches cannot be built. Christian churches are not built from such homes. The men and women who are so miserable as to be occupants of them, spend their Sabbaths in rioting, in earthly amusements, or in mere animal sluggishness. From such homes the Christian state cannot be builded, and an elevating social life is absolutely impossible.

But these peaple who reject God, must have man; and failing to secure the supply for their social nature in God's way, they must get it in man's way. Here is the opportunity for the fraternal lodge. It bases fellowship, not on character, but on initiation and dues. The brothers and sisters are those who have passed through the rite of induction, and are square on the books. Of course this joins together good, bad and indifferent. Saint and sinner, godly and godless, all are thrown into one great social compact. The social occasions must be adapted to this fact, and they are. That is to say, they consist chiefly of eating and drinking and dancing. This is true of the old orders, which we do not to-day discuss, and it is true of the fraternal insurance orders. Banquets, dances, card-parties, and the like—these are the standard social occasions of the insurance orders.

Fourth and last, these insurance orders also make a powerful appeal to the religious nature of man. Dr. Walker's great book on "The Philosophy of the Plan of Salvation" begins with this tremendous series of propositions: "Man will worship. Man will become like what he worships. If man becomes base from the worship of base gods, it will be impossible for him to recover purity and holiness without help from above."

There is no word which is more abused in our time and country than the word "religion." By it the average man means Christianity. Persons are urged to "get religion," when they already have religion—bad religion—religion which is ruining them—religion that they ought immediately to get clear of, that they might take in Jesus Christ. Religion is some system by which man is to be reconciled to God, to be helped to holy living, and to be assured of a blessed immortality. The true religion seeks to accomplish these universally desired things by faith in Jesus Christ. He is the test. As men deal with Him, so they are. False religions, pagan faiths, are systems attempting to meet the cry of the soul for pardon, holiness, and a blessed immortality, without faith in or obedience to Jesus

Christ. Heathen lands are full of religions—always have been. But these religions have made the worshipers ignorant, degraded, cruel, unspeakably miserable. Americans who should treat dogs as heathen peoples treat women and children, would be severely punished.

But the religious nature is universal. Every man has it—the blasphemer, the thief, the sharper, the murderer, the Sabbath-breaker, all have this religious nature. All at times wish for forgiveness, for relief from accusing conscience; all wish at times for better living. They resolve to "reform," they say that they will "turn over a new leaf," they inform us that they have "sworn off." What are all these phrases, which we find in the newspapers continually but pathetic proof of the aspiration of the human heart after holiness of character? And these same people, godless and wicked as they are, know that they must some day come to God for judgment. They fear that day, and they long for some guaranty, for something on which they can build a hope; and it is the chief aim of Satan to furnish to these unfortunate brothers of ours a false hope, a hope which will delude and in the end destroy them. In other words, Satan's chief effort in this world is to manufacture religions, to attempt to satisfy the religious nature of man without permitting him to come to Jesus Christ, in Whom alone is pardon, peace, purity, power, and paradise.

Review of the Subject.

Let us take a recokoning. The fraternal insurance orders of our country make appeal to four of the strongest passions of human hearts—the love of secrecy—the desire to know something, not because it is worthy, but simply because it is hidden; the desire for help against the reverses which may come to the individual at any time; the desire for social fellowship, which is a necessity of rational being; and the religious nature which God has planted so deeply in the human soul that it can never be eradicated. These organizations, appealing to these four master passions, do not propose to satisfy any of them in a Christian or legitimate way.

God also invites men to the study of hidden things; but these hidden things are realities, and the knowledge of them is elevating and inspiring. He says to man, "Go out into my universe, and trace my thoughts in the things which I have made."

God knows the weakness of the human heart, the limits of the human mind, the helplessness of the human body when touched by accident or disease, and He says to man: "Look to Me, confide in Me. Trust Me, and I will heal you when you are sick; I will help you when you are tried; I will commission my angels to hold you up when you are falling; I will care for you when you die; I will care for your children and your wife when you are dead." "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." (Jer. 49: 11.)

God makes provision for the social natures of the beings whom He has created in His own image. I challenge any living man to find a more happy social company than will be found in the prayer-meeting of the church to which I belong. Every Wednesday evening, for years, companies—sometimes large, sometimes small—have gathered in the prayer-room; and there is a love, a confidence, and a joyous interchange of thoughts and feelings, which are restful, comforting, and strengthening to those who experience them. Last Wednesday evening I think nearly or quite a hundred men and women gathered in this prayer-meeting. It was as large an occasion of this kind as we have ever had. It was hard for the

people to go away from the building after it was over.

God knows that men are social beings, and He has established Christian homes, churches, society, for them. The lodges, as already indicated, reject God's plan for social life, and call men and women of all sorts together, without regard to Christian character, without regard to the law of God; and the lodges furnish the amusements which worldly people love. Theatricals, which ruin scores, hundreds, thousands, every year; dancing-parties which do the same awful work; card-parties which educate gamblers for the slums of our cities—these are the stock in trade of the social committees of the lodges.

Finally—and I was about to say, worst of all—these organizations make appeal to the religious nature of man—not on the basis of repentance, confession and pardon, but on the basis of initiation, and the payment of lodge dues. Yet they teach—some more clearly, others less clearly—that their members are thus assured of life eternal. They have their burial service, to encourage the living to continue in the godless path in which the godless dead have walked. How can any Christian man or woman look at such a system as this without a shudder? How can any Christian man or woman consent for a single woment to be identified with such a system? It were a thousand times better to die in a poorhouse, and be buried in a potter's field, than to live in luxury and be buried in the midst of splendors, if the latter were to be purchased at such a price.

I have not, you will observe, in this letter discussed in any way whatever the financial character of lodge insurance. That is too small a matter to trespass on this theme at this time. I will only say that it will be found true here, as everywhere else, that those who "seek first the kingdom of God and His righteousness" have the other things added; and that those who put financial considerations before the moral and religious, will usually be disappointed in respect to this world's goods as well as otherwise. "Godliness is profitable for all things, having promise of the life which now is, and of that which is to come."

May we all pray that God will open the eyes of His children who are, many of them, being ensnared and imperiled by this master device of the enemy of God for the ruin of the souls of men.

Sincerely and fraternally yours,

Charles A. Blanchard.

CHURCHES OPPOSING SECRETISM.

(We are desirous of publishing the testimony of each denomination, as well as that of individual churches, opposed to secret societies. Will not our readers aid us by securing such as they may know of, and forwarding at once to the editor?)

NO. VII.

Seventh-Day Adventists.

President M. E. Cady, of Walla Walla College, in a letter dated "College Place, Wash., March 4, 1906," says: "Seventh-day Adventists as a denomination do not sanction secret societies or orders."

We quote the following from a letter under date of March 5, 1906, written by M. C. Wilcox of the editorial staff of the Signs of the Times, Mountain View, Cal.: "I do not recall any declaration whatever as to secret societies ever made by Seventh-day Adventists. It has never been the custom among these people to declare themselves on these things unless there seemed to be an absolute necessity for it. Many who have formerly belonged to secret societies are connected with our Church, but invariably after their becoming Christians they have dropped the secret societies and allowed their membership to lapse.

"The only publication on the subject is a tract which I send you under separate cover. I think that will express fairly well the sentiments of our people."

The following is taken from the tract above referred to, entitled "Should Christians Be Members of Secret Societies?" by Mrs. E. G. White, page 10:

"NOT OF CHRIST.

"Christ will never lead His followers to take upon themselves vows that will unite them with men who have no connection with God, who are not under the controlling influence of His Holy Spirit. The only correct standard of character is the holy law of God, and it is impossible for those who make that law the rule of life to unite in confidence and cordial brotherhood with those who turn the truth of God into a lie, and regard the authority of God as a thing of naught."

Brethren in Christ.

"We believe that Freemasonry, and all other secret societies, are antichristian and should be denounced by all Christians (Lev. 5: 4; Isa. 28: 14-17; II. Cor. 6: 14-17; Matt. 24: 26; Jno. 3: 19, 20; 18: 20; Eph. 5: 11, 12); that the taking of an oath is forbidden (Matt. 5: 33; Jas. 5: 12); that 'trusts' and 'unions,' etc., are selfish institutions, and against the spirit of the gospel of Christ (Matt. 7: 12; II. Cor. 6: 14-17)."

General Congregational Association of Illinois.

(Action of the Association in past years on the subject of Secret Societies, and republished by special vote in the Minutes of the Association of 1862, pages 27, 28.)

At its meeting in Farmington, in 1846, the following preamble and resolutions were adopted:

"WHEREAS, This Association learns, with pain, that various societies, or orders, binding their members to secrecy, are making rapid progress throughout this country; therefore,

"*Resolved* (1), That in the judgment of this Association an oath or pledge of secrecy exacted of the members of any organization renders it essentially different from and opposed to the Church of Christ, and a republican state, which court investigation and seek light.

"*Resolved* (2), That we have not known of any reform issuing in the benefit of mankind, in this or any other age, either originated or carried out by any society requiring secrecy of its members.

Resolved (3), That a secret society, thus formed for benevolent purposes, is peculiarly liable to corruption, and history shows that they have commonly, if not invariably, been corrupt, interfering with and injuring the administration of justice and the freedom of elections, both in church and state; therefore,

Resolved (4), That in the judgment of this Body it is the clear and obvious duty of all Christians to 'have no fellowship with the unfruitful works of darkness, but rather reprove them.'"

At its meeting in Jacksonville, in 1848, the action in Farmington in 1846 was re-affirmed.

At its meeting in Rockford, in 1850, the following was adopted:

"*Resolved*, That while we rejoice in all the apparent benefits which have resulted through the operation of the Sons of Temperance, yet we believe that these reforms have been accomplished at an extravagant expenditure of time and pecuniary means, and by the expulsion of better influences; that, as at present organized, however Secret Societies may differ among themselves, yet they are all anti-republican in their tendencies, and are all leading to the same results, viz.: A substitution of worldly and selfish motives for moral and religious influences, and ultimately to the theoretical and practical neutralization of Christianity."

The General Association of Congregational churches of Illinois, in 1866, passed resolutions drawn up by Rev. Samuel C. Bartlett, of their Theological Seminary, from which we quote the following:

"*Fourth Resolution.* That there are certain other widespread organizations—such as Freemasonry—which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God; because they may easily, and sometimes have actually, become combinations against the due process of law and government: because, while claiming a religious character, they, in their rituals, deliberately withhold all recognition of Christ as their only Saviour, and of Christianity as the only true religion; because, while they are in fact nothing but

restricted partnerships or companies for mutual insurance and protection, they ostentatiously parade this characterless engagement as a substitute for brotherly love and true benevolence; because they bring good men in confidential relations to bad men; and because while, in theory, they supplant the Church of Christ, they do also, in fact, largely tend to withdraw the sympathy and active zeal of professing Christians from their respective churches. Against all connections with such associations we earnestly advise the members of our churches and exhort them, 'Be ye not unequally yoked together with unbelievers.'"

From a paper read before the General Congregational State Association of Illinois, in 1866, by Rev. Edward Beecher, D. D.:

"If, for the sake of extending an organization, men are admitted of all religions—Pagans, Mohammedans, Deists, Jews—and if, for the sake of accommodating them with a common ground of union, Christ is ignored, and the God of nature or of creation is professedly worshiped, and morality inculcated solely on natural grounds, then such worship is not accepted by the real God and Father of the universe, for he looks on it as involving the rejection and dishonor—nay, the renewed crucifixion of his Son. As to Christ, he tolerates no neutrality. He who is not for Him is against Him. These principles do not involve the question of secrecy. They hold true of all societies, open or secret.

"If, on such antichristian grounds, prayers are framed, rites established, and chaplains appointed, ignoring Christ and his intercession, God regards it as a mockery and an insult to Himself and His church. In it is revealed the hatred of Satan to Christ. By it Christ is dethroned and Satan exalted.

"The most serious view of the case lies in the fact that Freemasonry professes to rest on a religious basis, and to have religious temples, yet is avowedly based on a platform that ignores Christ and Christianity as supreme and essential to true allegiance to the real God of the universe. Its worship, therefore, taken as a system, is in rivalry to and in derogation of Christ and Christianity."

JUBILEE MEETING—FIFTIETH ANNIVERSARY.

(From the Minutes of the General Association of 1894, page 47.)

"*A memorial from Wheaton College Church on the subject of Secret Societies and their hostility to good government was next adopted:*

MEMORIAL.

"WHEREAS, The State Congregational Association of Illinois, has, from time to time, in the past declared its conviction that secret societies are hostile to good government and the Christian religion; and

WHEREAS, We see these lodges increasing in number and power, dividing men politically into opposing cliques and factions, and substituting for Christian fellowship and the Atonement the partial morality and benevolence of the lodge; therefore, we, members of the College Church of Christ in Wheaton, respectfully request the State Association to re-affirm former action on this subject, and to take such other measures regarding it as may be deemed best."

In connection with this Memorial a motion was made and carried that the former action of this Association on the subject of secret societies be reaffirmed. (Annual Minutes of 1894, page 47.) This action of the Congregational State Association was the more significant because the business committee reported against any action. A motion was made to amend their report by reaffirming all resolutions before taken on this subject by the Association, and this motion was carried by a *viva voce* vote and then, the vote being questioned, it was carried by a standing vote.

It is true that a resolution was passed in the afternoon of the last day, when attendance was limited, which exempted the Grand Army of the Republic or "other societies which acknowledge in their ritual the Father, the Son and the Holy Ghost" from condemnation. But the intimation that the Grand Army of the Republic and some other secret lodges "acknowledge in their ritual the Father, the Son and the Holy Ghost," is not according to fact, except as to the order of Jesuits; and even if it were true, the principles stated in the former action of the

Association are clear and make it plain that Christians should not have fellowship with Secret Orders.

Reformed Presbyterian Church On Labor Unions.

"What is the law of the Covenanter Church on Labor Unions? Are members prohibited from joining such unions?"

"Ans. No definite law has been made on the subject except to forbid members of the Covenanter Church joining labor unions that are of the nature of secret societies. This prohibition is not because they are labor unions, but because they are secret societies. It would also be considered unlawful to join such unions if they had their meetings on the Lord's Day, or if they used violence toward non-union men. See tract on Labor Unions by the Rev. J. S. Thompson."
—Christian Nation.

"TWO NIGHTS IN A LODGE ROOM."

BY M. L. HANEY, EVANGELIST.

This is one of many excellent tracts published by the National Christian Association, and designed to warn Christians against the perils of the lodge.

Mr. Haney was anxious to do good to the young men in the Masonic order. He hoped that a nearer and more intimate relation with them might influence them for good. Moreover, he was influenced by the advice and example of older brethren, and he says that in this particular instance he did not ask counsel of God.

He applied for membership, was accepted, and took the Entered Apprentice degree. No marked impression was produced on his mind. But on going a second time to the lodge, his eyes were opened. He saw that a large majority of the members were men of the world, and the wisdom which they sought was what St. James calls "the wisdom of the world," which is "not from above, but is earthly, sensual, devilish." He saw, too, that he was unequally yoked with unbelievers, and that he was in more danger of being ensnared than likelihood of winning them from the power of evil.

He therefore obeyed the divine injunction: "Come out from among them and be ye separate, * * * and I will be a father to you and ye shall be my sons and daughters, saith the Lord Almighty." (II. Cor. 6: 14-18.) God greatly blessed him in his subsequent work.

I think there are many instances in which this idea of doing good induces many, especially ministers, to join the lodge. Did not our Lord eat with publicans and sinners, that he might seek and save that which was lost? The mistake is in supposing that we may depart from God's plan, and hope to accomplish His purposes. It is true now, as in the time of David, that "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law (methods) of the Lord, and in His law doth he meditate day and night."

I am reminded of the case of one who was both a drunkard and a rumseller, and had the reputation of being the worst man in his city. Nevertheless, by abounding grace he was brought to repentance, and had an intense desire to save his companions in evil. Heretofore the social glass had been the bond of union, and he found it hard to get a hearing unless he took an occasional drink. He was so sure that he had the mastery over himself, and so anxious to do good, that he consented to the old fellowship. But, alas! it was he that was captured. It was soon apparent that he had become the laughing-stock of his former companions, and he soon acquired the renewed reputation of the worst man in the city. It is to be hoped that the Spirit did not leave him, and that he was led to repent and seek a more excellent way of doing good.

But the truth remains that we may not do evil that good may come, and that He blesses only His appointed methods. The oaths of the lodge are unchristian. You cannot take them without sin. Its morality is partial. You cannot subscribe to it without slighting the law of love. Its religion is Christless. You cannot be a partaker in it without dishonor to His holy name. If you would do His works, you must walk in His steps.

The price of this tract is 2 cents per copy, or $1.00 per hundred.

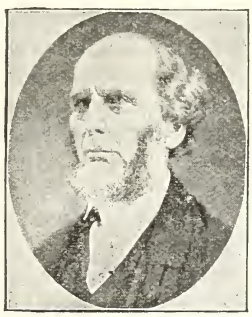
H. H. Hinman.

TESTIMONIES OF SECEDERS

PRESIDENT C. G. FINNEY, OBERLIN, OHIO

Pastor, Evangelist and a renouncing Mason

"How can we fail to pronounce Freemasonry an antichristian institution? Its [illegible] unchristian. Its oath-bound secrecy is unchristian. The administration and taking of its oaths are unchristian, and a violation of a positive command of Christ. Masonic oaths pledge its members to commit most unlawful and unchristian deeds; to conceal each other's crimes; to deliver each other from difficulty whether right or wrong; to unduly favor Masonry in political actions and in business transactions; its members are sworn to retaliate, and persecute unto death the violators of Masonic obligations. * * * Its oaths are profane, the taking of the name of God in vain. The penalties of these oaths are barbarous, and even savage. Its teachings are false and profane. Its design is partial and selfish. Its ceremonies are a mixture of puerility and profanity. Its religion is deistic. It is a false religion, and professes to save men upon other conditions than those revealed in the Gospel of Christ. It is a virtual conspiracy against both church and state. Those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. * * * If Freemasonry is a sin, a sham, an abomination, as I know it to be, and as you also know, then there is but one way open to us, or to any honest man who knows what Freemasonry is, and that way is to bear a most decided and persistent testimony against it, cost what it may. If any man will withhold his testimony against so great a wrong to save his influence he will sooner or later lose it."

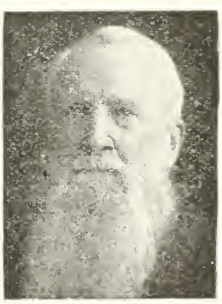


PRES. C. G. FINNEY

REV. M. L. HANEY

Pastor of M. E. Church, Evangelist and a seceder from Masonry

"I have seen the church prayer-meeting nearly desolate in every part of the country, because many of its members had their hearts divided with the lodge. I have demonstrated, in thirty years of evangelism, that it is well-nigh impossible to have a wide, deep, thorough revival of religion in any community, town, or city which has been honey-combed by the influences of the lodge. In my seventy-ninth year, and before I depart to God, I felt I must leave the above testimony."



REV. M. L. HANEY

COL. GEORGE R. CLARKE

Founder of the Pacific Garden Mission and a renouncing Mason

"I have been a member of several secret societies. I was a 32° Mason in Chicago before the fire; I also belonged to the Blue Lodge and other intervening orders. In all those that I belonged to, the association was with the men of the world, without respect to their religion, whether they had any or had none at all. Such men as atheists, infidels, Mohammedans, Catholics and Protestants can all unite together in these secret associations on an equality, in a bond which they call the 'bond of brotherhood.'"

A Twentieth-Century Minister

BY SUSAN FIDELITE HINMAN

IX.
IN THE DEPTHS.

When with whirling brain and burning cheeks Lester wakened the next morning to his Sabbath duties, the sermon he had begun five days before seemed a lifetime away. A cold bath and a steaming bowl of herb tea—taken more as a penance than as a restorative—enabled him to keep his feet and master his voice, which sounded like the gride of rusty iron. If only by clinging to the pulpit he could contrive to read with mechanical correctness of intonation and inflection one of the written sermons prepared in his seminary days, it was the best he could hope.

The opening exercises of the morning service were like a fevered dream. He tried to focus his mind on his sermon, that he might revitalize it with some freshness and warmth of thought and feeling; but scourge himself as he would, his intellect seemed incapable of other activity than a dull, sickening apprehension, like that of a prisoner led to execution.

During the second prayer, his mind began to steady itself a little. "The healing of the seamless dress" brushed his forehead, bowed low above the pulpit in weakness and pain. He found himself turning to his sermon with some interest. He had written it, he remembered, in a fine glow of scholarly enthusiasm. He had thought, then, that he had a message. He began as if he were reading the words of another, but his mind quickened and kindled as he read, till at last he was able to discard the manuscript—abhorred of Western audiences.

After the sermon, he plunged with the eagerness of fever into the Sunday school lesson, sobering his class of giddy young people by his reference to "one of our own number, exiled by his own misconduct to the unfriendly and wicked city, but penitently struggling to retrieve the past."

The young minister's flock were not unsympathetic, and most of them could read the red danger signals in his flushed face, which seemed now more boyish than ever. They thronged about him with well-meant expressions of pity and invitations to dinner. He declined them all, swallowed a bowl of his landlady's greasy soup, crawled home to his dreary chamber and flung himself on the bed.

Just before sunset he wakened from heavy slumber, feeling sore from head to foot. A walk in the mild spring air revived him a little. Across the long, level prairie, the wide-arched, golden portals of the sunset smiled upon him with tender invitation.

"O mother, mother up yonder!" cried the lad's lonely heart, "when shall I be good enough to enter in?" Nevertheless, he returned to his room cheered and strengthened.

In the evening he read another of his academic sermons with still greater fluency and freedom than in the morning. Its philosophic utterances found no echo in his heart, but his intellect responded anew to the quickening touch that had been upon him when he wrote.

As he sat in his room that night, he said to himself: "Just as the intellect survives the body, so it may survive the affections. It has its own satisfactions, independent of external things. It was because Milton's life was wholly of the intellect that his

'soul was like a star and dwelt apart.'

The thought-world is the only world left for me. To-day's experience—pitiful and unsatisfactory as it has been—shows possibilities of pleasure in mental activity. It is like moonlight after sunlight or water after wine; but there is nothing else."

As he fell asleep, he was planning a sermon, the first of a series, to begin somewhat as follows:

"The religion of the twentieth century is a religion of ethics and not of dogma. St. James, rather than St. Paul, is our beacon across the wild waters of modern social unrest. No one now dreams

that he can be saved by the 'faith' that dares bid the destitute brother and sister, 'Depart in peace; be ye warmed and filled,' and does nothing for their relief. But St. James' application of the gospel of works is now obsolete. In his day, the only remedy for poverty was almsgiving. To-day philanthropy is a science —a department of sociology.

"A study of the ethics of Jesus, as developed from the grandly simple principles of the Sermon on the Mount into the formal and elaborate systems of modern ethical philosophy, cannot fail to be of profound interest. I purpose, therefore, to give a series of sermons on 'The Teachings of Jesus, as illustrated in the History of Ethics.'"

Then, with mind wavering in drowsy mazes from Socrates to Kant, he fell asleep.

Monday morning brought several duties, omitted the week before, but after an early dinner he hastened away to the city and his young comrade.

He found that the old bookseller had taken a strong liking to Lansing and had offered to take him as a lodger.

"I like to see a young fellow take hold," he said to Lester. "Keller, here, certainly knows how to take hold. Some day, by the grace of God, he'll fetch things his way.

"Last night, after supper, we had a good talk. I think the boy has taken the first step on the upward way. We prayed together. The lad said only a few words, but I think they meant more than the prayers of some folks in a lifetime. I want to be delivered from hasty judgments, but, Mr. Galbraith, I believe he'll do.

"Maybe I never told you about our Benjamin, that we lost ten years ago. If he'd lived he would have been Lansing's age. He makes me think of the boy— the same warm heart and quick ways. We always kept him with us, mother and I. The others were grown up and gone, you see. Strange, isn't it, that he should be taken from a home where he had every chance?

"I can see, putting this and that together, that Lansing hasn't had the chances. Always a good coat to his back, no doubt, and no lack of meat and drink; but you and I know, Mr. Galbraith, that isn't all. Well, well, I mustn't promise too much, but I'll do what I can for Lansing, and feel it no charity, either. He's going to hold up his end, unless I misjudge him."

Lester felt a little pang to find his spiritual patient so soon taken out of his hands; but he could not deny that the hands to which Lansing had been transferred were more skilful than his own.

He was obliged to content himself with adding a few trifles to adorn his room, and placing in his hands a ticket admitting him to all the privileges of the Y. M. C. A. Hall.

The boy's gratitude was genuine and touching.

"If you'd been my own brother," he said, brokenly, "you couldn't have done more. I know there must be a good God —now. I hope I shan't disappoint you."

"You won't," responded Lester, cheerfully. "Write me once a week, won't you? I'll promise to write at least as often and send you the Park City paper."

Lansing renewed his thanks, and Lester turned his face toward the darkness that enveloped Park City and his future.

As he made the brief night journey, he wished with weary bitterness that friendly hands might be held out to raise him also from the pit of his despair. There was no Good Samaritan to bind his wound, pouring in the wine and oil of strength and consolation; and had there been, such wounds as his could not be disclosed in appeal for pity. No, the only remedy was to drug his hopeless heart with some other absorbing activity.

"If scholarship had been the life of my life," he said to himself, "it could not be so crushed and empty now. I haven't preached the scholarly sermons I meant to preach. My people don't want scholarly sermons, it's true; but they ought to be educated up to them, as we all have to be educated up to classic music.

"Well, to-morrow I'll set to work in earnest. If I make this series of ethical sermons what it should be, it will mean such work as I've never done before; not merely absorbing Kant and Mill and He-

gel and Green and Spencer and Lotze, but showing how their thought, perhaps unconsciously, is moulded by the ethical ideals of Christ.

"If I can work it up right, this series might be published. I'm sure the plan is something new. Well, that question can wait. But it would be a tremendous spur to think of going into print—and at my age."

The books in his study were almost its only furnishing. Before he went to bed he took down at random those that fitted in with his new purpose. He turned over the pages of Xenophon's *Memorabilia,* and marked a few passages in a summary of the Philosophy of Kant.

"Where," he asked himself, "will you find a completer statement governing all human relations than Kant's injunction, 'Regard every man as an end in himself?' I never heard the second table of the Law stated with more freshness and force. A rare mind!"

He was turning the pages slowly, when suddenly he dropped the book as if it had concealed a scorpion. The turning of a leaf had disclosed a soft, curling lock of fair hair.

Falling on his knees beside his study table, he buried his face in his hands.

"O my God! Such pain, such pain! Is there no escape?"

What Lester had worshiped in Lillys had been, not the soft roundness of tinted flesh, not the floating nimbus of shining hair, not the lithe grace of rhythmic motion, but what to him—to every true lover, who loves from a pure heart, fervently—these things symbolize; the inward and spiritual grace of which these are the outward and visible signs. He sought through her what the Creator chiefly designed in marriage—not indulgence of the flesh, not even the protection of the weaker by the stronger, nor the propagation of the race—but the enlargement and enrichment of life. In her he saw gifts, not merely of person but of mind, in which he felt himself sadly deficient. Through her he sought his life's flower and crown.

The figure of the Church as the Bride of Christ is more than a mere poetic fancy. It is based on the hopes and joys of all the race. As we look forward to the Life-to-be for added powers and faculties that shall lift us above this phase of life wherein we share the travail-pains of all creation, so, through a glass darkly, Lester saw in union with a life he devoutly believed higher than his own, an amplitude of endowment, a wealth of grace and power, which should be for him the renewal of life.

Now, worn in body and mind, he found his heavenly vision a mere mirage, his Holy Grail a cup of Tantalus. Henceforth, he could only drag his maimed and mutilated life through a desert of sand and thorns.

Sleep brought a brief respite from pain and some renewal of energy. The next morning Lester gathered his books about him for serious and systematic study, but with none of the alert and joyous interest he had anticipated. He remembered with forlorn humor a ministerial ancestor of colonial days who was known as a "painful preacher," and felt as if he himself were likely to become a worthy successor.

His gloomy efforts were interrupted an hour or two later by a call from his ministerial brother, Peyton.

"How are you, Brother Galbraith?" was his breezy salutation. "You look rather fagged. I always keep perfectly well myself, however much I do; but I owe it in large part to my wife's care. I hope you will be able to say the same in a month or two."

Lester winced but said nothing.

"We haven't seen you in the lodge for a long time. I think you might find it a restful change. I do. The brethren are mighty good to me. I'm to preach for them on St. John's day. I did last year, and they gave me twenty-five dollars; and they never let me pay any dues. Of course, if there's a special purse made up to help a brother in distress, I put in my mite. But then, there's no call to speak of that. 'Let not your left hand' —you know.

"My object in coming—to pull myself up short, as I must, with all I have in hand this morning—is to tell you that we are to have a banquet in the lodge-rooms the night of the 16th, and we have

you down for a toast—'Our Order and the Church.' Not *versus* the Church, as so many people understand it, but as an auxiliary, a stepping-stone to the church, presenting in visible and tangible symbolism the truths the Church teaches in loftier and more spiritual forms. I'm sure you could say some very helpful and enlightening things on the subject. I've been surprised of late to learn that not only the antisecrecy fanatics, but even some of our good brethren in the Masonic lodge, seem to think there is some inherent antagonism between the Church and Masonry. With your eloquence, brother, you might do a great deal to disabuse their minds of any such prejudiced view. You could show—of course, this is a mere suggestion—that the two institutions are similar in their aims and spirit, though differing somewhat in their methods. Oh, it's a grand subject, and ought certainly to appeal to you strongly.

"I am to speak on 'Our Order and Society'—the philanthropic and humanitarian work of Freemasonry, you know, as well as its indirect efforts to elevate society by its moral influence."

Lester felt a spasm of mental nausea, but still remained silent.

"I have two or three such extras on hand," pursued Peyton. "I am to give a paper at the State meeting of our denomination on 'The Conditions of Receiving the Holy Spirit.' An important topic, of course, and I hope I can do it justice. I must go home and get to work on it directly, or I'd be glad to stay and have a chat with you. We may count on you for the toast? I think you can make it a real means of grace to some of the brethren."

Lester's soul sickened within him. He would do no more such daubing with untempered mortar.

"I am nearly ill," he said, brusquely; "I daren't undertake anything outside of my church work."

Peyton expressed amiable regret, and departed with profuse, though vague, offers of assistance.

Lester's work was destined to suffer still another interruption—which, as the work was a mere building with 'wood, hay and stubble'—was of little consequence. He had bound a wet towel about his aching head and had plunged once more into his books, when the telephone-bell rang beside him. After floundering for a time in a Serbonian bog of chaotic sounds, he contrived to make out that it was a long-distance message from Columbia, thirty miles away. At last——

"Why, Alice! Alice Edgerton!" he broke out in pleased surprise.

He had heard nothing from her since she had set out on her campaign of visiting the colleges in the interest of the Student Missionary Volunteers, six months and a half before.

"None other," she responded, cheerfully. "You know you wrote asking me to inform you when I was passing through Nebraska. I'm sorry to find my route doesn't lie through Park City. I go down to the State University to-night, but I have five hours to wait here in Columbia, and I thought I might at least have two minutes' chat with you."

"We can do better than that," returned Lester, promptly. "The noon freight goes through here in twenty minutes. I'll run over to Columbia, if I may, and make you a call."

"Do," was the hearty response. "I shall be delighted to see you. I am at the Leland, as forlorn as if I were on a desert island. How I loathe hotels! I've turned my face homeward now—'Home, sweet home'—never dearer than now! When may I expect you? In an hour or two? I'll try to beguile my impatience by writing letters. Not good-by, then, but *au revoir*!"

Two hours later, Lester was in the parlor of the Hotel Leland, awaiting a response to the card he had sent up to his old friend and schoolmate.

Alice started back as she entered the door.

"Why, Lester Galbraith! What have you been doing to yourself? What will Miss Hammond say when you present yourself as a bridegroom?"

Lester stopped. His extended hand fell, and his white face grew whiter.

"Haven't you heard?" he faltered, forgetting the all but impossibility of the

thing. It seemed ages since the blow had fallen.

"I zigzag about so that my letters can't keep pace with me. I presume I shall find a pile of them in Lincoln to-night. Tell me," she added, gently.

"Miss Hammond has inherited a fortune and is going abroad. Our engagement is broken."

"She gave you up because of her money? Truly, Lester, I congratulate you on your fortunate escape."

"Don't, Alice," he begged.

"But I shall," she insisted. "You have a right to be indignant, and if you won't be, I shall be for you. The pettiness of her—a mammon-worshiper like that!"

Lester raised a protesting hand. "Please, please, Alice, I can't bear it! She may be all that you say, but I—I worshiped her. She meant a great deal more to me than God does, I find. Indeed, I've been pondering, coming over, whether I have any religion left. It doesn't seem to me that I have."

"But where is your philosophy?" questioned Alice, cruelly. "You used to make so much of philosophy. Don't you know how you used to quote Emerson to me? Remember your Emerson—

'Though her parting dim the day,
Stealing grace from all alive,
Heartily know, when half-gods go
The gods arrive.'

"Sometime," he said, dubiously, "I may believe it; but now——. What am I to preach next Sunday? It is Easter, but there is no resurrection in my soul. How can I believe in the life everlasting? If I should take as a text the words that are most in my thoughts, it would be those lines of Browning's—

'There may be heaven, there must be hell;
Meantime, there is our world here—well?'

Anything more sardonic and Mephistophelian than that 'Well?' I can't imagine."

Then Alice spoke sharply. Lester's attitude seemed to her childish. She knew nothing of his long, crushing winter of unwonted toil and responsibility. She knew nothing from personal experience of "the pangs of despised love."

"A woman finds it hard to pity weakness in a man."

As she spoke, she turned impatiently toward the door. Hardly had the words left her mouth, when she heard a heavy fall. She turned back to see Lester on the floor, his head against the sharp edge of the sofa. An instant she stood horror-struck. Then with firm finger she pressed the button beside the door, and flew back to Lester. The bell-boy, appearing in the doorway, found her supporting the corpse-like face upon her knee.

"Ice-water!" she commanded, sharply, "and a doctor! This gentleman is ill."

That night in the Columbia Hospital, Lester Galbraith lay moaning and tossing with typhoid fever.

(To be continued.)

SUPREME COURT AGAINST "FRATS."

School Board Upheld in Its Regulation of High School Students.

Olympia, Wash., Aug. 17, 1906.—The State Supreme Court has affirmed and approved the action of the Seattle school board barring all students from all high school privileges, except that of attending the classes, so long as the students belong to the Greek letter fraternities.

Members of the State board of education, now in session here, speak in hearty approval of the decision, and say it will have the effect of stamping out a serious and growing evil in the State schools.

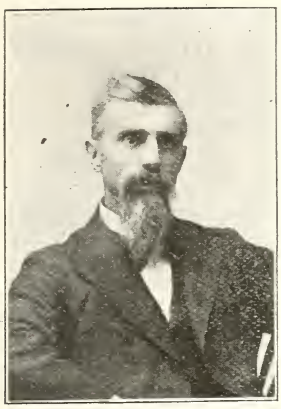
The decision was in the case of George Wayland, a minor, by Russell Wayland, his guardian, against the directors of the Seattle school district. Application was made to the King county court for an injunction to restrain the board from enforcing a rule that all students who belonged to the fraternities should be barred from membership in the athletic associations, glee clubs, etc., and from everything except the right of attending classes. The King county Superior Court refused the injunction. The Supreme Court says in part:

*"We express our complete satisfaction with each and all of the findings of the honorable trial court. * * * The evidence shows beyond doubt that these secret organizations foster a clannish*

spirit of insubordination which results in much evil to good order, harmony, discipline and general welfare."

FRATERNITIES IN COLLEGES.

BY REV. H. A. DAY.



H. A. DAY.

The craze for membership in some fraternal organization — meaning, of course, a secret society—has struck the high school as well as the college. Formerly these societies were confined to the larger colleges, and the sons of the richest men attending these institutions, but now, among colleges, the thing is universal, with a few honorable exceptions.

At present, in our own city of Grand Rapids, Mich., there is quite a stir over the "frat" question, as it is called, in our high schools. In opposition to these fraternities there have been some very sensible arguments presented, both by teachers in the schools and by parents. On the other hand, there has been a great deal of what, to a sober, candid-minded person, would appear like silly talk, in favor of the existence of these fraternities. It is more and more evident that the principle of organized secretism is deeply imbedded in the mind and heart of the unregenerate mass of mankind, and that when this principle, manifesting itself in so many forms, is attacked, the arch conspirator, whose pet this evil principle is, seems deeply grieved, and he is immediately moved to stoutly defend this strong citadel of his dominion.

Albion College, the Methodist Episcopal institution of our own State, was stirred quite thoroughly last year over this question, and the following, clipped from the Grand Rapids Herald of October 13th, indicates that the storm is not yet passed and the bright rays of peaceful sunshine are not shining over the halls of learning in Albion. But let President Dickie speak for himself. His opinion has a force which mine, who have antagonism to all forms of organized secrecy born and bred in me, has not. Coming at such a time, under such circumstances, and from such a source, his words are well worthy of our consideration.

ALBION COLLEGE PRESIDENT CONDEMNS FRATERNITIES.

Says Students Disciplined Are Mostly Fraternity Members and that Fraternities Are Detrimental to Scholarship and Social and Moral Life.

Albion, Mich., Oct. 12, 1906.—President Dickie could hardly have made a statement which would have stirred up the student body more than has the signed article which appeared in yesterday's issue of the Albion College Pleiad, setting forth his views upon the question of having fraternities in the college. Last June, when he severely censured the members of the Kappa Alpha Theta sorority for breaking college rules and suspended several of their members, it was rumored that he agreed to reinstate them, providing they allow their charter to be withdrawn. The condition, however, was refused.

Dr. Dickie's article says, in part:

"Fraternities are expensive, and are undemocratic and un-American, and sadly interfere with the social life of the college as a whole, by the tendency to develop the clique spirit, and to beget within the members almost unconsciously a notion of personal superiority.

"It is clearly within the limits of our records to say that nearly all cases of college discipline occurring during the last five years have had to do either with these fraternal organizations, or with fraternity members.

"If the fraternities promote high scholarship we ought to make the discovery by finding a reasonable proportion of fraternity men and women winning the academic honors of the institution. Occasionally fraternity members have gained these honors, but I think all who are conversant with the facts in the case will say that they have done so less frequently than they should. It will probably be a truthful reflection of the attitude, not only of the writer, but of the entire faculty, to say that on the whole we are disposed to believe that the college in its social life, in its morale, and in its scholarship would be better without the fraternities."

SECRET SOCIETIES

Cannot Be Organized or Maintained in the Public Schools of New Britain, Conn.

The school board met Saturday afternoon for the first time since Professor Harper was elected principal of the high school.

Mr. Webster introduced the following resolution:

Resolved, That there shall be no secret societies for any purpose whatesoever organized or maintained in any of the schools of this town, and all school papers published shall be by the school or class as a whole and under the control of the principal and superintendent.

Mr. Webster said that he introduced the resolution after due consideration, and with a full understanding of the advantages or disadvantages which have resulted from secret societies in the schools. Mr. Webster said that he was opposed to any organization in a school which tended to classify its members separately or to draw a line between the scholars. He said that the schools should be as free as the tax that supports them. Secret societies in the schools, he said, were deleterious in their influence when certain persons were refused admission to membership without any one knowing the reason why. Mr. Webster said he was in favor of secret societies outside of the schools, but not in them. Mr. Webster moved the adoption of the resolution, and C. S. Andrews said that he was very happy to be alive and on the face of the earth to second the motion. Mr. Andrews said that secret societies had no place in the public schools, and he expressed a wish that the resolution would drive them out of all the educational institutions in the country. Such societies, he said, should have no place in the halls of learning.

Mr. Pease also favored the resolution and so did Judge Walsh. The latter said that the resolution ought to go farther, and bar out all societies in the schools that limited their membership to those of their own selection. A school paper should be published by the whole school or the senior class and for the credit of the school or class, and not by any clique or for the benefit of any clique. Such societies, Judge Walsh said, were a curse to civilization, they drew class lines, and there was no reason for it. The resolution was adopted by a unanimous vote.
—New Britain (Conn.) Herald.

HIGH SCHOOL SECRET SOCIETIES.

Chicago Woman Tells Mothers' Congress They Are Selfish, Unsocial and Exclusive.

Develop Snobbery.

Springfield, Ill., Aug. 30, 1906.

Obscene songs, smoking, drunkenness, gambling, idleness, extravagance, indulgence, love of display and general social viciousness are some of the indictments charged against high school fraternities and sororities and other secret organizations by Mrs. A. J. Jackman, of Chicago, before the Illinois Mothers' Congress. The bitter arraignment of the organizations met with demonstrative approval from the 300 mothers present, many of whom stood up and shouted their approbation.

"Such organizations are not needed," declared Mrs. Jackman. "They are mere imitations of college societies without their justification. They are selfish, unsocial and exclusive. Secrecy among young people is dangerous. A reasonable chaperonage is necessary.

"Fraternities tend toward early sophistication, manipulation of community politics and experimentation in vice. They are undemocratic. They cause a too early fixing of social choice. The secret society is narrowing. High school students should meet many people of varied character.

"Out of this rises the school boss," she continued, "whose pernicious activity hides too often behind the fair name of school spirit. These societies choose largely persons of wealth, social position and striking personal gifts. This develops exclusiveness, snobbery and neglect of many schoolmates."

Mrs. Jackman advocated as a remedy for the evils separate clubhouses for boys and girls, open to all students on equal terms; the development of clubs of objective interest, such as literary, debating, art, music, collections, outing, athletics, dramatic, scientific and the like;

school parties managed and chaperoned by a combination of students, faculty and parents, and a series of home parties.
—Philadelphia North American.

SUSPEND PUPILS WHO "STRIKE."

The Committee on School Management, Chicago, reports that it has carefully considered the resolution referred to it at the meeting of the Board held September 14, 1904 (page 111 of Proceedings), in reference to suspending pupils who participate in strikes, and in lieu thereof recommends the adoption of the following resolution:

Resolved, That the Superintendent of Schools instruct the Principals to enforce existing rule against all pupils who participate in strikes, by immediate suspension according to Section 178 of the Rules and Regulations of the Board of Education.

The Chicago Board of Education, in its contest against high school fraternities, was sustained in July, 1906, when Thomas Taylor, Jr., master in chancery, reported against the application of the students of the Hyde Park high school for a temporary injunction to restrain the Board from interfering with the members of Greek-letter societies competing on the various athletic teams.

We are sometimes constrained to ask, Does higher civilization lead to higher demoralization? If Christ goes out of the home all the art that comes into it leads inevitably to moral retrogression.

So few men do any real thinking, that, when one does, he passes for a prophet and a seer, whereas he is only a fair illustration of the divine intention as to all men.

The wise investor puts his savings into the exploiting of a necessary commodity of universal need that is in growing demand.

When each man guards the ramparts in front of his own door the city can safely sing: "Safely guarded, Lord, by Thee."

G. A. O. T. U.

"Those who adhere intelligently and determinedly to Freemasonry have no right in the Christian church."—Charles G. Finney, ex-President Oberlin College.

A LEXICON OF FREEMASONRY.

BY ALBERT G. MACKEY.

Past General Grand High Priest and Secretary-General of the Supreme Council 33d for the Southern Jurisdiction of the United States.

"Religion."

On page 404:

"Free Masonry," says A. G. Mackey, "does not profess to interfere with the religious opinions of its members. It asks only for a declaration of that simple and universal faith in which men of all nations and all sects agree,—the belief in a God and in his superintending providence. Beyond this, it does not venture, but leaves the minds of its disciples, on other and sectarian points, perfectly untrammeled. This is the only religious qualification required of a candidate, but this is most strictly demanded. The religion, then, of Masonry, is pure Theism, on which its different members engraft their own peculiar opinions, but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry."

MACKEY'S MASONIC RITUALIST.

BY ALBERT G. MACKEY.

Past General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy, etc.

"The Shock of Entrance."

On page 22:

"The lodge is, then, at the time of the reception of an Entered Apprentice, a symbol of the world, and the initiation is a type of the new life upon which the candidate is about to enter. There he stands" (the candidate) "without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors, and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth and asking a withdrawal of the veil which conceals Divine truth from his uninitiated sight."

On page 38:

"The working tools of an Entered Apprentice Mason are the Twenty-four-inch Gauge and the Common Gavel. The Twenty-four-inch Gauge is an instrument used by operative Masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more

noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep. The Common Gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life: thereby fitting our minds as living stones, for that spiritual building, that house 'not made with hands, eternal in the heavens.'"

In a note explaining the latter he goes on and says:

"The Speculative Mason is engaged in the construction of a spiritual temple in his heart, pure and spotless, fit for the dwelling-place of Him who is the author of purity; where God is to be worshiped in spirit and in truth, and whence every evil thought and unruly passion are to be banished, as the sinner and the gentile were excluded from the sanctuary of the Jewish Temple. In the symbolic language of Masonry, therefore, the twenty-four-inch gauge is a symbol of time well employed: the common gavel, of the purification of the heart."

On page 109:

"It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness, shining as a solitary beacon in all that surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the third degree of Masonry. This is the scope and aim of its Ritual. The Master Mason represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and a better existence. By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution. The ceremonies and the lecture beautifully illustrate this all-engrossing subject: and the conclusion we arrive at is that youth, properly directed, leads us to honorable and virtuous maturity, and that the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal bliss."

THE FREEMASON'S MONITOR.

BY THOMAS SMITH WEBB.

Religion.

On page 285:

"The meeting of a Masonic Lodge is strictly a religious ceremony. So, broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew and the Mohammedan, in all their numberless sections and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshipers of Deity under every form."

MORALS AND DOGMA OF THE ANCIENT AND ACCEPTED SCOTTISH RITE.

BY ALBERT PIKE, 33D.

Late Most Puissant Sovereign Grand Commander.

On page 264:

"Though Masonry is identical with the Ancient Mysteries, it is so in this qualified sense; that it presents but an imperfect image of their brilliancy." * * * On page 819: "The Blue Degrees are but the outer court or portico of the temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations." * * * On page 854: "Freemasonry is the subjugation of the Human that is in man, by the Divine; the Conquest of the Appetites and Passions by the Moral Sense and the Reason; a continual effort, struggle, and warfare of the Spiritual against the Material and Sensual. That victory, when it has been achieved and secured, and the conqueror may rest upon his shield and wear the well earned laurels, is the true Holy Empire."

THE NEW AGE.

Published by the Supreme Council of the 33d Degree, A. & A. Scottish Rite, Washington, D. C.; June, 1906, number; page 571.

Why Do Scottish Rite Masons Commemorate Easter?

"In the Morals and Dogma (by Albert Pike) it is written: 'Sectarian of no creed, it has yet thought it not improper to use the old allegories, based on the occurrences detailed in Hebrew and Christian books, and drawn from the ancient Mysteries of Egypt, Persia, Greece, India, the Druids and Essenes, as vehicles to communicate the Great Masonic Truths; as it has used the legends of the Crusades, and the ceremonies of the orders of Knighthood.' 'We teach the truth of none of the legends we recite. They are to us but parables, and allegories, involving and enveloping Masonic instruction; * * *

"That the celebration of the crucifixion of all the Saviours of the races of men fell at or about the vernal equinox is significant."

MACKEY'S MASONIC RITUALIST,

BY ALBERT G. MACKEY, PAST GENERAL HIGH PRIEST, ETC.

From the Burial Service.

On page 238:

"Unto the grave," the Master says, "we have resigned the body of our deceased brother, there to remain until the general resurrection, in favorable expectation that his immortal soul may then partake of the joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of His infinite goodness, at the grand tribunal of unbiased justice, extend His mercy to him and all of us, and crown our hope with everlasting bliss in the realms of a boundless eternity."

A MANUAL OF THE LODGE.

BY ALBERT G. MACKEY, PAST GENERAL GRAND HIGH PRIEST, ETC.

Prayer at Opening.

On page 15:

"Most holy and glorious Lord God, the great Architect of the Universe, the giver of all good gifts and graces: Thou hast promised that, 'where two or three are gathered together in thy name, thou wilt be in the midst of them, and bless them.' In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, and that all our actions may tend to thy glory, and to our advancement in knowledge and virtue. And we beseech thee, O Lord God, to bless our present assembling, and to illuminate our minds, that we may walk in the light of thy countenance; and when the trials of our probationary state are over, be admitted into THE TEMPLE 'not made with hands, eternal in the heavens.'"

(Response by the Brethren.)—"So mote it be. Amen."

ENCYCLOPAEDIA OF FREEMASONRY,

BY ALBERT G. MACKEY, PAST GENERAL GRAND HIGH PRIEST, ETC.

Bible.

On page 114:

"The Bible is used among Masons as the symbol of the will of God, however it may be expressed. And, therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic Lodge. * * * Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Musselman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea."

DIGEST OF MASONIC LAW,

BY GEORGE W. CHASE.

On page 206: Decision of Alabama Grand Lodge, 1848:

"It is anti-Masonic to require any religious test, other than the candidate should believe in a God, the Creator and Governor of the Universe."—Chase's Digest of Masonic Law, page 206.

On page 207: Grand Master Sayre, of Alabama, 1855, says:

"Your committee believe this (Ohio Res.) all wrong. The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else."—Chase's Digest of Masonic Law, page 207.

MASTER MASON'S OBLIGATION.

"I, ——— ———, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge, erected to Him and dedicated to the Holy Saints John, do hereby and hereon most solemnly and sincerely promise and swear:

"That I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the Master Mason's degree to any person or persons whomsoever, except it be to a true and lawful brother of this degree, or within a regularly constituted lodge of Master Masons, and neither unto him nor them until, by strict trial, due examination or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

"I furthermore promise and swear that I will conform to, and abide by, all the laws, rules and regulations of the Master Mason's degree, and of the lodge of which I shall hereafter become a member, and that I will ever maintain and support the constitution, laws and edicts of the Grand Lodge under which the same shall be holden, so far as the same shall come to my knowledge.

"Furthermore, that I will answer and obey all due signs and summons sent to me from a lodge of Master Masons, or given to me by a brother of this degree, if within the length of my cabletow.

"FURTHERMORE, THAT I WILL KEEP THE SECRETS OF A WORTHY BROTHER MASON AS INVIOLABLE AS MY OWN.

WHEN COMMUNICATED TO AND RECEIVED BY ME AS SUCH, MURDER AND TREASON EXCEPTED.

"Furthermore, that I will aid and assist all worthy distressed brother Master Masons, their widows and orphans, I knowing them to be such, so far as their necessities may require and my ability will permit without material injury to myself or family.

"Furthermore, that I will not assist in, nor be present at, the initiating, passing or raising of a woman, an old man in his dotage, a young man under age, an atheist, a madman or a fool, I knowing them to be such.

"Furthermore, that I will not sit in a lodge of clandestine Masons, nor converse upon the secrets of Freemasonry with a clandestine Mason, nor with one who is under the sentence of expulsion, to my knowledge, while under such sentence.

"Furthermore, that I will not knowingly strike a brother Master Mason, nor otherwise do him personal violence in anger, except it be in the necessary defense of my person, family or property.

"Furthermore, that I will not cheat, wrong nor defraud a lodge of Master Masons, nor a brother of this degree, nor supplant him in any of his laudable undertakings, but will give him due and timely notice, that he may ward off approaching danger, if in my power.

"FURTHERMORE, THAT I WILL NOT HAVE ILLICIT CARNAL INTERCOURSE WITH A BROTHER MASTER MASON'S WIFE, HIS MOTHER, SISTER OR DAUGHTER, I KNOWING THEM TO BE SUCH, NOR SUFFER IT TO BE DONE BY OTHERS, IF IN MY POWER TO PREVENT.

"Furthermore, that I will not give the Grand Hailing sign or sign of distress of a Master Mason except in real distress, in case of the most imminent danger, within a regularly constituted lodge of Master Masons, or in a secure place for Masonic instruction; and should I see the sign given or hear the words accompanying it, I will immediately repair to the relief of the person so giving it, if there be a greater probability of saving his life than of losing my own.

"Furthermore, that I will not give the Grand Masonic word in any other manner or form than that in which I shall hereafter receive it, and then only in low breath.

"To all this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation, or secret evasion of mind whatever, binding myself under a no less penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven, that no more trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly violate this my solemn obligation of a Master Mason. So help me, God, and keep me steadfast in the due performance of the same.

Note.—Masonic oaths in some States differ slightly from the above. In the New York State Work the fourth obligation in the Master Mason's Degree is given as follows:

"Furthermore, I do promise and swear that I will keep the secrets of a worthy Master Mason, when communicated to me as such, as secret and inviolable in my breast as they were in his own before communicated." There is no exception as to murder and treason in the New York Work as in the Illinois.

Reference to seceders who have taken the above oath:

Rev. Wm. S. Jacoby, Chicago Avenue (Moody) Church.

Rev. E. P. Hart, Senior Supt. Free Methodist Church, 14 North May street, Chicago.

Stephen Merritt, Evangelist, New York City.

Rev. M. L. Haney, Methodist Episcopal Church, Normal, Ill

Rev. E. G. Wellesley-Wesley, Park Street Church, Providence, R. I.

THE CYCLOPAEDIA OF FRATERNITIES

COMPILED AND EDITED BY ALBERT C. STEVENS.

On page xv: "Few who are well informed on the subject will deny that the Masonic Fraternity is directly or indirectly the parent organization of all modern secret societies, good, bad, and indifferent." * * * On page xvi: "It was between 1723 and 1740 that the parent modern secret society spread from England throughout Europe and into the British colonies. After the American War of the Revolution it became, with one or two political secret societies founded by Freemasons, the direct or indirect source of all secret societies formed in America since that time."

HISTORY MODERN WOODMEN OF AMERICA.

By Joseph C. Root, Head Consul, "an active member of the Masonic Consistory and co-ordinate bodies, of the Odd Fellows, * * * of the Knights of Pythias, and other fraternal organizations." (Page 7.)

On page 13: "The Fraternity should not arrogate to itself to select the Christian and reject the unbeliever, or to favor the Republican and frown upon the Democrat. If a man has no regard for the Bible, he should not be required to insult its sacredness in the eyes of his venerating neighbor by refusing to be obligated upon it. So it were better to

dispense with such a requirement. The doors then are left open to the Jew and the Gentile, the Catholic and the Protestant, the Agnostic and the Atheist. * * *"

OFFICIAL RITUAL MODERN WOODMEN OF AMERICA.

"Funeral Ceremonies."

On page 74:

"The philosopher and the scientist find all their calculations and wisdom futile to long delay the end of their earthly pilgrimage. But we have brighter hopes than those of a transitory nature. The only perfect book tells us of our mortal body, that 'It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body there is also a spiritual body.' So, also, it is written: 'The first man, Adam, became a living soul. The last Adam became a life-giving spirit. Howbeit, that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy; and as is the Heavenly, such as they also that are Heavenly; and as we have borne the image of the earthy, we shall also bear the image of the Heavenly.' These promises are sweet to us. They fill our heart with hopes of a glad future provided by the great Creator for His people, where eternal joy will dispel the ephemeral sorrow of this short and troublesome existence."

Page 77: "Consul: We shall soon leave our neighbor in the city of the dead. Mourn not his departure. He shall live in the eternal glories of his Maker."

CRADLE OF MASONRY.

It was a sinister compliment which Deputy General Grand High Priest Joseph E. Dyas of Paris, Ill., paid to a sister State, when at the thirty-third triennial convocation of the General Grand Chapter of Royal Arch Masons in Boston, responding to an address of welcome, he called Massachusetts the cradle of Masonry, as well as the cradle of liberty.

Massachusetts people apply the latter name, not to their State, but to Faneuil Hall, in Boston. Faneuil Hall surely cannot be stigmatized by the new title, which was won in 1717 by the Apple-Tree Tavern in London, if by any building.

Editorial.

A SOUND PRECEDENT.

The Supreme Court of the State of Washington has rendered a decision which the Chicago Record-Herald notes with gratification because it throws added light upon the right of the Chicago school-board to exclude from athletics and school honors members of school fraternities. It appears likely that the Supreme Court of Illinois will soon pass upon this question, when it is hardly to be expected that the decision will be contrary to that of the Supreme Court of Washington.

The special case in issue was that of a Seattle school-boy. Having been deprived of all privileges and honors except regular class privileges common to all pupils, he brought suit through his guardian to restrain the school board from enforcing the school rule concerning fraternities. The testimony showed that in 1900 the school board had forbidden organizing secret societies, in violation of which prohibition pupils had formed the one to which this boy belonged. Much trouble having resulted, the school board finally in 1905 offered immunity to all at that time members, who would agree while they stayed in the schools to refrain from joining other secret societies and from soliciting other pupils to join their own. In spite of this attempt to secure peace by compromise and at the same time curtail the evil, the board was defied, and, together with the faculty, was denounced in violent language by the frat periodical.

Having this testimony, the Supreme Court of the State upheld the school board, saying: "The evidence overwhelmingly establishes the fact that such fraternities do have a marked influence on the school, tending to destroy good order, discipline and scholarship. This being true, the board is authorized, and it is its duty, to take such reasonable and appropriate action by the adoption of rules as will result in preventing these influences."

A NATIONAL INTEREST.

A prominent Eastern newspaper of national circulation said recently that the issue of secret fraternities in secondary schools long ago became of national interest. If extent of area is to be considered, or number of cities, there surely seems to be a sweeping protest against societies of the secret type in public schools. A strong feature of this opposition is found in the attitude of those in actual charge, the faculties of the schools affected and the superintendents of public education.

An important utterance of these professional experts was a resolution passed at the national meeting of superintendents of schools gathered in Louisville, Kentucky, February, 1906. As the judgment of a body representing public instruction as hardly any other could, being in close contact with every element of the educational system and experienced both in teaching and superintending schools, this resolution is beyond question worthy of respectful and thoughtful attention whenever the issue is considered with earnestness and candor.

The following is the deliberate and settled decision of the department of superintendence:

"Resolved, That this department takes this occasion to express its sympathy with the efforts now being made in various parts of our country to combat the pernicious influence upon our youth of the fraternities and sororities now found in some of our secondary schools. The recent decision of the superior court of Washington assuring the boards of education of that State of their right to fix reasonable regulations, and to attach reasonable penalties to enforce the regulations, necessary to control these fraternities and sororities, is a cause of heartfelt congratulation to all friends of the common schools. These undemocratic organizations threaten to change the entire character of the public high school, and must be controlled or abolished."

The art of being agreeable is worth in cold cash a thousand times more than it costs to cultivate it.

COLLEGE FRATERNITIES.

Had Not Thought of Condemning Them.

To the Editor of the Republican:

Ordinarily it would not be worth while to explain or correct a misquotation in a report of a public hearing, but as I have been for some years the secretary of one of the most prominent Amherst classes, the remark attributed to me in to-day's issue may seem to some of sufficient importance to merit a few words. The natural inference from the phrase as reported, that I "found in Amherst college that the most valuable part of the student body is that in which is no fraternity spirit," would be a nearly complete condemnation of the fraternities in Amherst. The fraternities there are, in my opinion, a great addition to the college life, and the net result a great good. Nevertheless, it is true that the alumni find that the classes in which the characteristic exclusive "fraternity spirit," as such, was most thoroughly crushed out and subordinated during college life, have been the most loyal and energetic in later years.

There is a constant tendency toward the development of cliques and jealousies among the various fraternities, which inevitably tend to the destruction of class and college loyalty.

Conditions in Amherst are very different from those in the high school. There, not only are the boys older and less liable to be cliquish, but nearly all are invited to join some one of the fraternities, while in this city the great bulk of the scholars must be shut out.

Henry H. Bosworth.

Springfield, September 15, 1906.

There is no doubt that the above letter represents truthfully one of the evils incident to the fraternity system.

Years ago, at an Amherst commencement, the old graduates had a meeting in the gymnasium with the undergraduates, in which there was some plain speaking. Men had been breaking records in that gymnasium, yet the Amherst athletic team uniformly came home from intercollegiate contests with colors trailing. Graduate members of fraternities who had been out long enough to get their heads leveled and cooled, knew what the trouble was. "Frat" log-rolling and college athletics did not pull together on the same line. A man might be a good secretist and a poor ball-player; swapped franchises could imperil the strength of a team. The graduates told their suc-

cessors in plain terms that financial supplies would run dry if frat nonsense continued to inflict disgrace on Amherst by securing constant athletic defeat.

What this correspondent says the "alumni find," is no doubt true, and that part of his letter which treats of animus, tendency and proof by experience is worth careful reading. The public hearing to which he refers was one of those given by the school-board to advocates and opponents of secret societies for the high school of Springfield.

LABOR UNION OBLIGATIONS.

The United Brotherhood of Carpenters and Joiners of America were lately defended and praised in an article in the Christian Instructor. The first point made was that no member of the union may engage in the wholesale or retail trade in intoxicating drink under penalty of expulsion. Is not that rather strange action for a carpenters' union? and *has it any more effect* than as if the Saloon-keepers' Association were to pass a law that "no member of this Saloon-keepers' Association may engage in the carpenters' trade, under penalty of expulsion?"

The second point taken up was that of the obligation of the Carpenters' Union, which is said to be the same "as the secrecy observed by any successful business man in his daily business." And yet, if a carpenter "divulges the quarterly pass-word for any purpose other than to enter the meetings, (he) shall be expelled." Again, all business of the local union must be kept from persons outside, unless the union votes to have it told. What business firm is organized on any such principle? None.

The obligation of the Carpenters' Union is not before the writer, but that of the Typographical Union is. It reads as follows, and is substantially the obligation, I am told, of all the unions:

"I (give name), hereby solemnly and sincerely swear (or affirm) that I will not reveal any business or proceeding of any meeting of this Union, * * * that my fidelity to the Union and my duties to the members thereof shall in no case be interfered with or trenched upon by any allegiance that I may now or hereafter owe to any other organization, social, political, or religious, secret or otherwise: * * * To all of which I pledge my most sacred honor."

MISS RATHBONE BECOMES MRS. PYTHIAN.

The Pythian convention at New Orleans decided Oct. 18th to consolidate the feminine element. The Pythian sisters, numbering 7,000, and the Rathbone sisters, numbering 125,000, are to be combined into one society April 15, 1907, and to be thenceforward called Pythian sisters. It seems to be a case of the lean kine devouring the fat-fleshed and well-favored. There will probably be a new ritual.

The supreme lodge of K. of P. spent all day in an effort to elect officers, but adjourned to the next day without having elected a president of the board of control or major-general of the endowment rank.

Changes in the constitution having been prepared, which, if adopted, would make these appointed instead of elected officers, their selection was suspended.

The supreme lodge did elect, however, a supreme chancellor and supreme vice-chancellor, with a supreme prelate and supreme keeper of records and seal. The national grand keepers' of records and seal association elected a president and three vice presidents, with secretary and treasurer.

"A colonel? well, that's something," remarked the Lady of Lyons, and if one cannot be supreme vice anything it is something to be first vice.

PUNISHMENT FOR A CHEAP MAN.

Don't sneak in at a ball game. Up at Salina last week a fellow borrowed a boat, crossed the river, got his feet wet and muddy, climbed up the bank, tore a $5 pair of pants on the underbrush, got poison ivy all over his face, slipped up to the game in the park from the rear—all this but to find out that no admission was charged to the game. —Marquette (Kan.) Tribune.

Pshaw! What's that to what lots of fellows do and get for it at an initiation?

Where light is there is no darkness.

News of Our Work.

IOWA STATE CONVENTION.

The prospects for the State Meeting at Pella, Iowa, at the time of going to press, were most auspicious. Rev. W. B. Stoddard began work in Iowa the 8th of October. An account of his labors in view of the Convention is given in his letter printed in this number. He had the cordial co-operation of the Iowa friends, who worked heartily together to make the meeting a success—to make it the best meeting Iowa has ever known in connection with the antisecrecy reform.

There were five sessions of the Convention, two on Monday and three on Tuesday; the day sessions being held in the Third Reformed church and the evening sessions in the Second Reformed church. Devotional services at the different sessions were conducted by pastors of churches in Pella or near-by. The music was in charge of Prof. A. P. Kuiper, of Pella.

At the opening session on Monday afternoon, presided over by President McGaw, the Address of Welcome was given by Rev. W. J. Van Kersen, pastor of the Second Reformed church of Pella. President McGaw responded on behalf of the State Association.

On Monday evening a very interesting address was given by Rev. W. B. Stoddard. His subject was, "A Family Becomes a Secret Society." He showed the silliness of the argument often advanced by lodge defenders, that "the family is a secret society," and made clear the wide difference between the family, as instituted of God, and the man-devised lodges.

The Tuesday morning session was devoted to business—the reading of letters from friends unable to be present at the meeting, hearing reports of committees, and discussion of resolutions.

On Tuesday afternoon, Rev. J. H. Pietenpol, of Pella, delivered an address in the Holland language. His subject, translated into English, was, "Can a Christian Consistently be a Member of an Oath-bound Secret Society?" Rev. J. S. Baxter, of Corydon, spoke on "The Relation of Jesus Christ to Secret Societies." The session closed with a Free-for-all Conference, in which opportunity was given for any one to express his mind as to organized secrecy, and to ask questions on the subject.

At the closing session on Tuesday evening, the Convention listened to addresses by Dr. C. D. Trumbull, of Morning Sun, and Rev. J. S. McGaw, of Linton. Dr. Trumbull spoke on "The Church and the Lodge." Rev. McGaw's subject was, "God's Law vs. Lodge Law."

We hope to give a full report of this meeting in the December Cynosure.

INDIANA CONFERENCE.

The Indiana Conference of the National Christian Association met in the Mennonite church of Berne, Indiana, on Monday and Tuesday, October 29th and 30th. A full account of the meeting may be expected in the December Cynosure. There was a session in the afternoon and one in the evening of each day. Excellent music was provided by the people of Berne. Rev. J. W. Kliewer, of Berne, delivered the Address of Welcome at the first session, on Monday afternoon. Response by Rev. C. A. Mummart, of Huntington, President of the Indiana State Association. After the Response, Rev. W. B. Stoddard gave an interesting address.

On Tuesday morning the business of the Convention was taken up, and letters read and reports of committees heard.

Tuesday afternoon it was expected that Rev. W. H. Clay, the honored editor of the Christian Conservator, of Huntington, would deliver an address entitled "Points of Disfellowship." After the address, the invitation was extended to any who desired, to give their experiences in connection with secret societies and to express their opinions regarding them. The discussion was not limited to those who were opposed to lodges, but lodge adherents were given opportunity to express themselves freely in favor of their orders. Questions relative to the subject under consideration were asked and answered.

On Tuesday evening an address was

delivered in the German language by Rev. R. C. H. Lenski, of Anna, Ohio, Editor "Lutherische Kirchenzeitung." His subject was "Die Loge im Lichte der Schrift."

STODDARD IN IOWA.

Pella, Iowa, Oct. 18, 1906.

Dear Cynosure: The weather is uncertain, but God's promises are sure. I am anticipating another splendid Conference. Six churches of this place join in entertaining. A few of the young Hollanders, together with some Americans, are in the lodges here, but so far the opposition has hardly been enough to make it interesting.

Again I can record the goodness of God in continued health. I have filled the appointments for the month as outlined. A few faithful souls came out through the dark night to the lecture given in the United Presbyterian church, South Field, Michigan. The lecture in the Covenanter church, near-by, the following evening, was more largely attended. The usual expressions of sympathy were given by the *friends*. The others hurried home.

Sabbath, September 23d, I addressed two Covenanter Sabbath schools and preached in the M. E. church, Birmingham, Michigan, in the evening to an audience of about three hundred. I found Brother Williams, pastor of this church, quite in sympathy with the National Christian Association. His testimony was that he could not remain with the Masons because of their rejection of Christ. Brother F. B. Cutler, pastor of the Baptist church at Oxford, near-by, gave a similar reason for his refusal to continue a Mason. If half the evil things that were charged to Masons of this section be true, only the unclean can enjoy their fellowship.

Notwithstanding the rain, there was a large assemblage of the Ohio Synod young people to listen to the lecture given under the auspices of their Luther League, in their commodious hall in Detroit. Collection, $13.00.

On the 3d and 4th of this month I was privileged to address audiences of young people in the St. John's and Bethlehem schools, connected with the Missouri Lutheran churches of these names in Chicago, Illinois. These lectures were arranged by Pastor H. Succop, to whom I am much indebted for many kindnesses. The lectures in both instances were under the care of the young people's society. Each kindly contributed $10 in aid of our work.

Upon the invitation of the president, I addressed the young men attending Wheaton College. It was indeed a joy to meet the strong Christian young men here found. May their lives count much for the pulling down of Satan's and the upbuilding of Christ's Kingdom!

While here preparing for the Conference, I have visited friends in the following Iowa cities and towns: Burlington, Linton, Morning Sun, Wyman, Washington, Ainsworth, Oskaloosa, New Sharon, Albia, Ottumwa, Leighton, Otley and Des Moines. The Sabbath spent with State President Rev. J. S. McGaw was very pleasant, and profitable. After listening to a most excellent sermon (text, "Enoch walked with God, and was not, for God took him"), I was given an attentive hearing as I spoke of the National Christian Association, its work and prospects.

Dr. Trumbull, of Morning Sun, had arranged with Brother White of the Free Methodist church there, for me to preach in the evening. At this service (at my suggestion) a collection was taken to send their pastor to the State Conference. This church is growing, with prospects as bright as the promises of God.

In response to an invitation, I preached for our United Presbyterian friends at Ainsworth last Sabbath. A collection of $3.51 was there given in aid of our work. On Monday and Tuesday evenings I spoke to good audiences in the Reformed churches of Leighton and Otley, the attendance being especially large in the latter place. It was remarked that the lectures would be discussed with feeling by some of the lodge men who are in the habit of loafing about the stores. The collections were $4.00 and $4.74 . Domines Dykhuizen and Dykema arranged for these lectures.

As Des Moines I found many lodges, and a few misleading ministers, but a

goodly number who were leading right. At least eight of the churches of this city bear testimony against lodges. Shall we aid them by holding the next State Conference there?

I am hoping to respond to the invitation to address the 163 students of the new Central Holiness University at Oskaloosa to-morrow. Dr. Hill, the president, is a graduate of Oberlin and Yale, and is much in sympathy with every association that opposes sin. The right kind of holiness is always and eternally opposed to the secret society system. The Doctor may speak at our Conference.

Let us keep our faces toward the sunrise and march on to victory.

W. B. Stoddard.

P. S.—The Covenanter churches of Morning Sun and Wyman have sent collections to aid State work. Others will follow. W. B. S.

MICHIGAN STATE CONVENTION.

(Report Concluded.)

The Committee on State work reported through the Secretary:

"We find the work of the Association advanced in the State since last year. There are more subscribers to the Christian Cynosure this year. There are some leaving the lodges and a healthful inquiry has been manifested in many meetings held. We recommend for the consideration of this Conference: 1st. The propriety of closed organizations; 2nd That we endeavor to secure a worker or addresses from many pastors, or others who may be enlisted to further the work; 3rd. That a fund be raised each year by voluntary offering and subscription which shall be used for the development and enlargement of the work within our State, such as the free circulation of literature, the employment of speakers, and the arranging for at least one meeting every three months in different parts of the State, beside the regular annual gathering.

H. A. Day,
W. B. Stoddard,
A. R. Merrill,
Committee.

The report was accepted and considered item by item.

On motion the four officers of the Association were elected a Committee to arrange for a more perfect and permanent organization.

The officers were elected a committee to arrange for speakers and meetings. (In a meeting of this Committee some ten or twelve addresses were volunteered to be given before the holidays.)

Item three was adopted and referred to the Executive Committee. On motion the officers of the Association were constituted an Executive Committee and given control of the funds raised.

The following were appointed to report to the papers: To "The Banner of Truth," and "De Grondwet," Rev. J. W. Brink. To "The Christian Nation" and "The Reformed Presbyterian Standard," H. G. Patterson. To "De Hope," J. Walkotten and J. Luxen. To "The Wesleyan Methodist," H. A. Day. To the German papers, J. Walkotten. To "De Wachter," J. Smitter.

The Committee on Resolutions submitted its report through H. G. Patterson. Whereas the pernicious influences of the Secret Lodge System continue to be seen and felt in our midst; we the members of the Michigan Christian Association, opposed to secret societies, do again enter our protest against the gathering of one part of our community to be sworn to conceal from the other part as in the lodges.

1. It is the duty of every lover of the God-instituted Church, family and state, to unite in earnest protest against these antichristian, un-American organizations called lodges.

2. We protest against the oaths administered in the Masonic and other lodges as being unauthorized either by divine or human law, and often used to the perversion of justice.

3. We would call attention to the ever manifest fact that where professed Christians are engaged with lodges, their support of the Church is far from what it should be.

4. We deplore the sin and ignorance that lead white men to play that they are Red Men, Elks, Buffaloes, Eagles and the like, as found in the lodge's follies.

5. We would point those desiring to be charitable to the divine plan rather

than the lodge plan, which at best is organized selfishness.

6. We rejoice that in the industrial world many are adopting the open, candid plan rather than the plan that results in so much strife and bloodshed.

7. We believe much of the success of our Association may be attributed to the growing freedom of the Press and Pulpit, and we would encourage the free discussion of this and every question where great issues are involved.

8. In view of the great need we should put forth greater effort in the coming year to enlighten, instruct and bring out men and women who have been misled into the soul-destroying snares.

9. We rejoice that the National Christian Association has been permitted to do much in helping men into the light and promise it our continued support and cooperation.

10. We believe that a vote of thanks is due, and we do now give it, to the pastors and people of the churches in which we meet, to those who have rendered such enjoyable and inspiring music, and to the newspapers giving publicity to the truth we bring.

H. G. Patterson,
W. B. Stoddard,
Committee.

The report was adopted and the Conference adjourned.

Fourth Christian Reformed Church, Muskegon, Tuesday p. m.

Meeting called to order by the Chairman, H. G. Patterson. Rev. John Luxen led the devotionals. Congregation sang "Am I a Soldier of the Cross?" A part of the 119th Psalm was read. Extensive remarks followed in which the Church was admonished of her weakness and unfaithfulness in carrying forward the work God has given her to do, and exhorted to turn from every form of worldliness, put on the whole armor of God and go forth against sin of every form, in the name of Jesus Christ. Prayer was offered by A. R. Merrill, W. B. Stoddard and J. Luxen. Again the congregation joined in song: "Blow ye the Trumpet, Blow."

Rev. M. C. Eddy, of Hastings, gave a very interesting and instructive address on the subject, "Why I left the Masons." Among the reasons were these: "God converted my soul;" "The injustice of the lodge;" "the hypocrisy; the false worship and the gross immorality." He said that on the very night that he was converted and testified against Masonry he was shot at twice by the Masons, once while in the church and once as he was leaving the church.

Following the address the report of the Committee on Resolutions was taken up, considered item by item and adopted as a whole with slight amendments.

Some of the resolutions drew out discussion that was truly stimulating.

An invitation from the Free Methodist church at Flint, Mich., to hold the next Annual Convention with them, was received and by vote accepted. The time for holding was left to a committee consisting of H. G. Patterson, W. B. Stoddard.

On motion the Convention adjourned; closing prayer by Rev. J. Smitter.

A. R. Merrill, Secretary.

BAN ON GRANGE.

Muskegon Classis of Christian Reformed Churches to Fight the Farmers' Organization.

"The Grange is a secret society and as such properly comes under the ban which the National Christian Association has raised against all forms of organized secrecy."

This decision arrived at by the Muskegon classis of the Christian Reformed Church of Michigan at the closing session of its fall meeting yesterday afternoon places the Grange once and for all in a class with those organizations whose work the Christian Reformed churches of northwestern Michigan at least will oppose.

Classis Has Authority.

The classis at a previous meeting had taken similar action in regard to the Grange, but had referred the matter to the synod, questioning whether or not the classis had any authority to take final action on a subject of so much importance. The synod, held at Holland in July, decided that the classis could blacklist the Grange, provided it had positive proof that the organization held its mem-

bers bound by a secret oath. Thus the question for the classis to decide yesterday was whether or not the Grange was an undeniable secret society, and the members decided in the affirmative.
—Muskegon (Mich.) Daily Chronicle, Sept. 13, 1906.

BRAZILIAN TESTIMONY-BEARING.

Sao Paulo, Brazil, Aug. 15, 1906.
Mr. William I. Phillips:

Dear Brother—Only now I may answer your favor of Dec. 1, 1905, and I will give some news to the Cynosure about our religious work. In January last, 11th to 18th, the meeting of the Presbytery of our denomination took place for the fourth time; and, in view of your sympathy with our work, a motion of solidarity and thanks to the National Christian Association was proposed by Rev. Edward Pereira, and unanimously carried by the Presbytery, which vote I transmit to you.

I am translating for our paper, "O Estandarte," the article from the Cynosure under the title "Churches Opposing Secretism," which I have preceded with these words:

"We call our reader's attention to the translation which we have begun to publish, about antimasonic churches and denominations in the United States of America. This is very good to show that we are not alone in this fight, and also to give evidence to some who like to say that in the Protestant communities not a church or denomination makes war against Masonry, and so, that our antisecretism is like fanaticism or sectarianism. And many who like to appear as *neutrals* about this subject, say the same thing."

I translated also the letter of Rev. C. B. Ward, Methodist missionary in India, as a very good testimony to the Methodist brethren. In the same section of testimonies ("Churches Opposing Secretism"), you may reprint our official antimasonic declaration which was published in the Cynosure in the February number of 1904.*

The same pure and Christian feeling of antisecrecy is now beginning to promote a division in the Baptist church, and giving rise to Independent Baptist churches; and the same very weak and old arguments, and the same unworthy means of combat used everywhere by the Masons, are now used against our Baptist brethren, as they were used against our own Independent Presbyterian church.

Now I will give you some statistics about the progress of the Independent Presbyterian Church, since its origin July 31, 1903, until December 31, 1905.

Members who adhered to our church from August 1st to December 31, 1903, 2,400; members who professed in the same period, 100; total, 2,500. In the year of 1904, 500 adhered to our church and 350 were converted and professed; and in the last year (1905), the adherents were 130, and the professed 437.

Excluding the expelled and those who have died in all this time, there remain, December 31, 1905, 3,701 adult members. Number of children on the same date, 3,810. Ministers, 11; organized churches, 48; unorganized churches, 15; buildings, 25.

Later on I will send you some more interesting news. Asking your prayers, I remain, Yours truly,

N. S. do Couto.

*Note: Reprinted in October number, pp. 171-172, "The Independent Presbyterian Church of Brazil."

From Our Mail.

FROM AN EX-MASON.

Goshen, Ind., Oct. 17, '06.
W. I. Phillips, Chicago, Ill.:

My Dear Friend: Yours just received. I am very sorry that I cannot be at the antisecrecy meeting at Berne, Ind., the 29th and 30th of this month. I have been sick for more than one year—part of the time helpless—and cannot get away from home. It was my intention to attend the Convention. I do not think I will ever be well enough again to go out and fight the secret works of the devil.

Ever and anon the horrible scene of the mock "Resurrection," the profane and blasphemous prayer, the horrible and unconstitutional oaths and blood-curdling penalties, come before me. All the good

I can get in consideration of this black crime against the family, the church, and the nation—I mean the good that comes to me personally—is to thank God that I, as a bird, have been "delivered from the snare of the fowler." The snare is the secret fraternity; the fowler is the devil or his agent.

I pray that you may have a glorious meeting.

Yours with many kind wishes,

Eld. Lemuel Hillery.

Glendermot Manse,
Londonderry, Ireland, Oct. 4, 1906.

Dear Sir: When I wrote you last year, I had hopes we might be able to form a little Association to do something to stem the advancing tide of secretism here. However, I found difficulties in the way; few were interested, and I had not enough time to devote to the object. I hope something may still be done, as Masonry and Orangeism are both growing in our church. Very truly yours,

(Rev.) Joseph Corkey.

"St. Paul's Institute," Tarsus, Asia Minor, Feb. 26, 1906.

Dear Cynosure:

Be so good as to come to us here throughout 1906. I trust you will continue to come. I have known you for many a year, and have always approved of your spirit and methods.

If you find a check for $3, know that it is for two years, with postage. I shall send you, probably, a P. O. order, which I must go to Mersine to obtain.

I take the liberty of addressing to you a catalogue and reports, which will tell you about this missionary college on the banks of the Cydnus, in the native city of the great Apostle. My wife is the daughter of Rev. James Brewer of Wheaton—while he lived a great friend of the Cynosure. Wishing you all prosperity and success in your good work, I remain, yours in His Name and service,

Thomas Davidson Christie,
(Beloit '71, Andover '77.)

Farming and financiering are in principle the same, and only men with brains and faith who hustle succeed in either.

IMPORTANT TESTIMONY.

"Lest We Forget."

Hart, Mich., Sept. 14, 1906.

Secret societies, with Masonry at the head, are running this country, from the President down. And the strongest fortress in support of this state of things is *silence*. Perhaps there is not one newspaper in a hundred that could be persuaded to express an impartial opinion on the subject of secret societies. The evils of the world can never stand an open discussion, and therefore nothing but darkness can shield them; and it has been a universal truth, in all the ages, that "men love darkness rather than light, because their deeds are evil." And it is as universally true that "he that doeth truth cometh to the light, that his deeds may be made manifest."

In 1845 I worked at the cabinet business in Wayne County, Ohio. One day I was reading a history of a murder that was committed in that neighborhood. The man was convicted of murder in the first degree, but was taken to Medina and given a second trial. The jury disagreed and the man was set at liberty. I asked the boss why they did not hang that fellow, for the evidence was all positive against him. He said, "They don't hang Freemasons." I had not heard that before, and it set me to thinking.

Some years ago I was taking the Ashland Times, printed at Ashland, Ohio. The paper was edited by Wm. H. Reynolds. This editor had a law-suit with a J. R. Mason, who was a Freemason. While Reynolds was on the witness-stand, Mason shot and killed him, right in the court-room. Mason was tried, and the jury disagreed and he was set at liberty.

When Vanderpool and Fields ran a bank in Manistee, Mich., Vanderpool had business qualifications and Field had the money. One Sunday, when they were both in the bank, Vanderpool murdered Fields. That night he took Fields' body and buried it in Lake Michigan, but did not weight the body properly and it floated ashore. I heard that Vanderpool and the judge were Freemasons, and I wondered what they would do about it. The jury decided guilty in the first degree.

Vanderpool was sent to Jackson, but an order for a new trial was given and he was taken to Kalamazoo and tried again, resulting in a disagreement of the jury. He was then taken to Hastings for a third trial, and another disagreement of the jury. That was the end of the matter.

About twenty-five years ago, I leased a spring-tooth harrow patent to the Bement Manufacturing Company of Lansing, Mich. They paid me royalty for some time, until we got the business pretty well established; then they notified me that they would not manufacture any more under that contract, but continued to manufacture as before, only they discontinued to pay. I let it run until they owed me several thousand dollars. I gave the case into the hands of a law firm for collection. After they dragged the thing about a year, I met an old schoolmate of mine living at North Lansing. He told me that he was acquainted with the Bements, and with the lawyers on both sides, and also the judge. He said they were all Freemasons.

He then told that he had been a Mason for a number of years, but had left. He said they had called on him a number of times and wanted him to pay his dues, and attend the lodge. He said he finally told them that he had good-fellowshiped a lot of drunkards and gamblers and whoremongers as long as he was going to, and they might count him out. And from his knowledge of things, he did not believe that I could do anything with my Masonic opponents.

From the next two years' experience I found that he was right. The history of this case for those two years would be entirely too lengthy for this paper.

I would say in conclusion, that I have noticed that quite a large per cent of the better class of Masons quietly step out. But if I wanted to go through life on the road to the bad, I would try and join the Masons, and I would get into the grand lodges of the different secret societies and there I would get a per cent of all the dues that are paid into these lower lodges. I think with the Grangers fifteen per cent goes to the Grand Lodge, and six per cent to the Supreme Lodge.

But there is one thing about Masonry I would not like; I believe they exclude women from their lodge, even their wives, and at their funeral services they send all their members to the "Grand Lodge above," and if they have the same rules there that they have here, it will be a kind of lonely time, to be all eternity without even their mothers or sisters. D. L. Garver.

New Castle, Ind., July 16, 1906.

Editor Cynosure:

Esteemed Friend—I am strictly a temperance and anti-secrecy man, and have been for years. I believe that every Christian must be, who is leaving the majority out. I have been here a good while, and have noticed some things. If I can speak a good word or do anything that will do you any good, I am willing to do it. If I am favored to stay here until the 30th of next month, I will be 87 years old. As ever, yours,

Elias Phelps.

Madison, Ohio, July 14, 1906.

Dear Brother Phillips—Please pardon delay in sending the enclosed. My wife has been sick nigh unto death, but is recovering, thanks to Him who doeth all thinks for our good. Please send a sample set of the tracts. I want the Cynosure as long as I can see to read it. I will be 80 next October, if I live. Yours respectfully, C. E. Cook.

Beaver Dam, Wis., July 4, 1906.

Editor Cynosure:

Dear Brother—I herewith send $1 to renew my subscription for the Cynosure. God bless you in your work, is my prayer. Every year I hope to be able to do better the next year. I have not given up hope yet.

Yours for the war without retreat.

G. A. Paddock.

Clyman, Wis., July 17, 1906.

Enclosed find remittance for Cynosure. I find the magazine to contain much interesting, instructive, encouraging and, therefore, very useful reading matter.

(Rev.) E. A. L. Treu.

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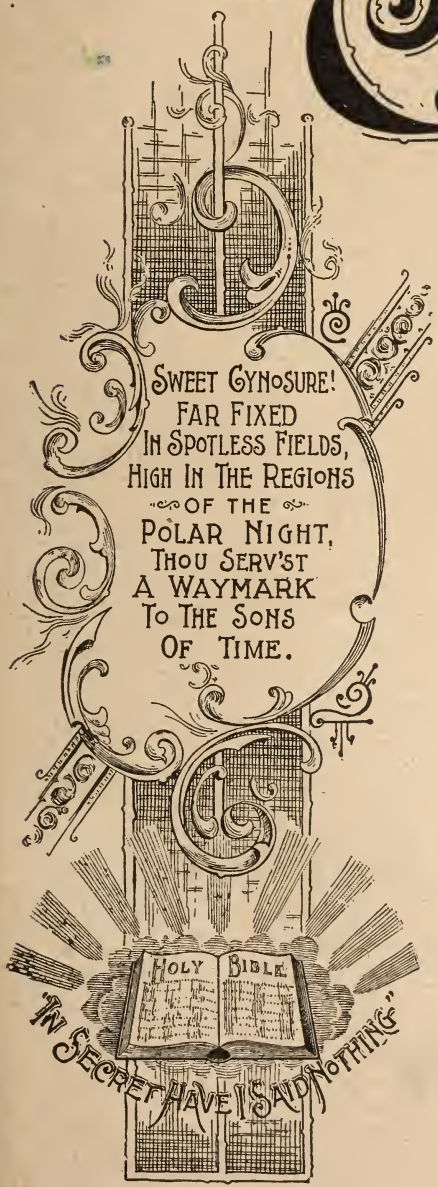

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WILLIAM IRVING PHILLIPS
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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXIX. CHICAGO, DECEMBER, 1906. NUMBER 8.

AN OPEN SHOP.

(The labor unions of Chicago have purchased a cemetery, where only members of the union may be buried.)

All his life in a union shop
He earned his daily bread.
They buried him in a union grave,
When the union man was dead.

He had a union doctor
And he had a union nurse,
He had a union coffin
And he had a union hearse.

They put him in a union grave
When he was good and dead.
They put up a union monument
Just above his head.

And then he went to heaven,
But to stay he did not care:
He kicked because, he said, that some
Non-union men were there.

He then went down to the other place
And there produced his card.
Then Satan threw an earnest face
And studied good and hard.

And then he laughed, his hands did rub
Till he tho't he'd never stop.
"Lord bless our soul," said Beelzebub,
"Why, this is an open shop."

—Typographical Journal.

A DANGEROUS TENDENCY.

The tendency to carry loyalty to a secret combination so far as to cancel loyalty to church and state, not to say society and family, is suggested in the obligation of the Typographical Union, part of the oath of allegiance being:

"My fidelity to the union and my duty to the members thereof shall in no sense be interfered with by any allegiance I may now or hereafter owe to any other organization, social, political or religious, secret or otherwise."

This is a Jesuitical absolution from all duties of good citizenship, loyalty and patriotism, religion and morality. The one only irrefragable human obligation is that owed to the union.

If the lesson of immorality and dishonor should be too well learned, might not this obligation itself break down for want of moral basis to stand on? Or what shall securely protect it from some later obligation of similar kind, sprung on a blindfolded candidate and suddenly expunging this obligation in its turn?

But as the matter already stands, it is fair to ask what becomes of religious duty or the claims of moral decency?

Here is a pretty close relation for a man of piety to hold with strike sluggers. This is a heavy yoke for a law-upholding citizen to wear jointly with strike incendiaries and assassins. It appears liable to create a dilemma for Grand Army members pledged to political favoritism; or Freemasons, bound by the third point of fellowship, to mention no more. What a discouraging thing it is to know that, in what must probably be one of the most intelligent trade unions, American citizenship and morality has ebbed so low that so base an obligation is not intolerable.

THE DUTY OF WITNESS-BEARING.

The action of President Roosevelt in discharging with dishonor a battalion of colored soldiers who refused to tell what they knew about the riotous and disorderly conduct of a portion of their number, has been severely criticised. It has been said that it is unprecedented, and that on similar occasions it was the officers and not the men who were held responsible.

Without stopping to inquire whether

such discharge was according to military usage or not, I want to notice, first, that the colored soldiers did just what every freemason is sworn to do in behalf of every member of his order, provided his crime does not amount to murder or treason. He must not reveal it, if communicated to him as a mason. The discharge of these soldiers under disgrace is a repudiation of the masonic oath. There can be no more obligation to conceal crime among masons than among soldiers.

Second: The moral sense of the nation will sanction the president as commander-in-chief of the army in requiring these soldiers to tell what they know about the criminal conduct of any portion of their number. It is doubtless true that but a small proportion of them were guilty of criminal conduct; but as they all with one consent refused to tell what they knew of the conduct of their fellows, they were all partakers of their crime, and suffer simply as *particeps criminis*.

Third: The conduct of the President is to be commended as showing the invalidity of immoral covenants and the duty of regarding the public welfare as paramount to all other interests.

Fourth: The course of the president in this case and his denial of the right of trades unions to interfere with the authority of the government and the rights of its citizens, and his demand that the trusts, which have so interfered with legitimate business, shall publish their transactions to the world, all go to prove him a far more consistent citizen than a consistent Freemason, and give hope that he will be found still more loyal to Divine law and less loyal to any oathbound organization.

ORDER OF THE BLUE GOOSE.

The Ancient and Honorable Order of the Blue Goose has recently been organized by a number of Wisconsin and Minnesota fire insurance men, who hope to make it a national organization of insurance men. It is modeled somewhat after the Hoo Hoos, the organization of lumbermen. The Grand Nest is located in Wisconsin, with Walter Atwater, State agent of the Commercial Union, as Grand Gander. A subordinate nest has already been organized in Minnesota, and an Illinois nest is to be organized in Chicago during the meeting of the Fire Underwriters' Association of the Northwest. The objects of the organization are purely social, and membership is limited to supervising officials and field men engaged in the business of fire insurance.

WAS SOME PROGENITOR BLACK?

Last year Freedom Lodge, K. of Pythias, located in Worcester, Mass., was in a state of disturbance because Brother. K. Warner Kelso brought against Freedom Lodge the charge that it was too true to its name; or, as he alleged, that it had in membership a man in whom there was a tincture of negro blood. It was thus a case of K. W. K. vs. K. of P., but hardly a case of Damon and Pythias. This dreadful charge was gravely carried for hearing before the grand lodge. Mr. Ramsdell, who was at that time grand chancellor, ordered the expulsion of Mr. Gilliam. If this was not done the lodge would be declared in bad standing. From this decision Freedom Lodge appealed to the supreme lodge, and at a convention in New Orleans the supreme tribunal handed down its decision that the expulsion order is overruled and the case remanded for trial on its merits to the Massachusetts grand lodge. The standing of Mr. Gilliam and of Freedom Lodge remain together unsettled. The officers of the grand lodge of Massachusetts having been changed since the order for expulsion was given, there must be a new trial before a new tribunal. It will be a dreadful thing if this body finally decides that some remote ancestor of this brother was a really black man, and that during this rather protracted time of his membership the noble order has actually borne so dark a stain.

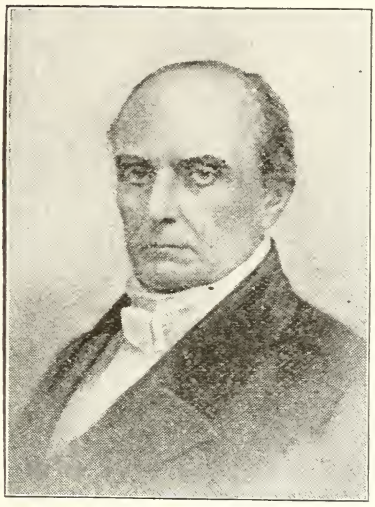
Every injustice that a man commits lessens his own chance for a square deal.

William Penn's life was a demonstration that not hatred but love makes men gentle, and not savagery but gentleness makes men great.

TESTIMONIES OF STATESMEN

DANIEL WEBSTER

American Statesman and Jurist



DANIEL WEBSTER

"I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all *secret associations*, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."—Letter dated Boston, November 20, 1835.

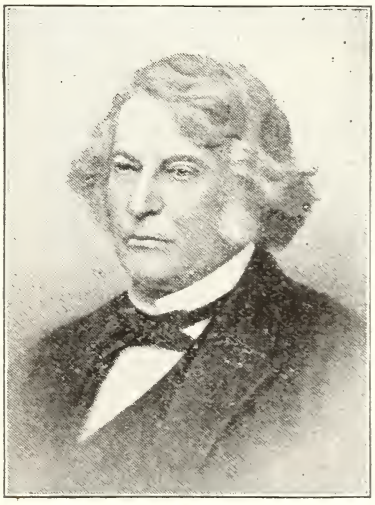
GENERAL U. S. GRANT

"All secret, oathbound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."—In his autobiography.

CHARLES SUMNER

Eminent American Statesman, Senator and Orator

"I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery, and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."—Letter to Samuel D. Greene, Chelsea, Mass.



CHARLES SUMNER

CHARLES FRANCIS ADAMS

"Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God.

"A more perfect agent for the devising and execution of conspiracies against Church and State could scarcely have been conceived."

Seceders' Testimonies.

MY EXPERIENCE WITH SECRET SOCIETIES.

BY H. S. CLARK, EVANGELIST.

While living in Harrison Valley, Pennsylvania, during the years 1885 to 1898, I became a member of the Independent Order of Odd Fellows, a Maccabee and finally a Mason. I also took the I. O. O. F. Encampment degrees at Westfield.

I united with these orders before I became a Christian, and against the protests of my dear wife, my father and mother. My parents were old-time Methodists and never believed in lodges. I joined these lodges hoping to get the rest and satisfaction that my soul longed for, but truly I came far from it. Finally I turned to my mother's God, the God of resurrection and life, even Jesus, and He pardoned my sins, all my sins, and gave me my long sought for experience —namely, peace and joy. I had no convictions thus far about secret societies, but later I sought the baptism of the Holy Ghost, and as I was surrendering and dying out to my proud life and everything that hindered, my lodge membership came before me, and the Holy Spirit said, "Henry, they must go; you cannot be unequally yoked with unbelievers." This meant much to me, for I had begun to have high ambitions along lodge lines, and had expected to go on in Masonry to the last degree. I had already passed the chairs in the Odd Fellows lodge, and was able to give the secret work without a ritual. I expected to run for higher offices in the lodge; all of this came before me and also what the brethren would say, and might do, for I was well aware of the meaning of the oath that I had taken in the Masonic lodge (shameful, degrading and wicked in the extreme), and I did not know what they might do with me, though I did know what they were sworn to do. However, I prayed and pondered over it. The Holy Ghost continued to say to me, "It is either leave these or me; take your choice." Finally I said, "They go." And bless God, the moment I said they will go the love for them was taken out of my heart, His love was supplied and I never have had a longing look or a feeling that I ever wanted even to enter a lodge door since I became a spirit-filled man. Oh, thank God, He, and He alone, can satisfy the human heart!

I went to the several lodges, paid up my dues, for I was behind, told them I was through with the lodge and could no longer belong to them, that God had called me out. They remonstrated with me at first, later got mad and tried to misuse me and called me crazy, insane and everything a wicked man can think of. And in all this I had such a pitying love for them that it just made me wonder what had come over me, and I think they wondered too. The Masons said to me, once a Mason always a Mason, and hence advised me to take a "demit." I said emphatically, no. I would take no demit, and they should never count me a Mason, for I should declare far and wide that I had left them and that I should give my reasons, and this I have ever done; and that they themselves do not count me one of them I think you would believe if you lived in these parts.

At the time of my above experience there was a real revival in the town and other secret society men beside myself came into the fullness of the Spirit, and without one exception they had to leave the lodge or lodges to which they belonged. I will give you some of their names and their present address. (At this time we all lived in Harrison Valley): Will Elliso, an Odd Fellow and Mason, Elkland, Pennsylvania; Ed. McFee, Mason, Harrison Valley, Pennsylvania; Wesley Graham, Mason, Harrison Valley, Pennsylvania; Rev. Sanford Wilcox, Odd Fellow, Westfield, Pennsylvania; Uri Whitenhall, Odd Fellow, Los Angeles, California, R. F. D.; Arch D. Stevens, Odd Fellow, Westfield, Pennsylvania; C. R. Judd, Odd Fellow, Knoxville, Pennsylvania, besides several others. These were all prominent citizens of our little town, and during the revival all, without an exception, who got right with God had to leave the lodges to which they belonged. Some professed salvation who did not leave, and to-day they are backslidden—at least, they appear so. I have been in evangelistic work for the last ten years, and

have not seen one man or woman get into the life of holiness or into a real aggressive life of justification that did not have to leave their lodge or lodges. And it is no wonder, for I find the most licentious men of every town are in these lodges. I was in Olean, New York, just before I left the lodge, and a friend of mine, a Mason, said: "Come over across the street with me. I want to introduce you to a 33d degree Mason." I went with him and was escorted into one of the finest saloons I ever entered—cut glass and the finest polished mirrors—it was just dazzling. Here I met my Masonic brother, the bloated-faced proprietor, who was selling whisky to the upper-crust of the town and giving them their first start to the drunkard's grave, and, sinner that I was, it made me have serious thoughts about a society that made such high pretentions, and then allowed a man like this to be at the head of it. I know another 33d degree Mason who is a drunkard, and God only knows what else, for Masonry has many companion evils.

The absence of men in our churches on Sundays and at the mid-week meetings is mainly due to the fact that most men belong to some lodge. I can say emphatically that I never yet have found one man or woman that belonged to secret societies that was spiritually minded, though many of them profess religion and belong to churches, and some of them are preachers. Such seem to me to have a form of godliness—I sympathize with them all, and know full well by experience that until their eyes are opened to the Gospel of full salvation they will insist that there is no harm in belonging to lodges, for I fought for the lodges myself after I was a church member, but before I was a Spirit-filled member of the body of Christ. Oh, this is an awful age, so many men and women are bound to these Christ-rejecting lodges, which they recognize to be religious, and they see so much Bible quoted in them that it makes them appear sacred, and this leads the members to feel that they are going to be saved if they are faithful members of their lodge, especially is this true of Masonry, but the more Bible a secret society has in its usages the more dangerous it is.

The pity of it all is that ministers are in it head and shoulders. This gives the lodge a prestige among the people it would not otherwise have. The ministers are induced to join by some prominent man of the town, paying the initiation fee. I have myself induced them to join us, telling them that all the prominent men of the town belonged, and if they wished to win us they should join our lodges and in this way they would get into our lives as they could not otherwise do. They have given me their names. I have initiated them and then turned on them with laughter. We had lost all respect for their dignified calling, and would talk as vilely in their presence as in the presence of any of the others, and instead of their winning us, we won them, and they had no power or influence over us whatever. Let any one consider Lot and Abraham and tell me which of the two had more influence over Sodom, and you have the answer to all this talk about going into these Christless, Godless institutions to *win* men. It is a subtle evil and a wicked devil is behind the whole thing, and it is strictly forbidden in the Word of God. "In secret have I said nothing," Jesus said. Hallelujah! if we have something good it is time the world had knowledge of it. Tell it out.

The lodges are taking the money from the home that belongs to the family and from the church that belongs to God, and on this account the churches are resorting to every imaginable thing to raise funds to help them pay expenses. On the other hand, the lodge coffers are running over. I pray God to open the eyes of the blind.

One might well ask, how long will this continue? I will say that my candid opinion is that it will continue until Jesus comes, but my duty as a servant of Christ Jesus is to rise up in the might of my Lord and open fire with the Gospel gun, depending on the Holy Spirit for unction, fire and love, and denounce the accursed thing that some may see the evil, flee from it and hide in the cleft of the eternal rock. Oh, glory to

God! I am so very glad I can write a word about these societies of evil and still love their members all the time with a tender sympathy for them, for they know not what they are in. Many of them are sincere and many of them good, conscientious people; it is the best thing that they know up to the present. May God give us the spirit of power and love and of a sound mind to go to them and warn them in the name of Jesus, that they may escape from this awful snare of the devil.

THE TRUE POSITION

For Christians Who Are Seceders.

And, now, as to a man becoming a perjurer. In the first place, as I have said, according to God's Word, we have no right to take such an oath and when we do we sin against God and our own souls, and must be forgiven. In the second place, such oaths are not binding by the civil laws. Let us see what God's Word says about it. In Leviticus, fifth chapter and the fourth and fifth verses, "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." We know that Masonry teaches that once a Mason, always a Mason, no matter how dark and damning we may find it to be. And I assure the reader that every step taken in the system is taken in the dark; swearing and pledging to do that that he can know nothing of until after he has sworn to keep it, thereby forswearing himself.

Public Confession a Duty.

In conclusion I will say that the only way that a man can free himself from the awful sin of secrecy in the sight of God and just men is to come out from among them and expose the whole thing. I said expose; we cannot expose the dark thing, for it has all been exposed years ago. We can only reaffirm what has already been written by those who came out from them in Morgan's time and at other times.

—Extract from an article by "An Ex-Mason" in The Wesleyan Methodist.

Contributions.

MISSIONS AND MASONRY.

Telingana-Bastar Mission,

Yellandu, India, Sept. 4, 1906.

Rev. W. I. Phillips, Editor Cynosure:

Dear Bro.—Your kind letter received recently. I am unable to keep up all my correspondence as I should, but I do feel that I must respond to your appeal. I have sometimes thought perhaps my letters did not afford many of your readers much of interest. There is little of reform work on the line you work upon in all this empire. This is certainly *a lodge-ruled land*. So wholly is the country in the grip of secret societies that if a Governor or "Lord Bishop" arrive who chanceth not to be a "Mason" he is soon convinced he must be and is led in the usual way.

Among the missionaries, especially those of the most spiritual stamp, there are a good many who realize the character of secrecy sufficiently to keep out of all such oath-bound societies. But few are the men indeed who feel that there is any great gain in *speaking out* against oath-bound secrecy. Privately, I do not know that many do not fail to give advice to young men to keep out if they would be real Christians. During the last year I have had several calls for anti-secret literature from Parsees. One such order came from Gujerat. Another from far-away Burmah.

The effort to do reform work in India along these lines would be promptly branded as unwise, "stirring up a row." Not many years ago a native brother who sold books on railway platforms took some anti-Masonic literature along. *Immediately* he was a marked man and many were down on him and he was compelled to desist from selling anti-secret literature or give up the railway platform as a sphere of action.

An American missionary who came to India in recent years, held up the idea that Masonry in America was a virtuous institution, and made bold to mingle with India Masons somewhat, for a time, and told them at a banquet that with their brandy banquets they

were miles behind their American brethren. A lady of my acquaintance who knew somewhat of Masonic "turning from labor to refreshments" in America, said: "Bro. ——— does not know American Masonry very long yet."

I am fairly well acquainted with the make-up of the more than one hundred Methodist missionaries in this empire. There are a few of them who were Masons in America. But I do not know one who openly and regularly affiliates with the institution in India. There is living in the North still a venerable Methodist veteran who was noticed to keep rather away from the Masons in India, though he was known to have met with them in America. A good brother, now a Missionary Bishop, asked him one day why he never had anything to say of Masonry and kept out of it out here, though he was a member of the fraternity. He replied, "I'll tell you. I joined in America and when I saw what a lot of tomfoolery it was I felt so ashamed of myself I never speak of the matter." Some years back Bishop Walden was feted and feasted by the Masons of Ceylon. In Calcutta no such honor (?) was accorded him. He told the delinquent friends at a dinner table of the magnificent way he was received as a high Mason among Ceylon's spicy breezes, not forgetting to mention that Calcutta had not risen to its privilege (?) so nobly. An elder brother, once a Mason, after dinner took the Bishop to one side and in great confidence said, "Bishop, if I were you I would not mention that Ceylon affair any more in India." The Bishop inquired why. "Well, they are not a very respectable lot out here in India to associate with."

Men of noblest rank officially are Masons. Masonry overshadows every other society of an oath-bound nature here. In fact we hear of little if anything else in the secret line. Labor organizations have not taken root here much yet. But for bibulous and loose conduct the sacred institution of Masonry has a name wide as the empire. Praying men get out soon, or cease to pray in spirit and truth. I do honestly doubt if a converted man can mingle in Masonic associations here and walk in the sunshine of experimental religion. He may pray and keep up a prayer-book religion. But to enjoy constant communion with Him who "did nothing in secret" he cannot. A score I have known in my 30 years in India who when converted have walked out of Masonry forever.

Masonry is made effective use of in this empire for selfish purposes. I admit it is much harder for a man not a Mason to get employment than for one who is a Mason. I admit that an official who is not a Mason is not welcomed in society as he would be as a Mason. I have seen proof that Masonry is used to help Masons in official preferment to the serious and unjust treatment of others not Masons. The facts are so strong that few young men do not feel that success demands that they get into the order as a matter of sheer policy.

One thing true Christians ought to take note of in this country. Namely, the non-scriptural commingling involved. I know personally Mohammedan Masons, Parsee Masons, Hindu Masons, Infidel Masons, immoral Masons, Christian Masons (?) who are mingling every week in lodge together. At least one of those lodges changed a by-law and swears incomers on "the sacred book of his own religion" as he comes in. A Hindu on his Shaster, a Mohammedan on the Koran, a Parsee on the Zendavesta and a Christian on the Bible. And to one another they are able to say with equal piety "Amen." And a Masonic lodge in India without brandy I have not heard of in 30 years. I heard an American Mason say he had heard that Masons in India "began *on* the table and ended *under it.*"

It is not pleasant to have to say these severe things. But the truth demands it. I love the faithful loving spirit in which President Blanchard deals with the secret kingdom. It is not *men* we must fight. They are our brothers. But wickedness, into which most men are unwarily led. Once captivated they find it hard to break away. So far as lies in my power I have, as did Wallace J.

Gladwin, with whom I worked for many years in the India Watchman Book Depot work, have tried to do all I could to counteract the evil of secrecy and scatter enlightening literature. So may it ever be my lot to do.

Several times in the past Cynosure friends have helped me with literature. I should be glad if some generous friend would donate $100 worth of anti-secret literature for use in India. I am a busy missionary with far more on hand than one man ought to try, yet I cannot withhold my hand in this fray. If the Lord put it into the heart of any friends to send me the literature, I will ask Bro. Phillips to select and forward it, and as is possible I will scatter. Two hundred copies of Woodford Post's *last blow at secrecy* are being read between the Himalyas and Cape Comerin. The work must be followed up. Prayer must be offered and the holy war prosecuted in the love that inspired the heart of Jesus Christ. His name is rejected by Masons in some "degrees," but we must exalt it ever, and under it do all our doing. Let India be remembered.

Your brother in Christ.

(Rev.) C. B. Ward,
Missionary.

A. O. U. W. RECEIVER.

(Special to the "Deseret News.")

Ogden, Nov. 8, 1906.—Judge Howell entered an order to-day, appointing Cragie Thornburne receiver of the fund of $18,499.99, the cash on hand with the treasurer, William Harcomb, of the local jurisdiction of the A. O. U. W. at the date of its disorganization. The complaint is entitled William Harcomb vs. Margaret E. Edwards, to secure moneys claimed to be distributed among the beneficiaries of 32 deceased members. The complaint states the amount due these beneficiaries to be $41,909.20, and there is only the 18 thousand odd with which to pay them.

The difference between careful and careless buying of even the necessities of an average home, if wisely invested, would work out the difference between poverty and plenty in one generation.

PRESIDENT BLANCHARD'S LETTER.

Part I.

Dear Fathers and Brethren:

I think you must, some of you, have observed that in my last letter, which was devoted specially to the fraternal insurance lodges, I omitted mention of the financial side of that question. I did so purposely, for while I consider that important, the other matters I consider all-important. A man may make a bad blunder as to insurance without periling his soul; but a man who becomes a companion of ungodly men is certain to lose religious peace and Christian effectiveness in this world, if he does not sacrifice his hope of heaven for the life to come. But, while this is so, there are several considerations of great importance regarding the money side of fraternal lodges, and I take a few moments now to speak of them.

In the first place, it has been openly proved through a long term of years that this sort of insurance is unreliable; that it is good when the man is young and can work, that it grows poorer as he grows older and less able to care for himself and provide for his family. This is exactly the opposite of what reliable insurance would be. Men when they are young and strong do not need insurance very much. Of course there is the contingency of death; but the average young man whose habits are correct does not die. He generally requires accident insurance, if anything, rather than life insurance.

But when a man has paid into a company for fifteen, twenty, thirty, or forty years, the company into which he pays ought to be a reliable one; and he should not be in danger of losing the provision which he has made for old age, or for wife and family, because he has paid for it a long time. The mortality among fra-

ternal insurance lodges is something frightful to contemplate. They die as if afflicted with cholera, yellow fever and the plague. A thoughtful man who really desires insurance ought not to put his money into such an institution.

In the second place,—when the fraternal insurance companies, conscious of this weakness, undertake to strengthen themselves financially so as to furnish a real rather than an imaginary protection, they invariably increase the fees and diminish the membership. The agitation through which the Royal Arcanum has been passing for the last ten years, is a case in point. Other fraternal insurance companies have been subject to the same discussions. The officers wish to increase the dues, so as to make the insurance reliable; the members say, "If we are to pay so much, we might as well belong to a regular insurance company." Indeed this is true, and no doubt many are being diverted from the fraternal insurance lodges by this fact. But the four other appeals to the fallen nature of man, of which I spoke in my last letter, draw new thousands into these lodges every year, and hold many others who are weary of the financial exactions and really desire to be free.

Third,—there is another fact, which, while it is not, from one point of view, an objection to fraternal insurance, but to all insurance, nevertheless for some reasons lies particularly against the insurance lodges. I speak of the danger of murder or suicide in order to secure the amount of policies. We are all familiar with the fact that conspiracies have repeatedly been made to rob insurance companies by killing or pretending to kill those who are insured. In the one case we have murder and robbery, and in the other case, robbery based on forged proofs of death. It will be remembered that it was this last sort of work which agitated the Modern Woodmen of America so much during the investigations of Dr. McKinney.

However, I do not wish to dwell at this time on the attempts at stealing; I am thinking of the actual murders and suicides which are caused by lodge insurance. The case is familiar. A man has a policy for two or three thousand dollars on his life. He has used tobacco and beer until his brain has become sodden, and his spirit depressed. He wishes he were able to be better, and to do life's work more effectively, but he has no courage or hope. He says to himself: "As it is, I am a burden to my family. If I should die, they would secure the amount the lodge has agreed to pay." Accordingly he takes his life; they secure the money and send a note to the local editor, thanking the lodge for its promptness in paying them their dues. Other men read the story, join the lodge, and in time, perhaps, pass through the same experience.

Now, it may be said that this argument holds against all insurance companies. A moment's reflection, however, will show that this is a mistake. The curse of lodgism is that it mixes up things that have no natural connection. Social life is a need of human beings. But no man has to join a lodge to get it. All men should help one another. But they do not need to become connected with a fraternal organization in order to do this. All men should pray, should read the Bible, should, in a word, be Christians. But the lodge not only does not require them to be so, but hinders, practically, their becoming so. And this very fact, that the lodge introduces men into social and religious life that is not founded upon, and which is forbidden by, the Word of God, increases the danger of which I am speaking.

A man who takes out a policy in an

ordinary insurance company selects his business and other companions according to his character. If he is an active, worthy man, he associates with active, worthy men. There is nothing in the payment of his premiums to tempt him to drink, to gamble, to frequent houses of ill repute or to do other things which break down character and destroy courage. In every one of these particulars the lodge man is at a disadvantage. His associates are picked out for him. They come along the street wearing the badge of his lodge. If he wears the badge, they feel at perfect liberty to address him, to ask him for money with which to buy a drink of liquor or a night's lodging. Lodge meetings break up at all hours of the night or morning. The lodgemen do not attend them very much, but they attend them at times; and many a man who has lived a clean, upright life has been destroyed by the companions with whom he walked away from a lodge meeting through the streets at twelve o'clock at night. I was speaking of this only this week, in a distant city in Ohio. When I concluded, a gentleman, now a professor in a college, said to me: "You have it exactly right about the moral tendencies of these fraternal lodges. Years ago I was fool enough to join the Order of American Mechanics. I found that the tendencies were exactly as you have described them tonight. I got out of it to save myself from moral deterioration."

The case of the young brother in Chicago who has often given testimony in our meetings, is to the same effect. He was a church member, superintendent of a Sabbath school; and yet after joining the National Union, before he knew that he was losing ground morally, he was drunk in a meeting of his Sabbath school teachers.

Now I am not speaking of this moral deterioration, but of the danger of murder and suicide resulting from lodge insurance. Any one can see that a man who has been thus injured in his character, will be less hopeful, more easily disheartened, more likely to take his own life for the benefit of his family (as he supposes) than the man whose habits are correct.

In the fourth place,—the direct tendency of lodge insurance which promises a man weekly help if he is disabled, and his family assistance in case of his death, is to diminish industry or economy, or both. I have known a man of fine physique and good mind, who all his life had earned a fair salary—having been for years on the police force in the city of Boston—who died by drinking poison. We do not know whether it was taken intentionally or not. But after his death it appeared that although he had been out of employment only two weeks, he had already made application for assistance to two fraternal orders. His family was very small, his legitimate living expenses were light; he had been, as stated above, in a remunerative position for many years; he had had no sickness to exhaust his funds; and yet he had evidently been living them up. There is no question but that multitudes of young men are doing the same things every day —men who but for the promise of a little assistance in case of sickness, a little help to the wife and children in case of death, would lay aside a portion of their earnings, would buy a little home for themselves, and would go on to accumulate a competence.

Now, these facts are not unknown, these reasons are not fanatical or farfetched. Every thoughtful man who takes a little note of the events which are transpiring around him, knows perfectly well that these things are true. Ought not then those Christian people

who without evil intention have united themselves with these insurance lodges, to do as our Lord bids—"Come out from among them and be separate," that God may receive them, and be a Father unto them, and they may be His sons and daughters?

I am not insisting that connection with these lodges is certain to ruin the soul. That it has many a time done so, all persons who think and read know. But even if this should not be the unhappy lot of any brother who reads these words, is not the financial argument alone sufficient to cause every thoughtful man to abandon organizations which are not doing any good which might not be done through other and more open means, and which on the other hand may lead to such serious financial and moral disasters?

Part II.

I wish in this letter also to deal with a subject which was of powerful public interest ten years ago. The principles which it involves are of perpetual moment, so that it will be a wise expenditure of time to put into consecutive form the story which in one way and another leaked out through the public press in 1895.

At that time there were living in the city of Hartford, Conn., two physicians, Dr. Frederick C. Jackson and Dr. Malcolm R. Griswold. Dr. Griswold was charged by the State with the crime of arson. Dr. Jackson was summoned as a witness for the State, and sworn to tell the truth regarding the matter under examination. It seems that Dr. Griswold had, as a Mason, revealed to Dr. Jackson that he had actually burned the buildings with the firing of which he was charged. Dr. Jackson, being examined as a witness for the State, testified to the truth respecting this matter. On his testimony, in connection with the other testimony offered, Dr. Griswold was convicted, and sentenced to State's prison for a term of years.

Shortly after the trial, to-wit, on November 10th, 1895, Dr. Jackson was summoned by the secretary of Hartford Lodge, No. 88, to attend a meeting on the 25th day of November, to make answer to certain charges, which were annexed to this notice. These charges were, for substance, that Dr. Jackson had been guilty of gross unmasonic conduct in furnishing the evidence which had convicted his brother Mason. This was not the exact form of the accusation, but was its general cause. He was charged by the brethren with committing perjury in making public a pretended confession, and showing a malicious and vindictive spirit toward his unfortunate brother. Replying to this summons, and in answer to these charges, Dr. Jackson said: "The said complaint and each and every specification thereof is denied."

A commission was appointed by the lodge to take evidence respecting this matter. Dr. Jackson declared that the members appointed on this commission were all of them men who had declared him guilty before they had examined the evidence. He was present, however, on November 25th, with his counsel and with witnesses. The commissioners reported that the charges were sustained, and that Brother Frederick C. Jackson had openly violated his solemn obligations in divulging the secret of a brother Mason, and that he had done this in a malicious and vindictive spirit.

Dr. Jackson, on December 23d, 1895, sent a remonstrance to the lodge, protesting against the report of this commission on the grounds, first, of absolute prejudice; second, of the rejection of testimony; third, because the statements alleged in the report were entirely untrue, and would have been known by the commission to be so if any real investigation

had been held. The lodge, however, accepted the report of its commission, and expelled Dr. Jackson for unmasonic conduct because he had testified when subpoenaed by the State and had sworn in open court to the truth regarding the case on trial.

Dr. Jackson appealed to the Grand Lodge of the State for a reversal of this action; but the Grand Lodge refused to take action at that session and so practically sustained Hartford Lodge, No. 88.

The Hartford Courant, in its issues of December 25th and 26th, published the facts quite fully as to the trial in the Blue Lodge; and in the editorial columns of December 25th, under the heading, "A Remarkable Affair," says as follows:

"The story printed elsewhere this morning of the expulsion of Frederick C. Jackson from a local lodge of Freemasons would hardly be credited, if it were not indisputably true.

"The curious charge against him was that he was guilty of 'perjury to the lodge,' in testifying under oath, when compelled to do so by the court of justice, that 'Brother Griswold' had confessed to him the commission of the vile crime of arson. 'Brother Griswold' has denied under oath that he made any such confession; hence the members who impeach Jackson declare their belief that 'Brother Griswold' committed perjury on his own trial, and really was an incendiary. And beyond that, while they thus admit his guilt, they have, so far as appears, taken no step to expel the incendiary, but on the contrary retain in full fellowship 'Brother Griswold,' who is now in jail, and is under sentence of ten years in prison."

The editorial goes forward to say that no doubt some hot-headed fellows got possession of the lodge, and that the action would be reversed; but as already stated, the action was not reversed.

I have heard, though I have no certain information, that at a meeting held some years subsequently, the action of the Grand Lodge was reversed, and Dr. Jackson was restored to his Masonic standing. Possibly also, by that time, the lodge had plucked up courage to exclude the self-confessed committer of the crime of arson, and convict in State's prison, from their membership. But, be that as it may, we have here a fair revelation of the way in which Freemasonry operates. The facts in this particular case came into public print. The reputation of the lodge was at stake. The question whether or not a convict should be retained in membership, while the witness who had testified to the truth against him should be excluded, was before the lodge, and came before the public. It seems very remarkable that Hartford Lodge, No. 88, and the Grand Lodge of the State of Connecticut should have taken such action as they did. It seems quite natural that after a time they should have corrected such action. But suppose the matter had never come before the public. Suppose the Hartford Courant had never published the facts to the world. What then would these lodges have done? God alone can tell. But judging from what they did do, we have no reason to suppose that they would have done anything but expel the witness who had testified to the truth, and have retained in membership the "brother" who had committed the crime.

That this same sort of work is going on in our midst in the present day, we have abundant reason to believe. The difficulty is not with bad lodge men—the difficulty is with the lodge. Of course there are at times good men in the lodges, who will triumph over the teachings and natural tendencies, and who will conduct themselves as good citizens; but that the Masonic oaths of the third and seventh degrees bind Masons to protect criminals, and that the Mason who keeps his oath will be called upon to do this thing, no man who has studied Masonry can doubt.

Other orders have a direct influence in the same direction, but it is not so pow-

erful, because the obligation is not so clear and the penalties are not so bloody.

It is obvious that men connected with such organizations are absolutely incapable of properly exercising the trusts of public office. It is obvious that organizations imposing such obligations ought to be prohibited by law. It is certain that when the Kingdom of God comes in this world, as we are taught to pray that it should, and as God has promised that it will, this organization and all organizations of like sort will cease to be.

Charles A. Blanchard.

A LODGEMAN'S VIEW.

"Fraternity" a Cold Business Proposition—"Cheap" Only to Culls and Weaklings.

About twenty-five years ago there began to come down the pike an army of nearly a million people looking for life insurance, and the fraternal system was presented and accepted because of its "fraternal" feature and because it was "cheap." Time has demonstrated that "fraternity" is a cold business proposition, and that "cheap" applied to the culls and weaklings of the membership, whose beneficiaries have consumed the amounts collected, while the strong and vigorous have reached or passed the expected years of life, only to find in their old age they are either without insurance, or that which is offered them is at such a figure as to put it beyond their ability to meet the payments—what was "cheap" to the fellow who is now dead is prohibitive to the fellow who survives him.

—Editorial in Monroe (Mich.) Democrat, May 25, 1906.

He who sets a trap to defraud his neighbor, robs his soul of honor and is insnared by his own devices.

An honest man in the seat of the lawgiver is the strength of a nation; but a self-seeker is disease and rottenness.

Where there is no confidence in God we need not expect much charity in man.

DEAD!

The following list of defunct fraternal societies is taken from the Twentieth Century Edition of "The Great Record, in Memory of *Two Thousand Two Hundred and Fifty-Five* Dead Co-Operative Assessment and Fraternal Societies which Have Failed and Ceased Doing Business During the Last Twenty Years." Sample copies of this booklet may be had only from the publisher, W. E. Thompson, Milwaukee, Wis. The price is ten cents.

Franklin Mutual Benefit, Boston, Mass.

Legion of Justice Supreme Council, New York.

Oddfellows' Mutual Relief, Massachusetts.

Railway Passenger Conductors' Benevolent Association, New England.

Theodore Winship Benevolent Association, Massachusetts.

Union Endowment Association, Boston, Mass.

United States Masonic Accident Association, Massachusetts.

Union Benevolent Association, Fort Scott, Kan.

United Order of Honor, Ohio.

Unique Brotherhood Association, Chicago, Ill.

Vermont Mutual Aid Society, Montpelier, Vt.

Western Benevolent Association, Atchison, Kan.

Widows' and Orphans' Life Association, Leavenworth, Kan.

Wilmington Relief Association, Delaware.

Wisconsin Industrial Aid Association, Milwaukee, Wis.

Workingmen's Aid Society, Flint, Mich.

Widows' and Orphans' Benefit of A. O. H., Illinois.

Widows' and Orphans' Benefit Association, New York.

Western Ohio Relief Fund Union.

Williamsburg Masonic Mutual Benefit Association, Ohio.

Young Men's Fund Association, Louisville, Ky.

Zylonite Benefit Association, Adams, Mass.

Albany Firemen's Relief Association, New York.

Alliance of the Commonwealth, Massachusetts.

American Masonic Accident Association, Minneapolis, Minn.

Ancient Order of Columbus, Boston, Mass.

Ancient Order of Hibernians, Minneapolis, Minn.

Boston Fraternity League, Boston, Mass.
Boston Workingmen's Benefit Association, Boston, Mass.
Bradford Firemen's Relief Association, Bradford, Mass.
Brewers' and Liquor Dealers' Association, Madison, Wis.
Bristol County Mutual Aid Association, Taunton, Mass.
Brooklyn Volunteer Firemen's Association, Brooklyn, N. Y.
Buffalo Police Mutual Aid and Benefit, Buffalo, N. Y.
Catholic Benevolent Union, Brooklyn, N. Y.
Catholic Knights of Wisconsin, Green Bay, Wis.
Chevaliers and Ladies of Industry, Fall River, Mass.
Chevaliers of Pythias, Boston, Mass.
Christian Mutual Aid of G. M. E. Church, Schenectady, N. Y.
Club Lafayette Association, Cambridge, Mass.
Cooks' and Pastry Cooks' Association, New York.
Continental Fraternal Union, Richmond, Ind.
Educational Provident Association, Minneapolis, Minn.
Equitable Aid Union, Warsaw, N. Y.
Evangelical Aid Society, Illinois.
Farmers' and Mechanics' Mutual Aid, Pennsylvania.
Father Mathew's Fraternal Association of America, Massachusetts.
Foresters' Court Buffalo, Buffalo, N. Y.
German Masonic Mutual Relief, New York.
German Master Bakers' Association, New York.
German Mutual Assistance Society, Michigan.
German Veterans' Society, Mankato, Minn.
Grand Circle of White Men, Rockford, Ill.
Grand Council Independent Order of Mystic Brethren, Boston, Mass.
Ideal Benefit Association, Beverly, Mass.
Imperial Council Order of United Friends, New York.
International Order of Protectors, Mansfield, Ohio.
International Progress Association, Mansfield, Ohio.
International Relief Association, Elmira, (N. Y.?).
Iowa Masonic Benefit Association, Iowa.
Jefferson County Mutual Benefit Association, Watertown, Wis.
Knights of America, Kalamazoo, Mich.
Knights' and Ladies' Regular Conclave, Boston, Mass.
Knights of Liberty, Detroit, Mich.
Knights and Ladies of Malta, Pontiac, Mich.
Knights and Ladies of Samaria, Buffalo, N. Y.
L'Union St. Jo-De, Minneapolis, Minn.
Letter Carriers' Relief Association, Worcester, Mass.
Lynn Fraternal Benefit Society, Lynn, Mass.
Mariners' Mutual Benefit Association, New York.
Massachusetts Masonic Relief Association, Springfield, Mass.
Masonic Mutual Benefit Society, Indianapolis, Ind.
Masonic Mutual Relief, Westfield, Mass.
Masonic National Aid Association, Minneapolis, Minn.
Masonic Pythians' Benevolent Society, Chicago, Ill.
Michigan Benevolent Association, Ypsilanti, Mich.
Merchants' Life Association, Detroit, Mich.
Michigan Liquor Dealers' Provident, Detroit, Mich.
Minnesota Masonic Relief Association, St. Paul, Minn.
National Masonic Aid, Westfield, Mass.
National Temperance Relief Union, St. Louis, Mo.
New Hampshire Oddfellows' Association, Manchester, N. H.
Oddfellows' Accident and Protective Association, Richmond, Ind.
Oddfellows' Mutual Aid Association, Indiana.
Oddfellows' Mutual Aid, Rochester, N. Y.
Oddfellows' Mutual Aid Association, St. Louis, Mo.
Oddfellows' Mutual Benefit Association, Missouri.
Oddfellows' Mutual Benefit, Lowell, Mass.
Oddfellows' Relief of Connecticut River Valley, Massachusetts.
Oddfellows' Protective Union, Boston, Mass.
Oddfellows' Union Aid, Iowa.
Oddfellows' Weekly Benefit, Sandusky, Ohio.
Orden Germania Association, Chicago, Ill.
Orden Germania Association, New York.
Order of Equity Association, Indiana.
Order of Golden Chain, Baltimore, Md.
Order of the Knights of Columbia, Detroit, Mich.
Order of Puritans, Port Huron, Mich.
Order of Washington and Lincoln, Detroit, Mich.
Peninsular Masonic Aid, Caro, Mich.
Polish Mutual Aid Society, Boston, Mass.
Protected Fire Circle, Detroit, Mich.

Polish Roman Catholic St. Michael's Benefit Society, East Saginaw, Mich.

Protestant Knights, Buffalo, N. Y.

Provident Mutual Relief Association, Concord, N. H.

Queen Estha Association, Lawrence, (Mass.?).

Red Men's Fraternal Accident Association.

Salem Mutual Benefit Association, Massachusetts.

Saloon Keepers' and Liquor Dealers' National Ind. Association.

Sons and Daughters of M., Brockton, Mass.

Sons of St. George, Buffalo, N. Y.

South Shore Masonic Relief Association, Weymouth, Mass.

Standard Relief Association, Boston, Mass.

Steamboat Pilots' Vol. H. No. 4, Boston, Mass.

St. John's Baptist Society, Lowell, Mass.

St. John's Baptist Society, Westboro, Mass.

St. Joseph Society de Secours, Boston, Mass.

St. Michael's Mutual Benefit Society, Boston, Mass.

St. Paul's C. T. A. Benefit Society, New York.

St. Stephen's Brotherhood Association, Iowa.

Supreme Council Unit Fellowship, Boston, Mass.

Switchmen's Benevolent Association, Minneapolis, Minn.

Temperance Benevolent Association, St. Louis, Mo.

The Union Association, Boston, Mass.

Unabhaengiger Geg. K. U. Verein, Roxbury, Mass.

Union Hebrews' Order, New York City.

Union League Association, Detroit, Mich.

United Ancient Order of Druids, Milwaukee, Wis.

United Brethren Mutual Aid, Lebanon; Pa.

United Friends' Association, Detroit, Mich.

United Friends' Association, New York City.

United Friends of Michigan, Detroit, Mich.

United Masonic Benefit Association, St. Louis, Mo.

United States Benevolent Society.

United States Masonic Benefit Association, Council Bluffs, Ia.

Volunteer Firemen's of America, Des Moines, Ia.

Washington and Lincoln Fraternal, Detroit, Mich.

Wisconsin Oddfellows' Association, Milwaukee, Wis.

It is better to spend one's life doing good than to accumulate a fortune.

The Insurance Commissioner of Wisconsin has revoked the licenses of two fraternal beneficiary organizations within the last three months. One is the National Protective Legion of Waverly, New York, and the other the Modern Protective Association of Sayre, Pa.

The reasons for revoking the licenses of these two companies are fully set forth in the letters which the commissioner has sent to the presidents thereof, and he has also inclosed to them the opinion of the attorney general in relation to each case.

Reasons for Revocation.

Some of the reasons given for the revocation of the license of the National Protective League are as follows:

"The literature disseminated in soliciting business is misleading in respect to the business transacted by the society, and in conflict with the laws of this State.

"The society has utilized the funds paid in by members during the years 1901, 1902, 1903, 1904 and 1905 to pay dividends in 1905 to members who joined the society in 1900.

"The society has violated chapter 219 of the laws of Wisconsin for 1905, in that it has been doing an investment business.

"There is no annual accounting or apportionment of profits except an accounting at the end of five year periods.

"The contract issued by the society is not clear, and members are required to refer to the constitution, laws and literature of the society to learn their rights and privileges.

"The society's basis of operation consists of taking the funds of the younger members to pay the older members a sum which the latter's payments have not earned.

"The business conducted by the society is unsound, in that the dividends or benefits paid to members every five years are not calculated on any mathematical basis; simply an arbitrary amount is paid the member.

"The literature of the society—circular entitled 'Worth Looking Into'—shows that in 1905 the society paid in dividends to 6,683 members the sum of $1,310,624. These members in five

years paid into the society $801,960 at the rate of $120 per member. This sum ($801,960) together with the amount the examiners calculated might have been earned by these members' funds, would aggregate $868,790, the maximum amount which the society might have paid these members; but instead, it paid them $1,310,624, or $441,834 more than equitably due them, thus misappropriating the funds of the other members to the extent of $441,834."

Mr. Sturdevant, in an opinion to Mr. Hest, says:

"It seems desirable to call the attention of the legislative insurance investigating committee, which is still in session, to the operation of this society and to the desirability of investigating its affairs.

Says Company Misleads.

Regarding the Modern Protective Association the Insurance Commissioner says in part:

"The society has conducted its business fraudulently in issuing certificates, with coupons attached, leading its members to believe that they will receive $250 every five years upon payment of $2 per month, or an aggregate of $120.

"The society has violated chapter 219 of the laws of Wiscinson of 1905, in that it has been doing an investment business.

"The only insurance furnished in the society's 'class B' contract is the sum of $5 for each month the member has held his certificate in the society, as it appears that the payments for disability from injury or disease are considered loans."

Within a few weeks the ministers of Tacoma, Wash., have been discussing secret societies. The subject was "The Lodge Problem in Its Relation to the Church." Some contended that fraternal orders are usurping the functions of the church. The discussion, says the newspaper report, soon narrowed down to the question of the Masonic order and the church. Every such discussion does good, but how much more could be done if immediately following such discussion the city could be sown with the tracts of the National Christian Association.

CITIZENS' INDUSTRIAL ASSOCIATION.

The annual convention of the Citizens' Industrial Association of America is regularly held in November, the place being selected by the executive committee, but the national headquarters are in the St. James building, 26th street and Broadway, New York. It avows the following objects:

1. To assist by all lawful and practical means, the properly constituted authorities of the state and nation in maintaining and defending the supremacy of the law and the rights of the citizen.

2. To assist all the people of America in resisting encroachments upon their constitutional rights.

3. To promote and encourage harmonious relations between employers and their employees upon a basis of equal justice to both.

4. To assist local, state and national associations of manufacturers, employers and employees in their efforts to establish and maintain industrial peace, and to create and direct a public sentiment in opposition to all forms of violence, coercion and intimidation.

5. To foster and encourage by legitimate means, individual enterprise and freedom in management of industry, under which the people of the United States have made this the most successful and powerful nation in the world.

6. To establish a Bureau of Organization for the formation of associations favorable to the objects of this organization and federating them with this association.

7. To establish a bureau of education for the publication and distribution of literature tending to foster the objects of this association.

8. To create and maintain a fund for such purposes, in harmony with and promotive of the objects of this association, as shall approve themselves to the executive committee thereof.

The fourth annual convention of the Citizens' Industrial Association of America will be held in Chicago Monday and Tuesday, Dec. 3 and 4, 1906. Headquarters will be at the Auditorium Hotel Annex.

BUT SOME GRAND ARMY MEN ARE PROHIBITIONISTS.

At a recent session of Congress a law was passed prohibiting the sale of liquor in the national soldiers' homes after March 1, 1907. There is such a home in Dayton, Ohio, providing for about 2,-500 veterans. Upon the passage of the new law these were said to be intending, with hardlly an exception, to vote for a Democratic candidate for Congress; while they were so incensed at the present Republican representative, who did not present himself as an opponent of the prohibitory law, that he declined renomination. The district at the best was so close that with the help of the soldier vote the supplanting candidate was almost sure to be elected. The soldiers insisted that the law must be repealed at the next session, so as never to go into effect. The Grand Army vote outside the home might be more divided, we presume, yet to what degree it would divide so as to oppose the large membership there one could hardly tell.

SHOE UNION FRAUDS.

The general election in September was the most bitter known in the history of the National Boot and Shoe Workers' Union, and the vote was largest. Claims of fraud arising, inspectors worked three weeks on the recount, when, about the middle of October, the result appeared to reveal the voting of repeaters in several local unions. This was said to have been particularly noticeable in the Lasters' and the Stitchers' unions, and there is also an allegation that members of other unions voted at the Lasters' union polling place, casting ballots for general officers. In this connection members of the Vampers' union are said to have voted both at their own place and that of the Lasters. Other cases are alleged to have occurred through giving registry numbers of persons not able to come to the polls and voting in their stead. Officers of the unions accused admit that isolated cases could occur but oppose the notion that there was any general movement of the kind. There has at least been a good deal of either smoke or dust, whether there was any fire or not.

Every section of our country seems to be teeming with discussions of the question of secret societies in high schools and preparatory institutions. It is a matter of much interest to note that the teachers and boards of education are everywhere enunciating right principles respecting secret fraternities in our public schools. Having stated the principles against these fraternities so clearly, is it possible for teachers and patrons of the schools not to see that the same principles apply to all the secret orders of our country? We believe that these discussions must result in a general condemnation of the whole secret empire. The present, therefore, is an especially timely occasion for the distribution of our "Christian Workers' Tracts."

The able address of Rev. W. H. Clay, D. D., editor of the Christian Conservator, delivered at the Indiana State Convention, will appear in the January number of the Cynosure.

WINE FROM SKULLS.

Were These Knights Templar Masons?

Omaha, Neb., Nov. 6, 1906.—The Thirteen Club held its first banquet in a hall at 118 South Fourteenth street, amid settings of the table and weirdness of surroundings that would have thrown most men into hysterics.

Think of men drinking wine from the caps of human skulls! Imagine the huge skeleton of "Jumbo," the club's mascot, his bony fingers clasped around a punch bowl filled with champagne punch. A dipper made from a skull was used by J. S. Cross, the president of the club, to dip the punch from the bowl. Perched on a pedestal opposite the banquet table was a silver tipped coffin, which is for a good omen.

At 2 o'clock the banquet was ended, chairs upturned and thirteen mirrors broken.

Feeding on wind will not satisfy hunger, nor will a foolish man find strength in his folly.

Satan has no fear of a Christian knight who goes forth without his armor.

CONTRIBUTIONS RECEIVED.

O. S. F., $1.00; A. J. L., $2.00; E. M. P., $1.00; Estate of Lydia B. Oliphant, $50.00; A. G. M., $5.00; C. D. T., $1.00; G. B., $80.00; J. C. B., $5.00; Alex T., $3.00; College Church of Christ, Wheaton, Ill., $78.94; W. K., $5.00; J. C. H., $1.00; J. A. R., $5.00; M. M. S., $1.00; R. L. P., $10.00; L. G. B. H., $15.00; J. E. P., $10.00; R. P. McC., $1.00; Mennonite Church, Berne, Ind., $9.18; J. A. B., $1.00; Estate of John Dorcas, $475.00; E. B., $11.00; D. R. K., 75 cents; C. C. S., $5.00; J. S., $1.00; L. G. A., $1.00; H. W., $2.00; E. R. W., $2.00; A. R., $2.00; J. W. S., $5.00; M. E. McK., $4.00; Collection at annual meeting in Moody Church, Chicago, $18.06; F. A., $4.00; N. E. K., $3.75; D. H. E., $1.00; O. N. C., $1.00; T. G., $1.00; F. D. E., $2.00; M. C., $2.00; R. M. S., $1.00; C O. T., $1.00; A. T., $3.00; J. P., $2.00; G. W. B., 75 cents; E. A. T., $1.00; J. W. B., $5.00; J. S. T., $1.00; P. T. S., $1.00; M. M. McC., $1.00; S. R., $1.00; N. W., $1.00; A Friend in Mitchell Co., Iowa, $20.00; M. E. N., $2.00; H. W. B., $5.00; J. C. B., $4.00; from Ind. State Convention, Berne, Ind., $5.00; I. H. W., $1.00; S. G. C., $1.00; E. H., $7.00; C. D. B., $1.00; Christian Reformed Church, Alamosa, Colo., $3.00; Christian Reformed Church, Chicago, Rev. Einick, pastor, $16.36; Christian Reformed Church, Holland, Mich., Rev. DeJong, pastor, $5.00; Christian Reformed Church, Grand Haven, Mich., Rev. Veltkamp, pastor, $5.00; Christian Reformed Church, Grand Haven, Mich., Rev. Groen, pastor, $28.11.

A Twentieth-Century Minister

BY SUSAN FIDELITE HINMAN

X.
DAWN.

Lester's illness, the fruit of long overstrain, was the best thing that could have befallen him. Bickersteth, in his "Yesterday, To-day and Forever," says this is true of the final punishment of the wicked, and that they will recognize it so. But in after years, looking back on the long, dream-checkered blank of unconsciousness, the phantasmagoria of delirium, Lester was disposed to regard it all, not as punishment, but as the incubation of a new life. Certain it is that, through the mists that enveloped his consciousness, he was dimly aware of a great, brooding Presence that warmed and sheltered him in the mighty dark.

Thus, little by little, on the blackness of a long night, rose the stars, "the forget-me-nots of the angels"; and Lester looked up, like Nebuchadnezzar from his grazing, and his reason returned to him and he blessed the God of Heaven—blessed Him even for the lassitude that relaxed every pain-racked nerve; blessed Him for the childlike weakness that restored the child's clinging sense of dependence.

It was June before Lester was able to sit up. As he sat in languorous calm looking out upon the delectable greenness that embowered the hospital, he murmured Lowell's lines:

"What is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries the earth if it be in tune,
And over it softly her warm ear lays:
Whether we look or whether we listen,
We hear life murmur or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and towers,
And groping blindly above for light,
Climbs to a soul in grass and flowers.
* * * * * * *
Who knows whither the clouds have fled?
In the unscarred heaven they leave no wake;
And the eyes forget the tears they have shed,
And the heart forgets its sorrow and ache;
The soul partakes of the season's youth,
And the sulphurous rifts of passion and woe
Lie deep 'neath a silence pure and smooth,
Like burnt-out craters healed with snow."

Then tears of mingled weakness and joy came to his eyes, and he lay down again and fell asleep.

George MacDonald believed that in sleep the human spirit returns to its Maker for healing and renewal. It seemed so to Lester. He wakened with eyes anointed. Adam on the morn of his creation found the world no more lovely. But, as yet, for Lester there was no garden to till.

Bit by bit he read his accumulated mail—the letters, that is, for he found himself still quite indifferent to the ongoings of the great world. There were piles of friendly, sympathetic letters—from Alice, whose heart smote her for her hardness toward him; from his sister, who mourned that her own health forbade her coming to him; from his parishioners, who had advanced a month's salary and sent offerings of fruit and flowers for many days; from his brother clergymen, some of whom were anxious to help him, and some—though they had the grace to keep this to themselves—were anxious to step into his shoes, for Park City was counted a desirable charge.

At last, just as he had quit broths and malted milk for stronger food, Lester began to feel eager for the news. He searched the pockets of his nondescript attire for coppers, and begged his nurse to get him a daily paper. It was at this stage that the morning mail brought him a section only of the voluminous Sunday edition of a New York daily. He opened it with amused curiosity. Taste and principle alike led him to condemn the Sunday newspaper, though it formed the chief mental pabulum of many of his parishioners. He prepared himself for shrieking headlines and flaunting pictures.

There was a picture conspicuously covering the upper half of the page. It represented a young beauty in her wedding gown. Was this the fashion sheet? No, for in one corner, penned off in a modest oval, was the head of the bridegroom. The face of the bride had a familiar look. It suggested—Lillys! The headlines read:

"Western Heiress Weds Man Who Brings News of Fortune!"

"The well-known attorney, W. P. Herrick—Miss Lillys Hammond, of Omaha"—Cleora was too small for even the microscope of a New York daily—"extraordinary beauty and social charm—St. George's Church—High noon—Sailed the same evening—S. S. Urania"—these words leaped out at him, and then the sheet dropped with its reader.

The nurse was at hand in an instant. Lester looked up, white but smiling, and reached up his thin hand for help. "Did I faint?" he asked; "I can't be very strong yet. I'm sorry to trouble you so much."

He lay down on his bed and rose no more that day. Much of the next twenty-four hours he slept. It seemed all that he could do. Once when he wakened he said to himself with the same pallid smile, "So Lillys was married in June, after all. I couldn't give her a wedding present now if I wished; she is married and gone." Gone out of his life, never to enter it again. As he gazed at the soft, calm sunlight, so beautiful that it made his eyes fill, he felt as if it were shining upon a grave. It seemed almost as if it were his own.

He was too weak and spent for a repetition of the paroxysms of wild agony that preceded his illness, even if Lillys' marriage had not changed his feeling toward her. The precious plant was torn up by the roots, but what an emptiness remained! The depressing influence might have seriously retarded his convalescence had not a new interest mercifully supervened.

Early in June came to that Western city an evangelist. The place was mightily stirred. The dances and card parties and other pageants in the carnival of pleasure gave way to the meetings. Motormen on the trolleys and bootblacks on the hotel corners whistled the "Glory Song" instead of "Hiawatha." For a time ten thousand hearts palpitated with a single hope, the coming of the Kingdom.

When Lester began to see callers, he heard about the meetings. Some of his

own flock came from Park City to attend. The clergyman of his own denomination in Columbia, who called daily with true brotherly kindness, was the first to mention them. His tone was rather pessimistic.

"I trust good is being done," he said, "though I don't much believe in revivals. I was converted in a revival myself, and it took me six months to get over it. There'll be an awful slump when this thing is over."

Lester thought there was a want of consistency between the last two sentences, but he forebore to mention it.

As the days passed, Doctor Montague's speech grew more friendly and appreciative.

"These converts actually quit their meanness," he reported, "and still better, they go to work. The superintendent of schools here is going to join my church. He's no light-headed enthusiast—never was—but he's a changed man."

It was quite natural that, unable to extort a word from anybody on any other topic, even one so vital as the approaching presidential campaign and the great Nebraskan's probable part in it, Lester's thought should have turned in curious wonder, long before he was able to be out, to the revival meetings.

He was not sure that he believed in revivals. He could not say that he sympathized with their object, if it was, as it often seemed to be, merely to rouse men and women and little, unthinking children to an undue pitch of emotional fervor. Psychologically, such a course was a mistake. It was a mental and spiritual prairie fire, a religious orgy, a holocaust that consumed as much good as evil.

However, it was chiefly in a reminiscent way that Lester pulled out and turned over his views of revivals. "After all," was his conclusion, "what do I know? I understand neither the world nor life. It is easy to misjudge. I will go and see." So, as soon as he was able to crawl beyond the corner nearest the hospital, he stole into an afternoon meeting. The crowd confused him and made his head ache. He staid only half an hour, and came away feeling that it was all a mistake.

It was some days before he went again. It had meantime grown so warm that he was able to spend long hours daily in the open air. He had left the hospital and was spending a week with his friend, Doctor Montague.

The parsonage was a shabby, disordered place, set in a great, quaint garden, and overrun, house and garden, with children. But the children, though merry, were well bred; and into one place they had been taught never to intrude—"papa's study." The study was the largest and sunniest room in the house. To a casual glance it, too, seemed all disorder, but it was the disorder of work, not of misplacement. It was like a carpenter's shop, all shavings and bright tools and bits of unfinished work. Doctor Montague was a scholar. This in itself would not have recommended him to his people, but he had a clear, fresh, trenchant way of putting things—the very heart of things— that never fails to reach the heart of man.

In the study was an alcove, and in the alcove was a wide, old-fashioned davenport. Here Lester would lie for hours, gazing fondly at the backs of the books, as an epicure might have gazed at a feast in process of preparation. Sometimes he would stand before the sectional bookcases, taking out one book after another and reading prefaces and tables of contents, so trying to eat his cake and keep it too, or rather, taking the daintiest of nibbles to sample it and then laying it aside for further enjoyment.

The housemother had careworn eyes and faded cheeks from years of insufficient sleep, but the blithe good cheer of her voice and manner suggested one who "had known no sterner duty than to give caresses." She was full of quaint terms of endearment and droll, old-fashioned lullabies and odd turns of speech. Lester loved to watch her as she cuddled the babies at night; it seemed as if it rested him.

Lester dozed and dreamed away his days of convalescence until he grew strong enough to attack the weeds in the parsonage garden; whereupon the minister pronounced his clerical anathema and bade him go to meeting and reform.

Thus it came about that Lester went the second time to the revival meetings. This time he was able to listen and to judge. As he entered the hall he was conscious of a highly charged spiritual atmosphere, but no confusion or excitement. The evangelist's sermon was a plea for putting first things first, a simple, practical, but intensely earnest presentation of the paramount claims of the Kingdom of God. The very voice and manner of the speaker showed that to him the Kingdom was his life, that to him as to his Master it was his meat and his drink to do the will of his Father in Heaven.

As when Jesus said, "I do always those things that please Him," criticism was hushed and many believed on Him, so Lester was awed by the apostolic zeal and fervor of the evangelist. It was the man, not the sermon, that impressed him. Of the latter he said to himself, "This is what I have always preached to my people." This might well be doubted, but, granting it, had he enforced his teaching by his example? Gradually this question took shape within him, and he grew self-dissatisfied.

He went again. The preacher's text was, "There arose a mighty famine in that land; and he began to be in want." How abject, how pitiable, how hopeless the destitution of the soul estranged from God, Lester had never before realized. The Father's house and His bountiful table seemed a life's journey away. With wonderful dramatic power the preacher pictured the suffering of every prodigal in the far country, and Lester with sinking heart recognized its truth in his own late experience. He had spent—not money, for he had none; not manly strength and honor; his tastes and his training had alike been too lofty for that—but his costliest treasures of faith and hope and love, for that which was more hollow and worthless than sounding brass or clanging cymbal. And now he was in want—want so dire that in all the earth it had no remedy.

The next meeting was one for Christian workers. Lester felt like a hypocrite in going, but he could not stay away. The evangelist spoke from the words, "Pray without ceasing." His theme was the prayer-life, in which every effort is an aspiration Godward. He related from his own experience marvelous answers to prayer, speedy succor in strong temptation, unexpected provision for sore temporal need, the snatching of a loved friend from a life of dissipation as the result of a night of prayer.

Lester listened to these things as to some strange and lovely tale. He did not doubt, yet he could scarce believe, like the disciples, who, hearing of the resurrection, believed not for joy. The impression that lingered in his mind was not produced by the memory of these wonders, but rather by a new conception of the possibilities of prayer. It is the ladder with its foot on earth and its top in Heaven, whereon angels pass to and fro; but it is more; it is the daily, hourly vision of the Father, which impels the hands and inspires the heart; it is the life-pulse of the True Vine, vitalizing the tiniest twig that abides in Him. It is the constant and unfailing acceptance of the will of God, not in smitten and cringing acquiesence, but actively, with strenuous endeavor, making it the soul of all our striving.

Lester knew that he had never prayed so. The formal daily worship—was it worship?—a frantic petition in cases of sore need—this was his whole experience of prayer.

Lester went back to his room and took out his tiny, vest-pocket Gospel of John. How had Jesus prayed? "Father, I know that Thou hearest me always"—the complement to "I do always those things that please Him." A hundred and twelve times in that small pamphlet he found the relation of the Father and Son referred to, not in terms of dogmatic theology, but in such words as these:

"The Son can do nothing . . . but what he seeth the Father do. For the Father loveth the Son and showeth Him all things that Himself doeth. I seek not mine own will, but the will of the Father which hath sent me. I am come in my Father's name. I live by the Father. I am not alone, but I and the Father that sent me. As the Father hath taught me, I speak. I honor my Father . . . my Father honoreth me. As the Father

knoweth me, even so know I the Father. I and my Father are one."

The last words touched on a mystery too awful to fathom, the mystery of the Eternal Word, "dwelling in light unapproachable; whom no man hath seen or can see, to whom be honor and power eternal. Amen."

"Yet," pondered Lester, "the spirit of filial love—might I not approach it? Might I not acquire it?"

He read on: "I am in the Father and ye in me. Ask in my name, that the Father may be glorified in the Son. He that loveth me shall be loved of my Father. As the Father hath loved me, I also have loved you. As the Father hath sent me, so send I you."

Thereupon Lester began to stir up his soul to lay hold on God. Two months before he could have said with the psalmist, "Oh, that I had the wings of a dove, that I might fly away and be at rest." Of late, his had been the quiescent attitude of the one hundred and thirty-first psalm: "Lord, my heart is not haughty nor mine eyes lofty; neither do I exercise myself in great matters, or in things too wonderful for me. Surely I have stilled and quieted my soul; like a weaned child with his mother, my soul is with me like a weaned child."

At this point, it is to be feared, the poor lad tried to "exercise himself in great matters." It was a sort of chemical experiment of combining elements and awaiting results. Lester was much farther from irreverent intent than the Jewish king who refused the divinely offered sign lest he should "tempt God"; but in all his study he had been so used —as we all are nowadays—to laboratory methods. Is it any wonder that faith wanes?

Lester searched his past, rolled it up in one soiled and tattered bundle, and laid it at his Lord's feet. With his whole life lying wrecked and shattered about him, he needed no telling that "his righteousness was as filthy rags." But he was not satisfied with this knowledge. He began to rack and scourge his own conscience, lest its confession had not been complete. He knew that haste had been one great enemy of his prayers. He resolved to "take time to be holy," to afflict his soul with watchings and fastings. His disease-worn body rebelled. He crept into his bed at midnight in heaviness and darkness of spirit, haunted with spectral figures of temptation, like the ghouls and hobgoblins of the Valley of the Shadow of Death. He felt that he had somehow failed to bring an acceptable offering, and no crying or cutting himself with stones, or leaping on the altar he had made, could bring down the fire.

He woke, next morning, puzzled and gloomy. He had promised Doctor Montague to make some notes for him from a volume in the public library, while the latter was undergoing a martyrdom of pastoral calls. The doctor was not naturally a gregarious individual, and this was the hardest and most distasteful part of his work, and therefore the part he performed most conscientiously.

It was a royal morning with its offering of gold and frankincense and myrrh. Lester was mounting the broad, low steps of the little Carnegie Library, with its simple, classic outlines, when he suddenly stopped. A voice, "closer than breathing, nearer than hands or feet," seemed to ask, "What grieves you? What do you lack?"

Two months ago his instant answer would have been "Lillys." He did not think of her now. Out of a thinning mist of vague, bewildered misery he responded, "I don't know—Lord." With the recognition of his divine questioner, his sorrow vanished, as did Mary Magdalene's in the garden. Suddenly the desert about him blossomed; the darkness grew luminous with the colors of the twelve foundations of the City of God.

The June sunlight was radiant with God; the morning breeze was redolent of Him; the grassy lawn Lester had just crossed was a fragment of the emerald that arched the Throne.

It was no mystic vision, but the consciousness that has brought courage and comfort to saints, apostles and martyrs of all ages, the consciousness that only God can fill the hungering soul of any child of His, and that He stands at the

door of each sad, famine-scourged hovel, eager to come and sup at a feast of His own providing.

Thus the steps of the Columbia Carnegie Library became to Lester as the Sancta Scala in Rome did to Luther, the spot where he learned the lesson that "the just shall live by faith." Henceforth in gladness and singleness of heart, Lester went about the tasks that gathered slowly to his hand.

"Saved to serve," was the motto of the evangelist, as it is the plain teaching of the Word of God. The glory of God—much mistaken, much maligned—lies in giving, even to the giving of Himself. When the Savior prayed, "Father, glorify thy Son," it was "that the Son may glorify Thee," by giving eternal life at the Father's bidding.

Heartily and with winning simplicity, Lester took hold and helped during the few remaining days of the special services. When the converts of the meetings were asked to rise, Lester rose among them. Some of his friends, especially his ministerial friends, were a trifle shocked. Doctor Montague remonstrated with him privately. "You meant you were quickened by the meetings," he said. "No," Lester answered, "I was converted."

At the close of the evangelistic campaign, Lester, cheered and restored in soul and body, was asking, "What next?" when he received this telegram: "Leslie's love to Uncle Lester. Come home and see us."

The baby had come, then. Poor, dear Lucy! Sweet, frail, little mother! He must go home to her. The thought of her gave him heart to go back to Park City, forever darkened by the cloud of his greatest sorrow, and pack his few, poor belongings. He had an hour or two in Omaha with Lansing Keller, now happy and prosperous, and then the night train bore him speeding, speeding eastward.

(To be continued.)

Better be poor and upright than a rich man who is scorned.

Even an unbeliever wants a minister at the funeral of his friend.

W. R. MILLER.

How many of our readers are subscribers for a missionary magazine? Every Christian family ought to have at least one. The Cynosure would recommend to all that are not supplied with missionary magazines to send for the Missionary Visitor, Elgin, Illinois. It is published by the Brethren Publishing House of that city. One copy for twelve months costs only fifty cents; a trial subscription for three months, ten cents.

W. R. Miller, formerly pastor of the Brethren church in Chicago, and in 1904 a member-elect of the Board of Directors of the National Christian Association, started October 20 for another extensive tour in foreign lands, including Asia Minor, Palestine and Egypt. Brother Miller has promised to write for the Missionary Visitor. His articles are to be elaborately illustrated and will relate largely to the home life in these lands, as seen at close range.

West Bay City, Mich., Oct. 10, 1906.

May God in His mercy crown with His blessing your and our efforts in battling with the manifold antichristian powers of lodgery, for the glory of His holy name and for the salvation of many. In this our crusade, the Cynosure has been and is of great service to me and many of my co-workers.

Very respectfully yours,

(Rev.) P. Andres.

A good life may be narrow, but it is deep.

K. OF C. AT NEW HAVEN.

The national convention of the Knights of Columbus was held in New Haven, Conn, in June. A newspaper report says:

"The convention opened after the delegates had attended a pontifical mass in St. John's church, at which Cardinal Gibbons presided. The service was one of the most impressive ever held in Connecticut. Besides the cardinal, there were present Bishop Tierney of Hartford, the celebrant, Bishop Beaven of Springfield, and Bishop Michaud of Burlington, Vt., and about 100 of the best-known Catholic churchmen in the state, besides many from other places. In the vestments of their office, this body of priests and delegates marched into the church, the former being accommodated in the sanctuary and assisting in intoning the musical portions of the service. The music was of a special order, the choir being assisted by a chorus and orchestra. The cardinal was enthroned on the epistle side of the altar and the bishops on the gospel side, their robes of scarlet and purple, and the rich vestments of the altar and the officiating priests, being bathed in a flood of irridescence from the mullioned windows overhead, through which the sun streamed. The church interior was also elaborately decorated with foliage and flowers.

"The mass was celebrated by Bishop Tierney, with Rev. P. J. McGivney of Middletown as assistant priest, Rev. J. D. Kennedy of Danbury as deacon, Rev. Arthur O'Keefe of Taftville as subdeason, and Rev. Edward A. Brennan, United States navy, as master of ceremonies. Other officers on the altar were filled by Rev. C. J. McElroy of Bridgeport, Rev. W. J. Shanley of Danbury, Rev. J. F. Ryan of Hartford and Mgr. Madden of the Springfield diocese. The sermon was by Rev. J. J. McCoy of Worcester, and was an appeal for a higher citizenship.

"Rev. J. J. McCoy's subject was 'American Citizenship.' In opening he spoke of the battle waged by Judas Maccabeus against King Antiochus and his allied army, who came against the Jews, in which Judas with a handful of men routed the vast army that had come to 'destroy them and their sanctuary.' He said that the spirit that animated Judas and his chosen few should be the spirit which must energize the Knights of Columbus. Continuing, he said: 'The world, the nations, are again arrayed against the kingdom of God on earth, and you are called to stand with its defenders. The Catholic world looks to laymen such as you to show yourselves the stoutest sons of God. You, even in death, should be the defenders of right and truth. You are to be the captains of her thousands, her hundreds, her fifties, her tens. The glory of God's kingdom of earth every day must be his, shibboleth, nor wealth, nor pleasure, nor appetite, nor likelihood of pain must stay him. Do not look alone to numbers. Numbers do not make your host invincible. What a glorious mission you have, you who yet are young, to champion the church, to walk with Christ and to have right to count many years in the divine labor is a joy forever.'"

The church service lasted nearly three hours.

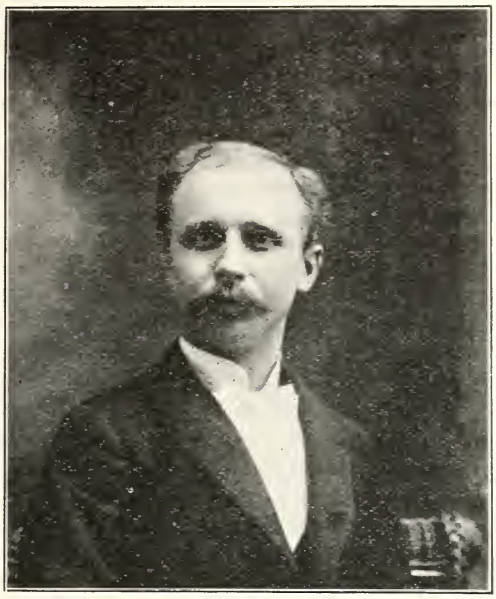
Requiem mass for deceased members of the Knights of Columbus was held in St. Mary's church, of which the Dominican Fathers have charge, and in connection with which the first council of the society was organized. Knights and friends filled the church and a sermon was preached by a former pastor now of New York. Four incorporators of the order yet survive, and all are now in New Haven and life members of the national council.

Some difficulty in obtaining permission to do insurance business in Missouri was apprehended, and in case the insurance department of the state attempted to prevent the orders doing insurance business there it was probable that a legal test would be made.

Plans are under way for a great club house here in Chicago, for this Catholic political secret society.

It is better to dwell in the valleys where the rivers run and men are happy, than on the mountain tops and be the companion of storms and avalanches.

News of Our Work.



REV. H. DYKHUIZEN.

The Iowa State convention held last month in Pella gave an impetus to the work in that State that was gratifying. The success was in a measure due to the local arrangements, which were in the hands of Rev. H. Dykhuizen, pastor of the Fourth Reformed Church of Pella. It is to his praise that the local arrangements and success were so complete.

The Cynosure readers will be glad to become better acquainted with this able and energetic pastor. We hope to have his aid in future meetings. We are thankful for the privilege of heading this article with his portrait. Pastor Dykhuizen was born August 24, 1865, in the Netherlands, and came to this country in October, 1887. He is an enthusiastic American to-day, and says of himself, "My desire for higher education could not be realized in the Netherlands on account of lack of means, but in this glorious country of ours the ways were opened, and in September, 1888, I began to study in the Preparatory Department of Hope College, Holland, Michigan, and continued through the College Department, graduating in 1895." Later Brother Dykhuizen graduated from the Western Theological Seminary of Holland, Michigan, and was licensed to preach in May, 1898, and ordained as pastor over the churches of LeMars and Sheldon, Iowa. In March, 1901, he took charge of the Reformed Church of Carmel, Sioux City, Iowa. In 1904 he began his labors with his present charge in Pella.

The New York and New Jersey convention met on November 26 and 27 in Jersey City, too late to secure a report for this number of the Cynosure. The address of welcome was given by Rev. James Parker, Ph. D., pastor of the Second United Presbyterian church, Jersey City, N. J. The response was by Rev. F. M. Foster, D. D., of New York City. An address, "Lodge Motives," was given by Rev. J. C. Slater, pastor of the Covenanter church, Brooklyn, N. Y. Rev. J. C. Voorhis, Hackensack, N. J., opened the discussion, "Why Hold Light-Giving Conferences?" An address was given by President C. A. Blanchard and one by Rev. W. B. Stoddard. Further particulars will be published in the January Cynosure.

INDIANA, ATTENTION!

From the President on State Work.

As State president, and also chairman of the State Executive Committee, I wish to give notice of our work through the Cynosure.

Our State convention, held at Berne, Ind., Oct. 29-30, was a success. A more detailed report will be sent in by our secretary.

We have taken some advanced steps in the work. A State Executive Committee has been elected to have charge of the work during the year. The committee consists of the following: Rev. C. A. Mummart, Huntington, Ind.; Rev. J. W. Kliewer, Berne, Ind., and Rev. W. J. Barnhart, Huntington, Ind. One of the duties of this committee is to arrange for lectures to be given during the year, so we would like to have the names and addresses of those who are willing to go out and deliver lectures against secret societies. We also desire those who want us to furnish a lecturer for them to write us regarding the matter.

We are glad to have you here, to form your acquaintance and to gain further light upon this important question.

We are Hollanders and descendants of Hollanders. We are vain enough to believe that we have a right to be proud of our ancestry. If this were the time, we might mention them. But for one fact we thank God that among the fathers who came to this country and settled in our various colonies; among their sons and daughters who have grown up here and are now old and gray, the lodge has met with little or no encouragement. They remained true to the traditions of the fathers, which were in accordance with the teachings of God's Word and diametrically opposed to the works of the devil.

But notwithstanding all this, we believe that the agitation of this question is necessary in this community at this time. There is a tendency for the youth to break away from the old lines, the straight and narrow path, and to permit themselves to be drawn into the maelstrom of sinful thought and practice. There is a tendency among our youth to think more favorably of the lodge, of those institutions of the evil one, than their fathers did, and they are being drawn into them, many of them not knowing, we believe, what the real nature is of the society with which they seek connection.

To give light on this matter; to give warning; to save men and women from falling into the snare of organized secrecy, is the purpose of this association and conference.

We welcome you most heartily; may your brief stay among us be pleasant to you and profitable for the cause for which you labor.

The Deseret News of Utah, of October 8, 1906, gives an account of the disbanding of the Grand Lodge of the Ancient Order of United Workmen with jurisdiction in Utah, Idaho and Wyoming, because of the heavy death rate and attendant losses sustained of late.

Many a golden sheaf will find its way to the barns of the charitable.

There is no victory to him who turns back in the day of battle.

IOWA STATE CONVENTION.

The annual meeting was held at Pella, October 22 and 23. The president, Rev. J. S. McGaw, of Morning Sun, called the convention to order, and the program as heretofore published was carried out. We are glad to give our readers in this number the address of welcome by Rev. W. J. Van Kersen, pastor of the Second Reformed Church of Pella. The response was by President McGaw, and he was followed briefly by other members of the conference. The address of the evening was by Rev. W. B. Stoddard, subject, "A Family Becomes a Secret Society." Letters were read from several who were unable to be present at the conference as follows:

Rev. J. A. Black, Wyman; Rev. S. A. Scarvie, Decorah; R. M. Fonda, Monona; Mrs. Sarah L. Johnson, Morning Sun; Rev. F. T. Stevenson, Promise City; J. C. Lloyd, Marshalltown; W. M. Matthews, Ainsworth; R. F. Boyd, Oskaloosa; Mrs. Jennettie Siemiller, Blockton; Rev. J. G. Rugland, Saude; Cyrus Smith, Leon; Rev. O. T. Lee, Northwood; Rev. Fred O. Lothringer, Grand Mound; Howard Langhead, Washington; A. Branson, New Sharon; Rev. W. R. Sawhill, Washington.

Officers for 1906-1907.

The official board for the coming year is as follows:

President—Rev. J. S. McGaw, Morning, Sun, R. F. D.

First Vice President—Rev. W. J. Van Kersen, Pella.

Second Vice President—Prof. A. S. Clark, Oskaloosa.

Third Vice President—Rev. A. C. Douglass, Des Moines.

Secretary—Rev. C. C. Kyle, Monroe.

Treasurer—A. Branson, New Sharon.

State Agent—Elder J. S. Baxter, Corydon, Iowa.

The Executive Committee for the coming year were chosen as follows:

Rev. J. S. McGaw, Rev. W. J. Van Kersen and A. Branson. They are a committee with whom the State Agent is

to consult, and who are to direct his work.

State Work.

"The Committee on State Work would respectfully report:

That while during the past year little systematic work was done, some effort was made to instruct the people with respect to the evils of the lodge system. President C. A. Blanchard addressed good audiences in Des Moines last June, and again in Birmingham in August, and a good impression was made on those who heard. Secretary W. B. Stoddard has spoken in different places during this month in preparation for this convention, and reports good hearings and interest in the cause.

We are glad to be able to report that arrangements have been made with Elder J. S. Baxter of Corydon to act as State Agent. He is expecting to take up the work at once. We ask for him co-operation and encouragement in his work in every way: that the friends of the cause assist in securing hearings for him, and that they contribute liberally and encourage others to contribute to support the work in the State.

We further recommend that as in union there is strength, local organizations of the friends be formed wherever practicable for the advancement of the cause in their several communities and for co-operation with the State organization.

Realizing that our hope is in God and that without Him we can do nothing, we urgently call on all friends of the cause to remember all the workers without ceasing in their prayers, that their efforts may be crowned with success and our God glorified.

Respectfully submitted,

C. D. TRUMBULL,
J. A. FENWICK,
J. S. BAXTER,
Committee."

The receipts amounted to $61.68; the expenses of the convention to $47.30, leaving a balance on hand with the treasurer of $14.38. Rev. John Nelson of Des Moines invited the conference to hold its next annual meeting in the Swedish Evangelical Mission Church of that city. Mr. William Crosson invited the conference to meet at Oskaloosa at the time of their next annual meeting. The first invitation was accepted, and it was suggested that perhaps the convention could meet the following year, 1908, in Oskaloosa.

Two addresses were given in the Dutch language, one by Rev. H. J. Pietenpol, pastor of the Third Reformed Church of Pella, subject, "Can a Christian Consistently be a Member of a Secret Oath-Bound Society?" The other by Rev. T. Van der Ark, pastor of the Christian Reformed Church of Pella, subject, "The Dangers Which Threaten Us from Secret Societies."

The new State Agent, Elder J. S. Baxter, was heard for the first time, and made a very pleasing impression. His subject was "The Claims of Jesus Christ; Are They Recognized by the Lodge?" The program as heretofore published was carried out, and a very successful convention was held. One pastor since the close of the convention has said that several of his members have come to him and said that they would renounce their secret lodges.

The resolutions were discussed separately and finally adopted as a whole. The preamble expressed the belief that the association has been, and is still, used of God, to whom thanks were given for what had been done, and new resolutions were adopted pledging themselves to press the work during the coming year. It also expressed the firm belief of the convention that the Church of Christ everywhere should oppose and seek the overthrow of the great secret empire because of its injury to the church and to the home and to the state. A vote of thanks was given to the pastors and churches of Pella, to the musicians and speakers who had helped, and to the newspapers that had given kindly notices.

Pollock, La., Sept. 26, 1906.

I am a Baptist minister, and opposed to secret orders from boyhood. The Lord bless your work. Truly,

(Rev.) C. E. Hughart.

A man of convictions will always command respect.

INDIANA STATE CONVENTION.

It was a surprise to some of the visiting members of the Indiana convention to find an audience of 300 gathered as early as 9 o'clock in the morning! It was not so surprising after that to see at least a thousand gathered at the evening session. Many will sympathize with Rev. Joel Austin, one of the old veterans who longed to be present, but was unable on account of the infirmities of age.

The first meeting was held at 7 o'clock on the evening of the 25th in the Mennonite church of Berne, and a large audience gathered in spite of the threatening weather. A male choir of forty voices gave the session an inspiring opening. The address of welcome by Rev. J. W. Kliewer of Berne was responded to by Rev. Dr. Mummart, who, in a very forcible way, explained the objects of the National Christian Association. Mrs. Benjamin Sprunger added to the interest of the conference by her singing, as also did Miss Amelia Welty.

Officers for 1900-1907.

The following named are the Official Board for next year:

President—Rev. C. A. Mummart, Huntington.

First Vice President—Rev. J. W. Kliewer, Berne.

Second Vice President—Elder I. L. Berkey, Goshen.

Third Vice President—Rev. Louis E. Stout, Plainfield.

Secretary—Rev. J. Howe, Huntington.

Treasurer—Mr. Fred Rohrer, Berne.

State Work.

The Committee on State Work reported as follows:

"Upon inquiry we learn that a few lectures have been delivered within the State by Rev. W. B. Stoddard, Eastern Secretary of the National Christian Association. More or less instruction has been given from various pulpits, but a regularly organized effort to spread the light has not been pushed.

"In order to greater efficiency we recommend that a fund be raised to be at the disposal of a State Executive Committee, who shall authorize lectures to be delivered by such persons and at such points as the committee may deem best; and that for such lectures each lecturer shall be allowed his traveling expenses, and three dollars for his services.

"It shall be the duty of each lecturer to take or cause to be taken a public collection for the fund of the said State Executive Committee. It shall be the further duty of each lecturer to report the work done by him through the Christian Cynosure.

"We recommend also that the said Executive Committee take measures for the distribution of literature, and when practicable and advisable, literature in other than the English language.

"We further recommend that the said Executive Committee shall ascertain the denominations within the State which are opposed to the secret orders, and the number of congregations and communicants of such denominations; and furthermore said committee shall urge the sending of delegates from representative bodies of such denominations to our next annual convention."

It was voted that the State Executive Committee consist of Rev. C. A. Mummart, Huntington, Indiana; Rev. J. W. Kliewer, Berne, Indiana; and Rev. W. J. Barnhart, Huntington, Indiana.

Letters.

Among the letters read to the convention were those from the following:

Prof. Newton Wray, Asbury College, Wilmore, Ky., late of Shelbyville, Ind.; Miss Rufina Fry, Ligonier, Ind.; Mary C. Fleming, Lima, Ohio; Bishop Hallock Floyd, Dublin, Ind.; A. M. Overholt, Wadsworth, Ohio; Rev. Walter J. Barnhart, Huntington, Ind.; Elder J. Howe, Huntington; James L. Miller, Cromwell; Elder Joel H. Austin, Goshen; Rev. Lewis E. Stout, Plainfield; S. S. Smith, Bloomington; Mrs. Ann Rockard, Hebron.

The resolutions adopted expressed the belief of the convention that there is no greater menace to the spiritual life of our nation than the secret lodge, and both individuals and the church and the state were urged to a more diligent investigation of this subject and a more earnest testimony all along the line. The National Christian Association was heartily commended, as was its organ, The Christian Cynosure. A hearty vote of thanks

was extended to the pastors and people of Berne and to the musicians and singers who had aided in the conference.

The address in German by Rev. R. C. H. Lenski, "The Lodge in the Light of Scripture," was said to be very inspiring and helpful. The receipts amounted to $52.52. After paying all expenses there was a balance left in the treasury of $24.17.

The invitation to hold the next annual convention in the German Baptist church of Huntington, Indiana, was accepted.

SECRETARY STODDARD'S LETTER.

New York, N. Y., Nov. 16, 1906.

Dear Cynosure—The Iowa and Indiana Conferences were, as expected, largely attended and very helpful. These central agitations in different States start truths agoing that will be carried to many places and tell for good in years to come.

My two addresses before those who gathered in the fine new building of the Central Holiness University at Oskaloosa, Iowa, brought forth more enthusiasm than was expected even from this sympathetic company. After the first address, many stopped to shake hands and ask for more of the truth. At the conclusion of the second effort, some friends who had seceded from the lodges testified of help received, and a very generous contribution from students, of $7.65, was handed to your representative. I greatly rejoiced in the privilege of speaking to these young men and women filled with Christian zeal, faith and courage, and soon to go forth to battle for Christ and His kingdom.

At the "radical" United Brethren college at Huntington, Indiana, I was permitted to address another company of students who are being trained in the ways and duties of the Christian life, as well as the things pertaining to this. They were especially pained at the news of the death of a loved companion who had given her brief life to the missionary cause after leaving them. Why this bright, promising Christian life was spared for so brief a period is one of the mysteries. God knows; we do not.

The editor of the Christian Conservator, Rev. W. H. Clay; the district elder of the United Brethren church, who is also president of the Indiana State Christian Association; Rev. C. A. Mummart, together with Rev. Dr. Wm. Dillon and Dr. J. A. Morehous, were Huntington's representatives at the Indiana Conference, and grand helpers they were. I spoke in the Missionary Mennonite church, near Berne, on Sabbath morning, but was compelled to disappoint some friends in the evening because of a bilious attack.

I was told that Berne has fourteen hundred people, and that about eleven hundred attend church regularly. No wonder there are no saloons, no theaters and few lodges!

Oh, that more towns were like Berne, making it hard to do wrong, and easy to do right!

I thought to rest at home over Sabbath, but attending the Brethren church I was first invited to address the Sabbath school, and then preach to the congregation. I could not well refuse. Revival meetings were starting, with hope for the future.

I find New York City here all right, only there is more of it every time I come. How shall our little pebble count in this great ocean? How did the Reformation start? The little things, backed by the Almighty, become *great*. It's the unseen forces, after all, that move the world. I believe our Conference to be held in Jersey City, November 26th and 27th, will add its contribution to much-needed truth.

Last Sabbath I worshiped with Free Methodist friends in Brooklyn, N. Y., giving the address of the evening. Wednesday evening the prayer meeting in Dr. F. M. Foster's church was abbreviated that I might speak of the dark-loving institutions. A vote of thanks and a contribution were given. I, of course, appreciate both.

Lectures are arranged at Brooklyn, N. Y., for next Wednesday and Thursday evenings, and in the Lutheran church in this city, of which Rev. Grasser is pastor, next Friday evening. On the 6th of December I hope to lecture in the church where Domine Tuls is pastor, in Pater-

son, N. J. On December 8th I reach Boston, Mass., if present plans are carried out. I rejoice in the goodness of God that gives continued health, and opportunity to scatter the gospel seed.

As ever,

W. B. Stoddard.

JUDAS, ANCIENT AND MODERN.

Allegheny, Pa.

Dear Cynosure:

I believe, without trying to color the character of Judas, that he was not the past master in the art of sinning. Let us compare Judas to the Masonic Christian minister.

Judas knew Jesus but a very short time. He knew Him only in the body. He knew Him only as a good man, as a prospective temporal king. He had no adequate conception of the result of his treachery, for when he saw that Jesus was condemned to death he repented, and we know what followed.

The modern ministerial Judas knows Jesus as the Son of God, the Redeemer of mankind, the Sacrifice for sins, with all that these imply to a lost world; and strange to say, with all this knowledge, he goes to the lodge-room of those whom he *knows* to be Christ-rejectors, with the question, "What will you give me if I deliver him unto you?" The price is named, the bargain is made, and Jesus is sold and delivered for thirty—more or less—Masonic emoluments; and as "no man can serve two masters," Jesus is kissed goodby and given into the custody of his enemies.

The story is not very flattering, but is true. It is also lamentably true that we hear of no repentance. The price is not thrown down, but is continually used for maintaining an undue and unlawful advantage over their fellowmen. If all the Judases who are betraying Jesus to Christless lodges, would repent and hang themselves, the kingdom of grace would not suffer much. "Friend, wherefore art thou come?"—words that would melt a stone—have no effect on them. "Betrayest thou the Son of man with a kiss?" seems to freeze their perfidy into permanent form.

How sad to think that, with the light of nineteen centuries shining through man's intellect on the person of Jesus Christ, He should still be on the bargain counter! Judas' betrayal is heralded over the world; the modern Judas' betrayals are known by but few. Instead of confession, their fists are tightly closed on the pieces of money. They die, and their characters are favorably illuminated by a funeral oration and they are sent to the "grand lodge above."

In the cases of the ancient and modern Judases, the basis of condemnation is the same, but our judgment is different. We may shade the sin of the modern Judas by exaggerating the sin of his ancient brother.

Joseph McKee.

A MENACE TO LIBERTY.

No Mason Can Be Free.

[Brockton (Mass.) Daily Enterprise.]

That Free Masonry is the hub of a secret empire which aims toward control of the American government was avowed by Rev. J. P. Stoddard of Boston before the Brockton Discussion Club yesterday afternoon. The subject and its discussion occupied nearly three hours. "The Secret Empire Within Our Republic" was the topic, and Mr. Stoddard purported to describe the Masonic degrees and the "barbarous methods" employed for initiation and progress through the order. The speaker declared that no man can be a Mason under the oaths administered and a free man under the constitution of the republic.

Mr. Stoddard related incidents in his lecturing tours over the country, and of the rebel of the South who told of the saving of three comrades from imprisonment after capture by the Union troops at the display of the Masonic signal by one of them. He was advised by this Mason that he better leave the country. "You will be safer somewhere else than here, he told me," said Mr. Stoddard. "I said to him: See that American flag. I am an American citizen and a free one under that flag, and when I cease to be free I cease to be a man." He told of the conspiracy of Jefferson Davis, Robert Toombs and five others in 1851 to set up the confederacy, the election of Franklin Pierce, who was a tool in the hands of certain men, as a result of

this conspiracy, and the removal of military stores to the Southern ports. "Under the hand of the secret empire these men plundered the government," he said. "But the cool, calculating heads of the secret empire to-day are conducting it on a more gigantic schedule than ever. Davis sought to divide the Union. They seek to capture and run the whole government."

A leading Odd Fellow had told him that Masons virtually control the order of Odd Fellows, and said it was found that most of the officers in Odd Fellowship are filled with members of the Masonic fraternity. This as showing that Masonry is the real hub of the wheel of the secret empire. He asserted that Washington, the seat of government, is obviously the strongest Masonic city in the country, and that a poll of Congress by a Mason disclosed that more than 85 per cent of the members of the House and 80 per cent of the Senate are members of the order.

Rev. Mr. Stoddard said that he did not oppose Masonry because it was Masonry, but because he looked upon the secret order and oath taking as dangerous to the community. A discussion followed and Mr. Stoddard made reply.

GOMPERS' POLITICAL THREAT.

Last spring, at the time when the executive council of the Federation of Labor had been considering in Washington the replies made by President Roosevelt and Speaker Cannon to the bill of grievances regarding legislation affecting labor interests "Mr. Gompers said that the concluding paragraph in the memorial meant exactly what it said; that is, if Congress fails to remedy the grievances the organizations will appeal directly to the people.

"In other words, he said, the Federation of Labor will enter the field of politics and urge organized labor to elect men of their own choosing, and thus have a personal voice in the government."

This would make the Federation of Labor almost a political party with a secret organization.

ROME AND STATE UNITED.

A Government Appropriation—A Romish Political Secret Society—Mass for the Dead.

The Mass for the dead embodies many of the errors of Romanism—as to the state of the dead, as to the merit of good works, as to the priestly office in the New Testament church, as to the body of Christ, etc., etc. Yet this service has public countenance and support, involving Federal and State and city officials.

We have seen no protest against what took place the Sabbath before the last Memorial day in the Brooklyn Navy Yard, when more than 15,000 civilians and some 3,000 soldiers and sailors, together with many veteran and cadet associations, stood and listened to a mass for the nation's dead. A mass has been held for years on the Sabbath before Memorial day; as the Board of Estimate voted $1,500 to help defray the expenses this year more elaborate preparations had been made than formerly.

In the center of the open plain the Knights of Columbus erected a large altar, surmounted with a golden cross. A golden dome was erected on the western end of the parade ground. The altar was surrounded by a court of honor formed of ten high columns arranged in a semi-circle, each column being surmounted by a vase of flowers. The priests, clad in full vestments, went through the mass.

—The Christian Nation.

Ida, Monroe Co., Mich., Sept. 18, 1906.

Enclosed find $1.00 for Cynosure. I like it very much, and wish you all success in your noble but difficult work.

(Rev.) A. Rehn.

Mr. T. C. Speer, of Bellefontaine, Ohio, when renewing his subscription, writes: "I wish you success against every secret association. I have taken the Christian Cynosure since the second year of its publication."

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Eastern Secretary, National Christian Association

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WILLIAM IRVING PHILLIPS

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221 West Madison Street, Chicago

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXIX. CHICAGO, JANUARY, 1907. NUMBER 9.

A happy New Year to all our friends and enemies! We cannot do you a better service than to continue our warfare in behalf of the home, the state and the church; that the marriage vow may not be broken by a vow to "always conceal and never reveal"; that the state may not be ruled by those who are under sworn, secret obligation to a part of the community, and that the church may separate from her communion those who intelligently adhere to rival organizations.

The Chicago Tribune of December 7th said editorially of the unionizing of the Fire Department in Chicago: "An organization that permits itself to be distracted by disputes and wrangles between union and nonunion men, that is influenced by the wearing or the absence of a button, that assaults with words and blows those of its membership that do not subscribe to union requirements, and defends or refuses to testify against fellow unionists, in contempt of obligations to the public service, is not likely to attain a high degree of efficiency in its important sphere of action."

In time of a strike an "unfair house" and its contents will be allowed to perish by "union" firemen, who are paid by the whole city to protect the property of every one. The present organization of labor is a conspiracy that ought to be put down.

"JUST SLUGGING A NON-UNION MAN."

An Associated Press report of a trial contained the following:

"'Never mind, lady, we're just slugging a non-union man,' was the reply that Chas. Gilhooley, one of the defendants in the slugging case now on trial, is alleged to have made to Hilda Charn, who protested to the men about their slugging Christopher Carlstrom. Hilda Charn and Jennie Karslow were witnesses Wednesday morning. The Charn woman identified Gilhooley as the man who beat and kicked Carlstrom on April 3. Both witnesses expressed the opinion that Gilhooley was the man who did the slugging." It is stated that Carlstrom died from the effects of the beating. But, then, he was just a non-union man.

ECHO OF TEAMSTERS' STRIKE.

Trial of C. P. Shea.

A secret society is well defined as an *imperium in imperio*. The trial of Cornelius P. Shea, the national head of the teamsters' union, illustrates this fact. He supposed he had the power to successfully defy the government of Illinois. According to the testimony given in the courts in Chicago in December, teamsters broke contracts with employers at the command of Shea, who justified it on the ground that the strike was "war," and in time of war all contracts are void. Teamsters were unable to deliver goods, or even supplies to hospitals, during the strike in Chicago, without the written permission of Shea. He had greater power than the city government, with Judge Dunne as mayor. He threatened to put old mercantile houses out of business. To this end he organized sluggers, or "wrecking crews," under his immediate command. Each crew consisted of ten men under a captain. The order was to "do up" the nonunion teamsters; to break their legs and arms. In one case he planned to blow up with dynamite a boarding-house where were three hundred nonunion teamsters. His order to throw acid upon horses, to cause run-

aways in the congested parts of the city, seems like a mild crime compared with the others.

One of the most astonishing facts brought out in the trial was that these sluggers and murderers were paid for their work by the Federation of Labor, which includes all kinds of labor unions.

FRANCE AND THE VATICAN.

During the past month there has been great excitement among Catholics, both in France and in this country, over the efforts of the French Government to bring about in that nation the separation of church and state. Catholics claim that a great wrong is being done them.

All that the French Government demands of the Catholics, it demands of every other church organization. Of the eighty Catholic bishops in France, fifty-nine, who were present at a meeting to consider the demands of the Government, agreed to its terms and proposed to carry them out. The Catholics were thunderstruck by receiving an order from the Pope *not to obey the law of their country.*

French law requires each worshiping congregation to make out an inventory of the property of that particular congregation and apply for a charter, just as churches do in this country, and to elect a Board of Trustees for its management. French law differs from the law of this country in that it claims all church property not used by a congregation of believers. This prevents the church property being held by the Pope, or Catholic church in Rome, or by any other centralized body. The church belongs to the people who worship in it, and these will not be molested in any way. If it ceases to be used by them, it reverts to the state.

Another cause of excitement was the demand that monks and nuns engaged in commercial enterprises in the name of the church should list their property and take out corporation papers and pay taxes, as do other corporations. All those who refused simply lost their legal rights, and the church property, under French law, became the property of the state. The movement in France seems to us to be a wise one, though it is made possible by the co-operation of free-thinkers, Freemasons and anti-clericals. What do our readers think of the Pope in Rome commanding the French Catholics to disobey the laws of France? To whom do you suppose the Catholics in our country owe civil allegiance?

TESTIMONY FROM A PAGAN COUNTRY.

A paragraph in the recent letter of Rev. C. B. Ward, missionary of the Telingana-Bastar Mission at Yellandu, India, confirms by testimony coming from the home of paganism what the Cynosure has maintained concerning Masonic law respecting the Bible.

That a Mason must believe in God, and that Masons magnify the Bible, we may presume to be accredited by many members of lodges as well as people outside. The Cynosure has held that it was Masonic to believe in a God, but not Masonic to insist on belief in the God who is real and true; also that the Bible shared with the Square and Compass in being a necessary part of lodge furniture only so far as the lodge was located within the geographic boundaries of some country whose recognized "Book of the Law" was the Bible, or, in other words, where the nation claimed to be Christian. Elsewhere, while the Square and Compass must remain on the altar to be sworn "hereby and hereon," the Bible could be removed, because not here the national "Book of Law," and be replaced by one answering that designation. This missionary knows personally in a heathen land Masons who are in the lodge together, and who are Mohammedans, Parsees, Hindus and at least nominally Christians; while some are infidels and some immoral; and he knows "at least one lodge" where new initiates are each sworn on the "Sacred book of his own religion." He explicitly names the Shastra, Koran and Zend-Avesta. This seems to be in accord with the constitutions or principles of Freemasonry, as well as with the claims of the Christian Cynosure.

Good cheer blooms on the shrub of duty.

TESTIMONIES OF EDUCATORS

HOWARD CROSBY, D. D.

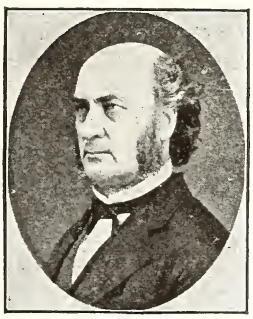
Chancellor University of New York

"Thirty years ago I was a member of a college secret society, and while I had upright fellow members, and we encouraged literary culture, I found the association was chiefly a temptation to vice."

E. G. COOLEY

Superintendent Chicago Public Schools

"Parents should clearly understand that the high school 'frat' means an early and a liberal education in snobbishness, in loafing, in mischief and in the manipulation of school politics."



PRES. J. H. FAIRCHILD

PRESIDENT J. H. FAIRCHILD

Oberlin College

"The very idea of a secret combination implies a barbarous age, or a state of social anarchy in which such arrangements are necessary for safety. There is no place for it in a Christian civilization."

HORACE MANN

The American Apostle of Education

"Why do all languages ascribe an open countenance to a brave and high-souled man, but a close, shy, disguised, secretive one to villains? To what class do the secretive animals belong—the fox, the tiger, the cat, the snake? Should brutes imitate men as in Æsop's time, would not those form the secret societies? * * * Where do gamblers live? Where do counterfeiters ply their trade? Where does licentiousness breed its pollutions? Do these seek daylight, the open street, the market-place, the common resorts of virtuous men? No, they all belong, as by the tie of natural affinity, to the order of secret societies."

C. A. BLANCHARD

President Wheaton College

"The charities of these orders are utterly unchristian.

"Their plan is to keep out any one who is likely to need anything.

"They shut out the maimed and the halt, the women and the children, and pick out the able-bodied men, and propose to give charity to those who have paid, and the friends of those who have paid, and nobody else; this is called charity. It is not charity, it is absolute selfishness."

PRES. C. A. BLANCHARD

PRESIDENT HITCHCOCK

Amherst College

"These societies, at different periods, have been fruitful sources of excitement, jealousy, and heart-burning among the students."

Seceders' Testimonies.

FROM COLLEGE FRATERNITY TO SALOON.

Experience of Eli Slifer, Ex-Saloonkeeper.

At a mass meeting, Dec. 2, in the First Congregational Church, Chicago, in the interest of closing the 7,400 Chicago saloons on Sunday in obedience to the law, the evil of college fraternities was demonstrated in the thrilling narration of the experience of the converted saloonkeeper, Eli Slifer. Mr. Slifer's parents were earnest Christians; and his father, being a very wealthy and prominent citizen, gave his son Eli every possible social and educational advantage. These were faithfully improved, and he entered college at fifteen. There he was inveigled into a Greek letter society, and notwithstanding his Christian home training, rather than bear the taunts of fellow members, he yielded to the temptation to drink, and acquired an appetite for intoxicants. On leaving college he engaged in business, and became prosperous, but not contented. As his appetite for liquor grew his unrest increased, until he finally sold out, came to Chicago, and bought a saloon on West Madison street, near Lincoln street, paying cash for everything, including the $500 license. "I then owned the saloon," said Mr. Slifer, "but later it owned me, body and soul."

The serving of liquor at college secret society "spreads" appears to be universal, and Christian parents take fearful risk when they send their sons to institutions where these fraternities are tolerated. Ezra A. Cook.

Chicago, Ill., Dec. 5, 1906.

H. L. SPAUR.

A Teacher's Impressions.

Ingo, W. Va., Nov. 27, 1906.

Wm. I. Phillips,

DEAR SIR:

I am much pleased with the Cynosure. I am opposed to secret societies, especially Free Masonry. If I should attempt to give an account of the lodges that I have been a member of, this letter would be long and tedious. I try to forget the teachings of three small concerns, which sprang up like mushrooms in the night and died out as suddenly, but the fourth, Free Masonry, the triple-headed monster, I shall never forget the impression it made upon me. If a man had ever been ensnared in the coils of a huge serpent, or if he had been interred alive for a season, could he ever forget it?

I shall not attempt to give you a long account of my objection to Freemasonry. I have been engaged in the profession of teaching for a number of years, and I have been a close student of history, and when I saw the Entered Apprentice degree of Masonry I became suspicious, and when I saw the Fellow-craft and Master Mason's degrees I knew I had seen their exact counterpart in ancient history; and when I was instructed to pattern my life in the future after their hero, Hiram Abiff, and accept the Masonic Gavel, Square and Compass as a substitute for the religion of Christ, I revolted and left the lodge, thoroughly disgusted. I have not been back since.

Everything I saw and heard in the lodge on those three eventful evenings disgusted me. Their wicked prayers, by a sinner, their doleful ditties, their pompous pageantry, their ridiculous buffoonery and silly twaddle was an insult to my intelligence—what little I possess. This much I learned in the lodge in taking the three degrees of Blue Lodge Masonry.

I am convinced that Freemasonry is an evil, and should not be supported by Christian people. H. L. SPAUR.

P. S.—I say that I have seen Freemasonry in ancient history. I mean the worship of the mysteries. Ceres in search of her daughter reminds me of Fellowcrafts searching for Hiram Abiff. And Isis searching for the mutilated body of Osiris is, I believe, the origin of the Master Mason's ceremony. The mysteries were divided into the less and the greater, the less serving as a preparation for the greater. It seems to me that Blue Lodge Masonry is the less, and probably to the seventh degree, for the candidate must take some seven or eight degrees of the horrid stuff before he can

come to divine truth. Those who demand to be initiated must purify themselves by denying Christ and professing faith in a god, a G. A. O. T. U., or anything that is a god. The President, in the mysteries, was called Hierophantes. He wore a peculiar habit and was not permitted to marry. The President of a Masonic Lodge is Worshipful Master, and wears a hat when they pray. Perhaps I have said enough. If Christian ministers and other Christians looked upon Freemasonry as I do, there would not be a genuine Christian left in the Masonic order in twenty-four hours. H. L. S.

CHURCHES OPPOSING SECRETISM.

(We are desirous of publishing the testimony of each denomination, as well as that of individual churches, opposed to secret societies. Will not our readers aid us by securing such as they may know of, and forwarding at once to the editor?)

No. VIII.

United Brethren in Christ (Radical).

"In the eighteenth century it pleased the Lord our God to awaken persons in different parts of the world who should raise up the Christian religion from its fallen state and preach the Gospel of Christ crucified in its purity.

"About the middle of the said century the Lord, in mercy, remembered the Germans in America, who, living scattered in this extensive country, seldom had an opportunity to hear the Gospel of a crucified Savior preached to them in their native language.

"Among others he raised up William Otterbein and Martin Boehm, in the State of Pennsylvania, and Geo. A. Geeting, in the State of Maryland, armed them with spirit, grace and strength to labor in His neglected vineyard, and to call, among the Germans in America, sinners to repentance. These men obeyed the call of their Lord and Master. Their labors were blessed and they established in many places excellent societies and led many precious souls to Jesus Christ. Their sphere of action spread more and more, so that they found it necessary to look about for more fellow laborers to engage in the vineyard of the Lord.

"The number of members in the society in different parts of the country continued to increase, and the gracious work of reformation spread through the States of Pennsylvania, Maryland and Virginia.

"The first conference was held in the city of Baltimore, A. D. 1789."

"The third general conference convened at Dewalt Mechlin's, in Fairfield County, Ohio, May 15, 1821. This conference took strong grounds on the slavery question and also on the liquor question. To quote from Historian John Lawrence:

Slavery.

"'*Action on Slavery.* On no subject have the United Brethren in Christ preserved a cleaner record than on the subject of slavery. The idea of chattel slavery was abhorrent to all the fathers; and, although *many* of them were *born* and *raised* in slave States, yet it is not on record that any one of them ever uttered a single apology for slavery. Otterbein and Boehm, in common with Asbury and Coke, and the leading divines of all the Protestant churches in their day, protested against the African slave trade, and against slavery itself. But while many other churches have receded from the old anti-slavery ground on which they stood during the first and second decade of the century, the United Brethren in Christ have firmly and almost alone maintained theirs.'

"Owing to the rapid expansion of slave territory, the wonderful growth of the cotton interest, and the consequent enhancement of the price of slaves, public sentiment began to relax amazingly as early as 1821; and a few years sufficed to silence the press, the pulpit and the church of the South, in relation to the sin, and to place in ignominious bondage nearly all the denominations of the whole country! The General conference of 1821, foreseeing, probably, the widespread and alarming corruption of the Christian conscience, wisely resolved to place on record, in plain terms, the doctrine of Christianity, as they received it, in relation to this evil, and effectually bar the door against it. The following resolution was accordingly adopted and placed in the discipline:

" 'Resolved and enacted, That no slavery in whatever form it may exist' (Does not that mean voluntary or involuntary?) *'and in no sense of the word* shall be permitted or tolerated in our church; and should there be found any persons holding slaves who are members among us, or make application to become such, then the former cannot remain, and the latter cannot become, members of the United Brethren in Christ, unless they manumit their slaves as soon as they receive directions from the Annual Conference so to do. Neither shall any member of our church have the right to sell any of the slaves which he or she may now hold. It shall be in the power of the Annual Conference to prescribe to such slaveholders whether, and how long, they may hire out slaves; but no Conference shall be allowed to give to such slaveholders permission to hold or hire out their slaves for any time longer than until the master shall, through the labor of such servants, have a remuneration for the expenses of raising or buying them.'

The Liquor Business.

"*Liquor Making.* Another measure of great importance adopted by the General Conference of 1821, deserves especial notice. It relates to the manufacture of intoxicating drinks. The subject was introduced by Geo. Benedum, who offered a motion which declared that no preacher shall be allowed to carry on a distillery. William Brown moved to amend by striking out the word 'preacher' and substituting the word 'member.' It was then: 'Resolved, That neither preacher nor lay member shall be allowed to carry on a distillery; and that distillers be requested to willingly cease the business; that the members of the General Conference be requested to lay this resolution before the several Annual Conferences; that it shall then be the duty of preachers to labor against the evils of intemperance during the interval between this and the next General Conference, when the subject shall again be taken up for further consideration.'

GENERAL CONFERENCE, 1829, ON SECRET SOCIETIES.

"The historian says: *'From the very commencement,* the United Brethren in Christ discountenanced secret societies, and refused to receive members of such societies, however unexceptionable in every other respect, into the church, except on one condition—viz., *separation from such orders.* * * * We do not wish to magnify ourselves against any association of men, but it is sufficient for us to know that a Christian church is one thing, and a secret society quite another. Neither the men belonging to such an order, nor the order itself, could suffer loss by being connected with a Christian church. But not so with the church and its connection with secret combinations. Every such connection has proved a hurt and a deadly wound. It is to such churches as the leprosy of Gehazi. We have not coveted the Syrian's silver, nor changes of garments, and saved the church!'

"These are the well-weighed words of one of the fathers in the United Brethren ministry. Another of the German fathers says that 'anti-Mason's principles in our church are co-eval with her existence.' One of the early English ministers says: 'Thirty-six years ago I foolishly joined the Masonic fraternity, for which I was soon expelled from the church. I approve the act; for I soon learned that the oaths and obligations of the order were contrary to God's word, and anti-christian in their tendency.' Previous to 1826, 'John Brown, a young minister of much promise, who had a fine command of both the German and the English languages, of Irish ancestry on the father's side, in an evil hour, and under the pressure of severe trials, occasioned by the meager support which he received, was induced to take several degrees of Freemasonry. He had not gone far, however, until he had reason to repent. The work of the order had in it nothing congenial to his religious spirit; he saw much he was obliged to condemn; and, worse than all, he had crippled his influence as a minister of Jesus Christ. He repented heartily, and was forgiven; but his religious character had received a shock from which it never recovered, and he deemed it best to withdraw from the church.'

"In the Miami Conference, June 8,

1826, it was discovered that three ministers had joined the Masons; the Conference passed the following resolution unanimously: 'Whereas, We have members in this Conference who belong to the Masonic fraternity; therefore we feel a disposition to bear with them and deal with them as brethren, so long as they do not attend Masonic lodges; but if any of our brethren should hereafter join said fraternity, they shall not only be deprived of the privilege of taking charge of a circuit, or of holding any authority in an official capacity, but they shall thereby expel themselves from the connection. No preacher shall encourage any of our members in joining the Masonic fraternity, nor those who are Masons in joining our society.'

"Two of the brethren heartily repented and stayed with the church: the other's name was erased from the Conference roll at the next session.

"This, it must be remembered, was before the Morgan excitement. From that time to this the church of the United Brethren in Christ have been consistent with the declarations and actions of the fathers, even to the despoiling of their church property (1889) by false brethren and subservient courts. To-day we repeat, 'We have not coveted the Syrian's silver, nor changes of garments.' We are small, some appear faint, but as a church we know the God of battles contends for the same principle."

To bring one's thoughts and actions to a material basis is to invert the pyramid. The bedrock and the primary courses must be laid in something more enduring than a clipped coupon or a percent on investment.

There is little encouragement for a preacher to preach his best to drowsy pews. Good sermons come from good hearers, and good hearers are the result of a Spirit-filled and practical preacher. They strengthen each other.

More money has been spent in Pittsburg in one divorce case than would endow a college or send a hundred missionaries to the heathen.

Contributions.

THE RACE PROBLEM.

BY REV. J. M. FOSTER.

(Extract from Thanksgiving sermon in Second Reformed Presbyterian Church, Boston, Mass.)

In the ante-bellum days God warned this nation by the Abolitionists. But Garrison, Wendell Phillips, Gerrit Smith, Harriet Beecher Stowe and the Covenanters testified without being heeded. The nation was blinded. The South practiced treason and the war of the Rebellion came. Human slavery was expiated in the nation's woes. The sacrifice was 1,000,000 lives and $9,000,000,000 and a train of misery stretching to this day.

The nation was humbled and brought forth fruits meet for repentance. The 13th, 14th and 15th amendments were adopted. But the South was not changed. And the States, one after another, have incorporated articles in their constitutions voiding the constitutional laws of the nation. And not even a feeble protest comes from the North. The Republican and Democratic parties have abandoned the colored citizens. In the election for Governor in Georgia last month Hoke Smith, Clark Howell and John Temple Graves, all millionaires and editors of dailies, declared their determination to suppress the negro vote. The hoodlums took them seriously and the massacre of negroes in Atlanta followed. Who is responsible? It is beyond question that the utterances of these candidates was the cause and the slaughter of innocent men the effect. Should they not be called to account? When the dead body of a murdered man was found in Israel, the officers were to measure to the nearest city and the officials of that city were held accountable. How far is it to the office of the mayor or city council of Atlanta from these slain men? Will they do anything? No. Then how far is it to the office of Hoke Smith, the governor-elect, and the State legislature? Will they do anything? No. Then how far is it to Senator Tillman and the senate? Will they do anything? No. Then how far is it to President Roosevelt? Did he protest? No. When San Fran-

cisco provoked Japan by taking a few Japanese pupils from the white children's school and placed them in a house by themselves, Japan protested and President Roosevelt sent Secretary Metcalf out post-haste to adjust the matter. But when his own citizens are murdered he keeps his lips hermetically sealed. He protests against Russia murdering the Jews. Why does he not protest against the South massacring the colored people? The shepherd David slew the lion and the bear in defense of his sheep. Why does not Shepherd Roosevelt slay the murderers of his sheep? Cromwell wrote the King of Spain that he must cease killing Protestants in the Netherlands or he would lead his "Ironsides" out. Why does not Roosevelt send such a message to Georgia? President Washington suppressed the whisky rebellion in Pennsylvania in 1796. President Jackson suppressed the nullification riot in South Carolina in 1834; President Lincoln suppressed the draft riot in New York City in 1863; President Cleveland suppressed the Pullman car riot in Chicago in 1894. And why should not President Roosevelt put an end to this outrageous treason against law and order on the part of these negro-haters in the South?

A trouble occurred in Brownsville, Texas. Colored soldiers were on the street. They were not allowed to walk on the pavement. A woman cried out. A mob gathered. The soldiers defended themselves and two white men were shot, one mortally. The officers of the regiment demanded that the soldiers who did the shooting be named. The men refused, because the mob outside would lynch them as soon as they were surrendered. The officers then declared three companies discharged in disgrace. And President Roosevelt has given his seal to the sentence. The President has disgraced three companies of colored troops because they would not give up two of their number to be burned. Is that justice? When Haman had secured a decree to suppress the Jews throughout the realm of Ahasuerus, and had erected a gallows fifty cubits high upon which to hang Mordecai, the tables were turned suddenly and Haman was hanged on his own gallows and the Jews authorized to arm themselves and stand for their lives. It seems to us that our situation is the duplicate of that of Medo-Persia. The Southern States have one after another degraded the negro. It is time the White House were heard from. The Covenanters of Scotland resisted unto blood at Pentland Hills, Drumclog, Bothwell Bridge and Airsenors. Why should not our colored citizens stand for their lives at Atlanta, Charleston, Mobile, New Orleans? I do not know whether the Covenanters were altogether right in the execution of Archbishop Sharp. But I am sure he deserved to die and there was no other way of getting justice done. I do not know that John Brown was perfectly right in going to Harper's Ferry and attacking the United States Arsenal. But I am sure he dealt a blow to slavery which in God's providence led to its downfall. For within two years "the boys in blue" were marching through the South singing "John Brown's body lies mouldering in the tomb, but his soul goes marching on."

And I do not know that it would be strictly within the letter of the law for a few sturdy colored men to arm themselves and go to Hoke Smith and announce that unless he will give them his pledge upon oath to cease publishing anti-negro sentiments in his paper and uttering such sentiments on the platform, they would deal with him. And when other companies had dealt with Senator Tillman the same way, John Brown's gage would be again thrown down. This is not mob law. It is measuring from the dead bodies of negroes to the nearest officials responsible. The land is defiled with blood.

A "WILLIAM PENN THEATER."

Its Corner-Stone Laid by the Order of the Elks.

A theater which, it is claimed, will furnish the largest seating capacity of any place of the kind in this country, is now being erected in West Philadelphia. The promoter, the manager of another large theater in Philadelphia, has given to his new venture the name of the "William

Penn Theater"—a singularly inappropriate title, seeing that the founder of Philadelphia and Pennsylvania is on record as testifying against stage plays, "where little besides frothy, wanton, if not directly obscene and profane humors are represented."

A few days ago, the foundations having been built, the corner-stone was duly laid by the local lodge of the secret order of the Elks. Herein, indeed, was appropriateness, that an order whose membership is made up of actors and playwrights, lawyers in need of light recreation, and journalists of a daily press, which refuses not to advertise one and all of the spectacles, however corrupting, should stand as sponsors and patrons for the place of popular entertainment that was about to arise. Aloft upon the pediment is to be a statute of the founder, twelve feet high. How little accordant is all this with the motive of that tender prayer of Penn's:

"And thou, Philadelphia, the virgin settlement of this province, named before thou wert born, what love, what care, what service and what travail has there been to bring thee forth and preserve thee from such as would abuse and defile thee! Oh, that thou mayst be kept from the evil that would overwhelm thee, that, faithful to the God of thy mercies, in the life of righteousness, thou mayst be preserved to the end!"

JOSIA W. LEEDS.

FRATERNALS NOT CHARITIES.

Nebraska Supreme Court Decides Beneficiary Orders May Be Taxed.

Lincoln, Neb., June 21.—Fraternal beneficiary associations conducted for the mutual benefit of members, according to a decision of the Nebraska supreme court today, are not charitable institutions, and their property and funds are not exempt from taxation. The court, however, permits such companies to set off outstanding insurance policies against their reserve funds. The decision will release from assessment the $3,000,000 reserve fund of the Woodmen of the World of Omaha, besides being a victory for all Nebraska life companies.

Love of God brings love of man.

Points of Disfellowship.

By Rev. W. H. Clay, D. D.

(An address delivered at our Indiana State Convention at Berne, on October 30th, 1906, by Rev. W. H. Clay, D. D., editor of The Christian Conservator.)

"Points of Fellowship" were a topic more agreeable to audiences generally than the present topic, even as the cry of

W. H. CLAY.

"Peace! Peace!" is far more soothing than the hearing of necessary warnings and sentiments of conflict and severance. As lovers of peace, God's people desire to live peaceably with all men, but if the Great Teacher sends not peace, but a sword, and if he place us, his representatives, in surroundings that are not in harmony with his word, but are in active rebellion to the truth, through his people the Spirit will wield the sword, which is the word of God, and this wielding of his written and embodied word, as heard in the speech and seen in the deeds of his people, will arouse opposing factors, and we name the "no small stir" which arises disturbance. If those who have named the name of Christ dwell where Satan's seat is, and there is no disturbance, then those professing to be the people of God are misnamed, and at best are become like the people at Laodicea. From a disturbance caused by a pure life in the pres-

ence of that which is impure, or occasioned by the flaming presence of God's word in the presence of error, God's people should not shrink, but should lift up their banner in the name of the Lord, the God of truth, and do all that is possible in the advocacy of the truth, and having done all, *stand*. To disfellowship error and evil is at times a duty as binding and as useful in protecting the church as to engage in bringing in proper recruits for fellowship.

From three viewpoints we consider the duty of disfellowship relating to organized secrecy. First, the duty of lodgemen to disfellowship the lodge. Second, the duty of the church to disfellowship lodge adherents. Third, the duty of anti-secret Christians to disfellowship pro-secrecy churches.

SHOULD DISFELLOWSHIP THE LODGE.

Why should lodgemen who name the name of Christ cease to adhere to the lodge? A general answer to this question is that the principles inculcated by organized secrecy are not in harmony with those taught by Christianity. Not by any means to attempt an exhaustive treatise on the subject, but that at least something may appear which will give the proposition a Biblical setting and commend it to the consideration of thoughtful lodgemen, we answer the question more particularly:

Christianity Challenges Investigation.

Because the secret orders in their constitutional make-up are built upon principles which override those of frankness, honest information and liberty of investigation, principles and methods upon which Christianity was built. Appealing to the facts upon which Christianity was established, Paul declared, "For this thing was not done in a corner." Acts 26: 26. Christianity challenges public investigation in every particular. "Prove all things; hold fast that which is good," is inscribed upon its colors of defiance, while lodgery shrinks like a criminal from a full and critical investigation of its claims, and to its assumption of truth it pledges or swears its votaries to the most profound secrecy. Here, then, in their foundation principles, between the lodge and Christianity antagonism plainly exists. Should not the conscientious lodgeman therefore refuse further identification with an alien body built upon principles which differ from the fundamental principles of our holy Christianity?

Christ's Example.

Because the principles of secrecy are opposed to those which underlie Christ's example. Do not the secret orders profess to teach truth by their initiations, their charges, their symbols and their theatrical performances? Jesus Christ, also, professed to teach truth, but not under the bands of oath-bound secrecy did he bear witness to the truth. To the whole people was his teaching as open as the sky. Hear his testimony upon this point: "I spake openly to the world; I ever taught in the synagogue and in the temple whither the Jews always resort, and in secret have I said nothing." John 18: 20. He who would take up his cross and follow Jesus should not ignore this his example. "Ye should follow his steps," said the apostle, and to "follow his steps" implies a close walk, including no less than an avoidance of secretism as Christ's shining example indicated that he avoided it. He who would be a learner at the feet of our Lord should closely study the given example. "He that saith he abideth in him, ought himself also so to walk, *even as he walked.*" I. John 2: 6.

Surrender of Conscience.

Because secretism is idolatry. An image of stone or wood is nothing until some one, in form or otherwise, surrenders his conscience to it; it then becomes an idol, and the surrender of conscience idolatry. This surrender can be to a passion. Covetousness is idolatry. To surrender the conscience voluntarily to another than God is idolatry, for it displaces God as the arbiter of right and wrong. The candidate for the lodge (or for an advanced degree) has (so far as the lodge can prevent) no privilege of examining the code of laws, ceremonies, transactions and other secrets to determine whether they are right or wrong. He surrenders voluntarily his conscience to the lodge and commits himself to that which is "hid from him." Men differ

as to what is right, and no man can safely transfer the keeping of his conscience to any human being without grossly sinning, because in this he would be committing himself to the liability of concealing or abetting that which to him would be a wrong. This evil was involved in the murder of John the Baptist. Herod by oath pledged to give the youthful dancer "whatsoever she should ask of him." This committed him to the liability of murder, not knowing what the request would be. The principle was wrong to commence with. "If a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall be guilty in one of these." Lev. 5: 4. Lodgery, of course, assures the candidate that the things "hid from him" are all right, but how does he know for himself? Thus lodgery places itself before the candidate as a god to determine what is right and wrong for him, and is therefore idolatrous. The admonition of the scripture, "Flee from idolatry," should be made practical by every lodgeman in abandoning the lodge.

Worship Must Glorify Christ.

The worship practiced by lodges is not Christian worship. Were a professed Christian church to exclude from its services of worship cripples, children, women and the poor, as lodges do, who could regard its worship as Christian? Did not Jesus befriend these classes, and receive as many from among them as chose to be his disciples? That worship that forbids the presence of the downtrodden as unworthy of its benefits excludes the Christ, who bears the thrusts against the least of his followers as against himself. That worship that excludes these classes cannot reflect the glory of the Christ who befriended and now befriends them.

The worship in vogue in the lodge lacks a vital requirement of acceptability to God. Jesus prescribed the requisition in these words: "God is a Spirit; and they that worship him must worship him in spirit and in truth." John 4: 24. All other worship is false and empty of divine authority. "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15: 9. Lodgery in its man-made ceremonies disregards this vital gospel qualification of worship, the "must worship him in spirit and in truth" which Christ authoritatively published, hence the worship by the lodge is not Christian, but counterfeit or pagan.

The dreary, hollow forms of worship recited in the lodge, over and over to weariness, by time-serving preachers, or, as it sometimes happens, by blasphemous infidels—"Christian, Turk or Jew," as sometimes boasted—are destitute of *adoration*. Occasionally the most profane and foul-mouthed member of the lodge is made chaplain. To witness his conducting devotion is regarded as a huge joke. Thus trifling with, mocking and counterfeiting holy exercises, lodge adherents lose a becoming sense of the sanctity of true worship, irreverence is thereby inculcated and the lodge becomes a training school of scoffers, a hotbed of skepticism. Can a Christian consistently support by his membership such a system of harmful worship?

The acceptable worship of the Father requires that it be in harmony with the truth. An essential portion of the truth concerning worship is that no man can come to the Father except through the mediation of Jesus Christ. Certain orders have purposely excluded the name of Christ from their forms of worship, and to them is the scripture applicable: "Whosoever denieth the Son, the same hath not the Father." I. John 2: 23. Whatever their form of worship, it is not Christian. The very heart and power of worship are excluded. "Having a form of godliness, but denying the power thereof: from such turn away." II. Tim. 3: 5. The professed disciple of our Lord should not sanction these unholy clans of mockery, but, if ensnared, he should obey the word: "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing." II. Cor. 6: 17.

A Few Pointed Suggestions.

To other points worthy of investiga-

tion attention is called to be discussed but slightly, if at all. The lodgeman should look squarely at the deception practiced by the lodge in its ceremonies which resort to sham travels, sham persons, sham deaths, sham resurrections, sham prayers, sham benevolence (which lodgmen *buy!*), sham charity (to obtain the benefits of which a *purchase price,* often a snug sum, is required, and the transaction is less fair and less beneficial than properly conducted open insurance which makes no pretense to "charity"), and numerous other deceptive artifices designed to entrap the simple. Lodgery encourages dances, card parties, drinking bouts and other dissipating gatherings. The professed Christian lodgeman sanctions the lodge in these commonly practiced sins by his continued membership. The lodge wickedly caricatures Bible facts and uses (rather misuses) the Bible as a blind and a snare to the public, and by this deceptive use thousands are persuaded to be content with the promises of a showy burial (often to the estate and family, excessively costly), purchased parades, lying, platitudinous and high-sounding eulogies and other posthumous frippery. Those most engaged in secretism are least engaged in the religion of Christ, and this deplorable fact speaks mightily as to the tendency of lodgery. Secret orders generally ignore revival efforts by neighboring churches and take occasion to flaunt their vanities in the face of the public at such a time. The subserviency of pastors to lodgemen in church management should not be excluded from thought. The home, civil government and the church exist by divine warrant, but secret orders are devoid of Bible warrant; they are man-originated, born of the world and are thoroughly worldly. Should not the word of the Lord have weight in this connection with believers that they "be not conformed to this world"? Let every honest lodgeman carefully measure his connection with the lodge with these inspired words also: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" II. Cor. 6: 14, 15.

Leaving the lodgeman to the contemplation of the statements and interrogation points of the first general proposition, we proceed to the consideration of the second—namely,

DUTY OF THE CHURCH TO DISFELLOWSHIP LODGE ADHERENTS.

Believing that the positions advanced in the foregoing are correct in their condemnation of the lodge by the word of God, can that church that sanctions this evil be walking with her Lord in whiteness of doctrine and affection? If the secret orders in their constitutional make-up are contrary to the principles of Christianity, which are open to and invite investigation; if the principles of secrecy are opposed to the example of Jesus, who in secret said nothing, and taught his truth openly to the world; if the surrender of the conscience to the lodge is idolatry, and if the worship practiced by the secret orders is not Christian worship, then it seems clear that upon the basis of righteous principles the church is bound to exclude those who override the announced principles of the word of God by adhering to the scripturally condemned lodges. Would the Bride, if true to her Bridegroom, organically receive those who hold principles inimical to those of her husband? The true church has a desire to be a "glorious church without spot or wrinkle or any such thing," after the divine ideal. To permit men who embrace the leprous, deceptive, worldly and enslaving orders of secrecy, membership in the church, is to forbid the accomplishment of the divine ideal, and to induce the corruptness of doctrine in the church.

Should Exclude Unrepentant Robbers.

The lodge system is anti-church in diverting and displacing religious energies to which the church is entitled. This supplanting of the church in its rights brands lodgery as a robber. Should not the church exclude unrepentant robbers? But adding insult to injury, listen to the lodgeman, after he has diverted these God-given forces, be they

time, money, social influence or other forces, from the church and reduced her to rags, as he tauntingly boasts of the superiority of his lodge to the church! To place her approval upon the lodge is for the church to approve of her robbing enemy. Can one take coals of fire into his bosom and not be burned? Neither can the church take those into organic fellowship with herself who rob and belittle her. The church that would be true to her Lord, true to the ideals which he has placed before her, should exclude the secretist; and so far as membership in the church is concerned, he should be regarded as a "heathen and a publican" —out.

Church Disfellowship Approved by Our Lord.

The church is required to exclude evil doers, whatever their profession. "Put away from among yourselves that wicked person." I. Cor. 5: 13. The putting away was evidently the organic disfellowship of the man. This allusion is made to prove the right of the church to exercise excision in certain cases of wrong. And this principle of safeguarding the purity of the church in membership and doctrine may be seen unfolded, by a reference to the messages to the churches. To the church at Pergamos Jesus said, "I have a few things against thee, because *thou hast* there them that hold the doctrine of Balaam." Again, a little religious body, under the figure of a woman, Jezebel, which was permitted by the church to receive her moral sanction, was condemned by our Lord, and our Lord held the charge against the church at Thyatira that she permitted—"suffered"—this Jezebel to teach. (See Rev. 2: 14, 20.) Can we believe that the churches that give their moral sanction to lodgery, its idolatry, its sham charity, its unchristian worship, its encouragements to hope for eternal life without evangelical faith in Christ—can we believe that they are meeting the approval of our Lord? Let the church, the Bride, be true to her Bridegroom, and not suffer her mantle of practical organic approval to fall upon that which he has and does condemn by the great guiding principles which he left her. "A man that is an heretic, after the first and second admonition reject." Titus 3: 10.

Believing that the general propositions touched upon are truthful and that to thoughtful minds that weigh the associated thoughts they are clear, the third general proposition is confidently approached—namely,

THE DUTY OF ANTI-SECRET CHRISTIANS TO DISFELLOWSHIP PRO-SECRECY CHURCHES.

To guard against misapprehension, and to forestall very uncharitable misrepresentations, it should be noted that it is not intended to maintain that any body of Christians should forbid others in the pursuance of the Christian life, "because they follow not after us"; nor that the common civilities of life and Christian courtesy should be withheld. The unseen possible right moral attitude of the individual is not the point of the present advocacy, but we maintain the right to point out the errors of systems and demand the disfellowship of the erratic by refusing organic identity therewith. The church is the pillar and ground of the truth, which it must maintain free from error. Our Lord demands the maintenance of its purity in at least two particulars—namely, a state of regeneration, holy, pure-heartedness in the *moral nature* of the individual membership, and purity of *doctrine* in beliefs (the combination of which assures purity of life).

It should also be understood that the maintenance of churchly order as represented in the phrases used by the sacred writers, such as "put away," "have no fellowship," "not bear," "heretic, reject," does not remove the duty of forbearance in love toward the erring. These scriptural condemnatory phrases do not mean that men are to be literally slain, as a corrupt church formerly dealt with heretics to put them away; nor to be excluded from assemblies to hear the truth, for Christ preached to the worst of heretics and enemies as well as to the indifferent and friends; nor to refuse to eat in a purely social way with "publicans and sinners:" but they do forbid organic fellowship with those in error of heart, life or doctrine.

PRESIDENT BLANCHARD'S LETTER.

Dear fathers and brethren:

A business man in Chicago recently sent me the following letter. I learned of him through friends who told me that he had been for months under spiritual and mental strain about something; that he finally said to one of them that it was his connection with Freemasonry that was troubling him as a Christian man. He then had made up his mind, had broken his lodge shackles, and was working in the light and guidance of obedience to Christ. This interested me, and I wrote to him, asking his reasons for leaving the lodge.

His letter is extremely interesting for two reasons. The first part of it shows what is the great difficulty in the minds of multitudes of men at the present time. They see men whom they believe to be Christian men yoked up with lodgism, and they are afraid to condemn it lest they should seem uncharitable and so dishonor Christ. Yet the same reason for hesitating here would also have led men to go quietly along with slavery, liquor-drinking, gambling, dueling, and almost every other vice that could be named. Good men have believed in them all, been slaves to them all—some of them very recently—and if Christian men should hesitate to condemn lodgism because some good men are lodge men, they should make up their minds to live in peace with any other iniquity which can succeed in bewildering and blinding the souls of men.

A second interesting fact developed in this letter as you read it is this—it shows how perfectly clear the Holy Spirit is in His teaching when He can secure a mind which is unbiased and obedient. The writer, as you will see, says: "I cannot allow myself to have anything to do with any scheme of the devil to blind and delude those for whom Christ died."

But I keep you too long from the letter.

"Dear Dr. Blanchard:

I have your letter of the twenty-seventh, and am glad to make the following statement:

As an organization for social purposes and brotherly helpfulness in the affairs of the world there is none that ranks higher. If the Church to-day *lived* on as high a plane as the *moral* teaching of Masonry, the world would be much better. But its *high moral teaching* is only *ritualism,* and *meaningless;* it has *no* Christ and does *not pretend* to have; but since such men as ..... and ..... see no evil in it, and retain their membership and standing in the lodge, I do not care to *denounce* Masonry.

I am willing, however, to give my reasons for casting it out of my life. I learned of a friend who upon being urged to accept our Lord Jesus, replied, "I am a Mason in good standing, and do not need Jesus;" and on thinking upon the subject I became convinced that many more are probably making the same *excuse* for *rejecting* Jesus, and will go down to Christless graves because of Masonry. Hence its influence is *against* Christ; and I cannot allow myself to have anything to do with any scheme of the devil to blind and delude those for whom Christ died. It is pure *ritualism, without Christ,* and *without heart,* therefore to the weak a curse and delusion."

I subjoin an article sent me by a Philadelphia friend. The article entire was published in an EPISCOPAL CHURCH paper, and its subject was "The Decline of Evangelical Religion, and Decreasing Church Attendance." The writer uses the nom de plume "Junius," and presents the following as one of the causes for the alleged falling away.

"CLUBS, and SO-CALLED FRATERNAL ORDERS. These have played havoc in the churches, particularly in the small attendance of men at their services. When it is calculated that every ninth man belongs to some fraternal order or other, and attends regularly their meetings, and contributes freely to all their assessments and expenses, it can readily be seen that the churches are heavy losers in consequence. If every man would withdraw from such associations, and spend his evenings at the church and prayer-meeting, the change would be marvelous, and would go far to refute the assertion that women predominate on such occasions, as they now certainly do.

"The rituals in the meetings of these orders are so exceedingly charitable, elastic, comprehensive and accommodating that Mumbo Jumbo, Buddhists, Confucians, the chosen people, and Lo, the poor Indian, and an endless number of Gentiles can all use them in lieu of stated church services and consider them as good as the Gospel itself. Thus the churches suffer grievously in these particulars. So far as the absence from and lack of support of the churches is concerned, the clubs have as much to answer for as the fraternal orders. Their attractions and influence are depleting both homes and churches to an extent little dreamed of."

Another fact of great interest in this connection is that Messrs. Houghton, Mifflin & Co., popular publishers of New York City, recently published a book devoted exclusively to the evils of athletics and secret societies in boys' schools. The story is not a heavy one, and can be read easily in an hour or two. But it is instructive from the fact that it correctly represents the influence of fraternities in the schools, and also because it is printed in this particular way. It is a common story, written for sale, and dealing with the subject which we have been pressing for so many years on the attention of the American people.

President Jonathan Blanchard used to say often, "The selfishness of men will complete what the fear of God begins." There is no question but that this is true and we are therefore encouraged to "strike and fear not," knowing that God knows how to accomplish His purpose without fret or inconvenience. He can use slave-holders to abolish slavery; distillers, brewers and saloon-keepers to destroy the liquor trade; corrupt politicians to bring purity into the civil government; the very "wrath of man" He can cause to praise Him.

I wish to say a few words on another theme suggested by the first paragraph in the letter of my Chicago friend. He says, "As an organization for social purposes and brotherly helpfulness in the affairs of the world there is none that ranks higher. If the Church to-day lived on as high a plane as the moral teaching of Masonry the world would be much better." These sentences show that my friend, while he is evidently a sincere Christian and an honest man, still sees "men like trees walking." This is not strange. It would be strange were it otherwise. But in justice to him who may possibly read these words, and in justice to the many others who undoubtedly will do so, I must discuss this point a little in detail. Our friend says truly that Masonry is a simple ritualism, and that it antagonizes Jesus Christ. Probably he has never thought what is involved in this statement. There are only two master spirits in this world: Jesus on the one hand, and Satan on the other. Any institution which antagonizes Jesus Christ is the creation of the devil. He animates it, controls it, and will in the end claim for his own a vast multitude of its adherents, if it be so widespread a thing as Masonry.

Let us, then, ask this question: Is it possible that Satan should organize for men an institution which is beneficial in its social effects, which is high and noble in its moral teachings? Most Christians will at once say: No, this is impossible. Satan will not construct an institution on helpful lines of any sort. If there should be apparent goodness in anything which he does, this goodness will be apparent only. The actual tendency and effect must be hurtful if Satan is the author of the organization.

Another fact must also be premised. This evil which Satan will inject into every portion of the system for which he is accountable will be so far as possible cloaked and hidden. He is a deceiver—that is his character. He is a serpent. A serpent moves in the grass, under bushes, hides under or alongside of logs. So we are not to expect that the iniquities in the moral teachings of Masonry will be apparent. If we are not willing to look for them we shall not see them; but if we are divinely enlightened we shall learn what they actually are. God has not left His children necessarily ignorant of Satan's devices. Very often we are ignorant of them. Paul said, "We are not ignorant of his devices." But Paul was a thorough Christian—more thorough than most of

us. If we were given to fastings, prayers, persecutions, and deaths as gladly as he was, we also could say, "We are not ignorant of his devices."

But we need not be. Let us look at this matter for a moment. What is the principle of social organization underlying Freemasonry and all other societies which are constructed upon the same model? In the first place, they separate men and women. They take a man away from wife and children. Of course, one may say that the Mason does not have to go to the lodge. But many of them do, whether they need to or not; and it is a poor recommendation for an organization to say that the members do not have to attend it. So I repeat, Masonry separates men from mothers, sisters, children and wives. It separates them not only in place and time, putting the husband in the lodge room during the long hours of the nights, while the wife waits at home with the little ones; but it separates them in spirit.

Every Master Mason has sworn under penalty of having his "throat cut across," his "tongue torn out," his "heart and vitals torn out," his "body cut in two," his "bowels burned to ashes," that he will never tell his wife and children, they not being Masons, a single thing about the unwritten work of the order. He is stripped, blindfolded, sworn and lectured, and led to participate in such proceedings, and no hint of this degradation, folly—call it what you will—is ever to be breathed by him to the members of his home circle. He may talk these things over freely with the Masonic blacksmith, the grocer's clerk, the saloon-keeper, the gambler, the drunkard, the adulterer, but to his own wife and children his lips are sealed.

Now I submit that if Satan himself in bodily presence were to come into this world, and construct a social organization for men, he could not adopt a plan which fundamentally should be more injurious than this.

The history of the world shows that this plan of social organization will work out precisely as we should expect it to. There has never yet been an organization composed exclusively of men which has not been demoralizing. Take the armies of the world. Every one knows that the moral ruin is a thousand times greater than the deaths, either in the hospitals or on the battlefield. Percentages vary from year to year, but we may say in a general way that one-half the English soldiers in India are invalided every year because of diseases resulting from vice. The history of our own army in the Philippines tells the same story; and even commissioned officers have actually married respectable and high-class Filipino women, and when returning to this country have cast them aside as if they were mere bundles of rags, instead of human beings. It is probable that the tone of the English and American armies is as high as that of any army in the world. Many of my readers would insist that it is higher. So be it—we will not quarrel concerning a trifle. Yet every one familiar with the facts knows that the standing army is a school of vice. The moral character of the sailor has been a proverb for centuries. The religious orders composed exclusively of men reveal exactly the same tendencies. When the soldiers of Napoleon battered down the doors of the religious establishments in Spain the things which were revealed so shocked and horrified them that men who had been seasoned to carnage on a hundred battlefields wept like little children.

What does all this mean? It means that God organized human society on the basis, not of segregation, but of congregation. He put men and women in families, and the safest, happiest place for any honest man and women is in the Christian home. Masonry and all other organizations constructed on the same model strike directly at this principle. They gather large companies of men at regular intervals for so many years as they can command their allegiance, and under the pretense of social life, business advantage, religious teaching, moral teaching, and what not, they destroy the souls of tens of thousands every year. Our friend is quite mistaken. If it were for no other reason than their social effects, these are quite sufficient to call for the abolition of secret societies.

But he speaks also of its moral teachings as excellent. And here again let us remember our two premises: First, Satan will not organize an institution with good moral teaching; and, second, he will pretend to do so. He is a deceiver; he is an old serpent. He not only wishes to destroy men, but he wishes to do this, not by open assault, but by deception and fraud.

Take now one or two instances of the moral teachings of Masonry. We will not go beyond the third degree for our examination. Higher degrees would reveal deeper depths of infamy. The Master Mason is obliged to swear that he will not "wrong a brother Master Mason, nor a lodge of that degree;" that he will not "speak evil of a brother Mason before his face or behind his back;" that he will not "violate the chastity of a brother Master Mason's wife, mother, sister, or daughter, knowing them to be such." Now what is the underlying thought in all these obligations? Clearly enough, that a Master Mason may cheat people who are not Master Masons, that he may slander or defame persons who are not in the same lodge connections, that he may engage in brawls with persons who are not under the same lodge obligations; that he may seduce and destroy persons who are not related to Master Masons. If this is not what these obligations mean, what do they mean? If Masonry wishes to obligate men to right conduct, why does not the Masonic oath say, I will wrong nobody; I will not cheat or defraud? If Masonry wishes to teach men to govern their tongues and to speak kindly of men as they ought, why does not the Masonic oath obligate them to speak evil of no one, before his face or behind his back? Is not the teaching of these oaths, that the Master Mason may, if he chooses, defame and slander persons who are not lodge men? And if the persons sworn into Masonry are of such a character that they need to be obligated to purity, why are they not sworn to be clean men? Why does the oath cover so very small a portion of the human race?

The difference between this moral teaching and the teaching of Jesus Christ is so clear as to require merely a reference. Jesus not only put the law of universal righteousness into the human soul, but He added a law which applies to the thoughts of the human heart. He says, 'It has been said that you must not do wrong—but I say you must not think wrong, you must not wish wrong, you must not will wrong; and if you do you are guilty.' No man can read the moral teachings of the orders, and the moral teachings of Jesus Christ, without seeing that they are world-wide apart.

We do not say these things to criticize unkindly our brother. We do not think it wonderful that he should have failed to comprehend the full truth regarding these organizations; on the other hand, it would have been a miracle if he had. He is evidently a child of God, led by the Spirit, and in the end will come into all the truth. God grant that the words he has written may be helpful to a great host of his brethren who are not yet so enlightened as he.

Until the day dawn, fraternally and joyfully yours,

Charles A. Blanchard.

SNOBBISHNESS OF SECRET SOCIETIES.

We borrow from the Watchman of Boston its notice of a new book for boys:

"'Harding of St. Timothy's,' by Arthur Stanwood Pier. Harry Harding is a popular boy, fond of prominence and honors for their own sake. Rupert Ormsby, the finest athlete of St. Timothy's, cares nothing for the honors, but plays football for the sake of the game, and, in other ways, shows his sportsmanlike spirit. He fights against the snobbishness of secret societies. Injured in a football game by a boy with a grudge against him, Rupert shows such manliness and courage that he has a marked effect on the character of the boy who caused his injury.

"Through athletics the boys' characters develop. They learn to admit when they have been in the wrong and to apologize in a manly way. The story gives an interesting picture of the best boarding school life and the most manly ideals for the boy's life there." (Boston and New York: Houghton, Mifflin & Company. Pp. 235. $1.50.)

Editorial.

A DISCORDANT TONE.

Like the dead fly in the ointment seems an article dropped in among the Christian themes of the October Homiletic Review and headed with the single word "Freemasonry." It is the more sad to find it thus located, because the Review, being made up of matter really useful to the Christian ministry, has among preachers a wide circulation, so that such an article, borrowing light from those among which it stands and being thus distributed, appears capable of extending widely a pernicious influence. It is, moreover, plausibly written, with excellent adaptation to impress those ignorant of its subject; being, throughout, a piece of partisan advocacy and special pleading, with urgent effort to make Freemasonry seem not inconsistent with the *true* religion.

The article is contributed by the Rev. F. G. Newton, Protestant Episcopal, Parkhill, Ontario, who at the beginning of his discourse has solemnly placed a text, "What mean ye by this service?" (Exodus 12: 26). The opening sentence is, "The question of the text may be used in answering the inquiry of those honestly seeking light with regard to the worthiness of Masonry"; but there is no further allusion to the text in the article. As the text refers to the sprinkling of the blood of the lamb in observing the passover, it is hard to see what relation it can seem to have to Freemasonry, save as it asks about something that is to be explained. Doctrinally, it appears remote from the principles of true Masonry.

Flashlight.

The first light which the writer professedly throws on his subject bursts forth startlingly at the opening of a paragraph, in the sentence, "The Freemasons are not in the true sense of the term a secret society." This would be taken as an allusion to the fact that it has been often and fully exposed, but he has yet another proof, which is proof by definition. He defines thus: "A secret society is one which seeks to conceal its existence, its membership, its place and time of meeting, and its objects and aims." There are few such societies, if any. The Ku Klux Klan, Mollie Maguires and Mafia seem hardly to fit the definition; the Jesuit order does not; Oddfellows, Knights of Pythias, Red Men, Woodmen, Knights Templar and Knights of Columbus and all sorts of knights of the night are no longer secret orders if this is henceforth to be the definition.

But what the man means, when he also claims that "The organization has neither secret aims, constitution, nor meetings," he may think he knows. Every man who has spent so much as a single evening in a lodge behind a tyled door remembers that there has been at least one secret meeting. What light can be expected from an article which begins in this quibbling way, in the first breath feebly juggling with words?

Though Not Secret, Like All, Private.

There follows an attempt to show that all societies and families are on an identical plane of privacy, including the Masonic lodge. None of them have a latch-string out and all sit with closed doors, if we may believe him, and none admit guests. Also, its aims, ends, constitution and charges are open for all to see. He may have a definition for the word "constitution," for we faintly suspect, at a venture, that he is reluctant to show "Anderson's Constitutions" to a "profane" ministerial subscriber of the Homiletic Review. We also notice that he does not include by name the ritual and obligations, to make no mention of penalties. But are not the principles expressed in obligations?—for instance in that belonging to the "third point of fellowship," which is one of the cardinal vices of Freemasonry.

Murder-Signs Harmless.

In proceeding to particulars he asseverates that "The signs, passwords and tokens of Fremasonry are only used to detect frauds and protect friends." How about the grand hailing sign? It surely does not detect frauds. It claims protection, but as readily for enemies, personal or public, as for friends. It is available to one's worst enemy, to the

bitterest enemy of one's dearest friend, to a perfect stranger and perfect villain, to any enemy of public peace or private welfare, who has somewhere been taught the trick in a very close lodge—if we may not call it secret.

Pagan Masons Acknowledge a God.

This clergyman asserts that "Masonry acknowledges God at every turn." Which God? One would suppose he meant the true God in whom Christians believe. How about the infidel chaplain of a lodge? How about a Parsee or Hindoo lodge officer of any kind? He goes on: "Its principles and doctrines are founded on the word of God. No lodge can be opened or closed, and no degree conferred, without it." Is the Koran of the Mohammedan lodge altar what he is referring to now? Or does he mean the Zend-Avesta on the lodge altar in India? "No atheist," says he, "can be a Mason." Is a pagan an atheist? Is there anything to hinder his being a Mason? How about the joss in the Chinese Masonic lodge in Worcester, Mass.? How about the infidel Masonic Senior Deacon of a lodge, who said he was not an atheist, for he believed something resembling intelligence pervaded every particle of matter and he called it God? It is the boast of Masonry that all men on earth are eligible if they have any kind of supreme object of worship or believe in any such thing as a god. Pagans are just as good Masons as deists, deists as good Masons as Mohammedans, and Mohammedans as good Masons as Masonic pagans, deists, Jews or Christians. But how all these do believe in the God preached by a Protestant Episcopal minister, or how they all get their Masonry from the Bible, out of which we hope he preaches truth at those lucid intervals when Masonry is not addling his mind and confusing his thoughts, is what we must leave to him the herculean task of explaining.

No Terrible Oath.

He makes a dangerous statement when he asserts that "Freemasons are not a society organized to defend one another in wrong-doing," but we are willing to credit him with believing it, or at least trying to. It is absurdly untrue, he declares, that Freemasons are bound to defend one another, no matter what they do. In the Master Mason's obligation to keep the secrets of a brother Mason, it is true that as an exception proving the rule—an exception of crimes, making the rule include all other crimes—murder and treason are set outside by name. Even these, however, are so left in the discretion of the Mason that he more naturally finds them finally included, in the Royal Arch degree, which this writer appears to have taken.

Masons do not take a "terrible oath," but we "pass our word of honor." How can a minister write such things and look the Masonic members of his congregation in the face afterward? What confidence can Masons have in such a clergyman? The obligation which he denies is assumed in the third or Master's degree, the only degree in which any one can become a real Mason; and if the oath of that degree is a bare passing of a word of honor, or if it is not terrible, then plenty of Masons have lied and on all hands told the same lie—told it under oath, told it with repentance, told it under all circumstances, and, for the telling, been denounced by adhering Masons as perjured villains.

It is a good many years too late to say that Masonry has nothing to conceal; that is, nothing it would have preferred to keep concealed and unexposed; that it passes a word of honor instead of swearing an oath; and that its oaths, hardly to be duplicated outside a smugglers' cave, are not terrible. If this stuff foisted upon the Homiletic Review has a shadow of foundation, why are Masons themselves speaking and writing against perpetuating these forms of obligations? If it is not true that Masons swear an oath with barbarous penalties, why did no less an ecclesiastical superior of his own denomination than Dr. Potter of New York speak out on this very point in an address at Concord, N. H.? Why, too, should a Masonic organ print matter of similar kind, pleading for ritual reform to remove a just reproach from Masonry?

Puts Out His Own Fire.

After all he has said about belief in God and about the Bible, when he gets further along where he wishes to claim the existence of Freemasonry earlier than in the English lodges, he declares that General Fremont found Freemasonry already existing "among the pagan Indians." We quote his very terms: "Among the pagan Indians." Yet he has, but a short distance back, assured us that "no lodge can be opened or closed, and no degree conferred, without" the Bible. Then those "pagan Indians" never took a degree. Hence they were no Masons. Neither were they ever in a lodge, for they had no Bible to open the lodge with. The Druses of Lebanon, who hold the transmigration of souls, are also cited as having shown that they had Masonic knowledge, presumably handed down, as we suppose, from ancient times. How about the Bible and Biblical teaching and conferring degrees and opening and closing their lodge?

Loans from Ancient Pagans.

Now, so far as certain features of Masonry are concerned, it is no secret that in the eighteenth century they were borrowed and adopted by an English trade-union of masons, or builders, among whom others not of the trade were admitted as speculative masons, through initiation modeled after the ancient Mysteries of paganism. Egypt, Greece and Rome had their secret orders, nor were these alone, as is matter of common knowledge. To any one versed in the Mysteries, in Sabaism and Phallism, the solemn attempt of this writer to find things which Freemasonry resembles is almost laughable. The dear innocent, has he never heard of Robert Ashmole? Does he not know that Masonry is a copy of things that are more than mediaeval? Masonry is not so very old, but it mimics what was old, and historic, and known to the scholarly world, we suppose, long before the Masonic grand lodge was originated at the London Apple-Tree Tavern, June 17, 1717.

Almost Immoral Claim of Morality.

He draws hard on charity in saying: "Its moral teaching is derived from the Ten Commandments. A Mason is obligated to keep sacred the whole moral law." Not as a Mason. Yet that is what he wishes readers of the Review to believe. One commandment says, "Thou shalt not commit adultery." That protects all cases. All men's wives are included there. The Masonic obligation does not obligate to keep this wholly. The wholeness is merely in touching this item of law, though lightly; that is, in not omitting allusion to this crime. But as a Mason, a man is not obligated to observe the rule, save with near relatives of third degree Masons. The relatives of first or second degree initiates are not included. Concerning them, and all outside, he is not, as a Mason, "obligated to keep sacred" that law.

Self-Contradictory Article.

It would be tedious to pursue into every detail the sinuosities of this strange article. A special plea, it is strained and contradictory.

It contradicts stated truth.

In order to do this it proceeds to contradict facts.

Not content with that, it goes to the extreme of contradicting itself.

It begins by trying to remove from Masonry the name "secret society," yet every one knows it is prominent in the class thus named. It denies that the important features of the order are concealed, yet hastens to add that what is secret is far more to be admired than what is shown. It denies, as an absurdity, the truth that Masons take a dreadful oath, and claims that what they do instead is to pass their word of honor; but the Master's oath, which is the one referred to, is no secret and for many a long year has been well and openly known. If that is not an oath, how is any oath made anywhere? If it is not terrible, what would be a terrible one? From one thing the writer says, he appears to have taken the "Sealed Obligation." Has that blasted his sight so that he cannot now see what to a normal eye is terrible?

He declares that Masons must believe in God, yet finds Masons who are pagans.

He cannot conceive how a lodge could be opened or closed, or a degree conferred so that there could be made such

a thing as one Mason, without the Word of God. Yet here start up his Masonic pagans.

Freemasonry teaches life beyond the grave: witness his Masonic Druses with their Asiatic doctrine of transmigration of souls.

And all this in a Christian preachers' magazine!

NO DISTINCTIONS WANTED IN BOSTON.

"An effort is being made in Lynn to rule the secret fraternities out of the high schools. It is interesting to note in this connection that Superintendent Brooks says that there is no such thing as a fraternity in any of the Boston high schools. 'There are glee clubs, a debating society or two, and a literary club open to all the school.' This is the ideal condition. It is to be added that Superintendent Brooks declares that 'these societies are the greatest evil that a public high school could take up. They make little snobs, they are not democratic, and they engender all sorts of evil. They breed the clique and the classes, and we want no distinctions in the Boston schools.'" —Springfield Republican.

Does the quality here as elsewhere deprecated arise out of the age of members, or is it inherent in such arrangements? If the latter, what clears college clubs of the same imputation? And what makes similar remarks inapplicable to various lodges and to successive degrees? If this is a bad way for the young to be trained in, how is it a good way for them to walk in when older? If the sense of American equality were as vivid everywhere as when public schools with compulsory attendance of all classes and taxation of all set the matter close to the heart of involved territory, could lodges anywhere escape the same reprobation? Age does in some degree accentuate the evil, but college students have fallen far short of passing examination on that point, as fatal records prove, and members of ordinary lodges have been guilty of things which well-developed American children should know better than to do.

The greatest crisis in life is when sin begins to look attractive and the barriers of conscience to give way.

PROPAGATING ASIATIC CASTE.

One Flaw Running Through.

President Charles W. Eliot of Harvard University says:

"Democratic society, therefore, sees with great concern that in the joint agreements now made between labor unions and employers' associations there are many provisions which tend to make rigid and high the barriers between the common laborer, the helper, the journeyman, the employer and the capitalist, and the fences between one trade and another. It sees with alarm these great combinations of men acting on principles which tend strongly to divide American society into classes, and to perpetuate those classes."

This is singularly like the claim urged by educators against secret societies in high schools. It is sharply brought out in the current discussion of them that they are undemocratic, that they make divisions between pupils that are unnatural in public schools, and that they tend to foster caste or clannish feeling. They are out of place in common schools where citizens are bred for democratic society.

A similar objection is urged against the secret orders in general by those who see them divisive, clannish and undemocratic; and thus what is here urged gravely by a thoughtful and scholarly student of human and social development points out the seamy flaw which runs through all the strata and across the whole width of the secret system.

TRADE SCHOOLS.

More than one reason to praise the founders of trade schools are easy to see, and one of them has been well stated as follows:

"Under the present system of apprenticeship, where one boy may learn a trade in a shop working not less than eight journeymen, for instance, the boy is expected to do the chores, run errands, drive the wagon and do pretty nearly everything except learn the trade, while in a practical trades school he would have nothing to do except apply himself to learning thoroughly the trade he selects."

It is said that when one of these trade schools was talked of in Chicago, the labor unions became active, and threatened to retaliate by unionizing the public schools, so that no children could attend school without wearing a union button.

At San Francisco, it is reported that when a high official of the building trades council heard that a trades school would be opened at Palo Alto, he said: "If they will teach the boys that they must join the unions, it will be all right; but if they are going to run a 'scab incubator' down there, we will oppose it."

The "Molly Maguires" was incorporated under the laws of the State of Pennsylvania under the name of the "Ancient Order of Hibernians." Its constitution and by-laws incorporate the purest sentiment of morality and brotherly love, and enjoin upon members the most Christian-like treatment of persons outside of the organization. Notwithstanding its professed object, it was a criminal conspiracy of the "closed-shop" kind and its members were banded together for personal power and plunder. Whenever a murder was to be committed, the men appointed to do the deed were always unknown to the victim or victims. They were required either to kill or brutally beat the person pointed out to them, or to burn certain houses or mining structures. The "slugging crew" simply obeyed the orders of the society and burned or murdered in cold blood, with a deliberation that was appalling.

To compare the labor unions to the Molly Maguires seems harsh, but the parallel between them is very close. The labor unions stand for the closed shop, which is a conspiracy against the rights of the great majority of the workingmen of our country. The closed-shop principle forbids a union man to work by the side of a nonunion man. The closed-shop principle is a conspiracy to prevent the free laboring man from securing the means for the support of himself and his wife and children. It is a conspiracy of two millions against twenty-nine millions of workingmen in the United States.

WAR?

The Rev. Dr. Perin's Idea of Japanese Situation.

"We hear that the school board of San Francisco has denied admission of Japanese pupils to the regular classes of the public schools. What is the gist of this matter? It is this. That the trades unions of the Pacific Coast wish to control the labor market, and are deliberately setting in motion the machinery of persecution against the Japanese to-day as they did years ago against the Chinese.

"And what have they done? They have deliberately violated an international treaty, which guaranteed to the citizens of Japan all the rights and privileges guaranteed to the citizens of the most favored nation.

"Japan will be patient. But if she needs to strike, she will strike quick and hard. In that case we will have on our hands no holiday frolic with the Spanish."

The above is condensed from a sermon preached Dec. 9, in Brookline, near Boston, soon after the President's message was sent to Congress. Would it not be an impressive instance of reaping as we have sown, if after fostering the clannish secret labor system to such an extent for a score or two of years, the American people should suffer with other injuries the calamity of war?

THE PRESIDENT ON THE GRANGE.

"Organization has become necessary in the business world; and it has accomplished much for good in the world of labor. It is no less necessary for farmers. Such a movement as the Grange movement is good in itself and is capable of a well-nigh infinite further extension for good so long as it is kept to its own legitimate business."

To its own legitimate business a secret order of the Grange type can hardly be kept, if our observation of it is correct. The political element creeps in and operates in a way that tends toward what is virtually political combination of a kind hostile to government by the people. Class politics of the factional type, based on the principle of clannish selfishness and not guided or balanced by broad, statesmanlike political principle, is to be feared from secret conspiracies bred in lodges like those of the Grange and the Grand Army.

Open organizations breathe in healthier air, and a good part of what is quoted above from the message of President Roosevelt would apply truly to them. It is the unnatural secrecy with its natural concomitants that is to be dreaded and deplored. It involves unfortunately the interests of the members themselves, as much as those of farmers who are outside the enclosure and the public in general. A secret society makeweight in politics is a dangerous thing, whether it seeks class or religious legislation.

The President himself points out the better way when he proceeds to say in the same message:

"Great progress has already been made among farmers by the creation of farmers' institutes, of dairy associations, of breeders' associations, horticultural associations, and the like. A striking example of how the government and the farmers can co-operate is shown in connection with the menace offered to the cotton growers of the Southern States by the advance of the boll weevil. The department is doing all it can to organize the farmers in the threatened districts, just as it has been doing all it can to organize them in aid of its work to eradicate the cattle fever tick in the South. The department can and will co-operate with all such associations, and it must have their help if its own work is to be done in the most efficient style."

Cheyenne, Wyo., Nov. 9, 1906.

Enclosed please find $1.00 for Cynosure.. The magazine is very welcome to me and find it of great help in my work. May God bless your work, so that many souls may come from the kingdom of Satan to the true light of Christ and be saved. Yours respectfully,

(Rev.) Max W. E. Manteuffel.

R. F. D., Milan, Mich., Oct. 2, 1906.

I send you $1.00 for the renewal of the Cynosure. Please send me some tracts; I have given away all I received from you. I live five miles from Milan, where there are more than twenty different secret orders. H. Sawyer.

CONTEMPT OF COURT.

Officers of a Faction Encounter the Court Of and For the Whole People.

Press dispatch:

"Wilkes-Barre, Pa., Sept. 21.—After fighting for six years in an effort to prove their right to boycott the open-shop firm of J. E. Patterson & Co., of this city, John J. Casey, Peter Koser and Daniel A. Post, officers of the Building Trades Council of this city, to-day paid into court $841.55 costs and fines, for contempt of court. They were convicted of violating an injunction restraining them from boycotting the firm.

"The progress of this case has been watched with keen interest throughout the United States, both by the advocates of the open shop and the labor unions. The defendants were supported by their national organization, which provided funds for the fight and for the fines and costs.

"Patterson & Co., in 1900, refused to sign a union closed-shop agreement, and soon afterward found the Building Trades Association was preventing men from working on buildings for which they supplied lumber. In October, 1901, an injunction restraining the defendants 'from boycotting Patterson & Co. by calling off workingmen and ordering strikes on any buildings in the construction of which were being used materials furnished by Patterson & Co.' was granted.

"Later the court was informed that the defendants were continuing the boycott, and after a bitterly fought trial they were found guilty of contempt of court. They appealed to the Superior Court and the judgment of the lower court was affirmed."

THE TERRIBLE TURK.

Something must be done in Connecticut to limit the speed, power and jiu jitsu of artists employed in Turkish bath houses. A respected physician of Ansonia resorted to one of these ablution palaces at New Haven, and an ambulance took him away with a broken collar bone. We are not informed what was done to the terrible Turk. There is, of course, the possibility that the whole affair was secret Yale practice.

—Boston Herald.

News of Our Work.

Mr. A. J. Farley, of the Salvation Army, has recently gotten out an interesting circular on Secret Societies, which he is sending to the officers of the Salvation Army in different parts of the world. The following is his testimony as a seceder:

"I was once a member of the Order of Good Templars. We had Bible reading and prayers; but they fulfilled the words of St. Paul, 'Having a form of godliness, but denying the power thereof.' (2 Tim. 3:5.) I used to stay to the socials and dances held after lodge meetings, and I became a backslider from God and was soon under the power of the devil. But I left the lodge and went to the penitent form again, and Jesus saved me and sanctified me. I finished with secret societies forever; they are traps of the devil to bring people into bondage."

The Daily Observer gave twenty inches of space in its Saturday evening edition to our New York and New Jersey Convention. It was valuable matter and worth a Convention to have so much good testimony sent broadcast over the city and surrounding country. It gave Evangelist R. A. Torrey's testimony in full.

That noted business man and evangelist, the aged Stephen Merritt, of New York City, spoke in the Convention. He at one time was Master of the largest Masonic lodge in New York. He reiterated his testimony that "a lodge is not the place for a Christian man."

NEW YORK AND NEW JERSEY CONVENTION.

The Conference of the National Christian Association for New Jersey and New York met in the Y. M. C. A. Hall, 310 Central avenue, Jersey City, N. J., November 26, 2:30 p. m. The Secretary being absent, Rev. W. B. Stoddard kept the record. Conference was called to order by Rev. F. M. Foster, Ph. D. Several prayers were offered by those present.

In the Address of Welcome Rev. Dr. Parker spoke of the need of the Conference. He prophesied that in the future this question will be largely discussed, and be the center of agitation of a large number of people. He believed we were sure to win, and therefore should be encouraged. Dr. Foster responded in a happy address, expressing our joy in laboring together in the open life for the lifting up of our fellows. He noticed that the women are largely opposed to the Lodge. He felt that the Church should be united in opposing the lodges, but was sorry to find secrecy prevailing in many churches. Men need light, and this Conference is likely to give light.

After those present had spoken of their interest, the President appointed committees as follows:

Resolutions: Rev. D. Van der Ploeg, Charles A. Lagville, Rev. C. A. Blanchard, D. D.

State Work: Rev. J. F. Van Houten, Rev. J. C. Slater, Rev. J. C. Voorhis.

Finance: Rev. James Parker, Ph. D., George Gilcher, Rev. W. B. Stoddard.

Nominations: Rev. J. A. Westervelt, Rev. J. R. Richards, D. D., Rev. Edward Blews.

Evening Session, 7:45 O'Clock.

Conference was led in devotional service by Rev. W. F. Miller, of Brooklyn, N. Y.

The address of Rev. J. C. Slater was an able presentation, in which he showed, first, that the motives that influence men to join lodges are not divine; second, they are selfish and unworthy of the Christian.

Rev. W. B. Stoddard then showed that the claim of some lodge-members that every family is a secret society, was not founded in fact. While the home has its just seclusion from the world, it is different in nature and conduct from that of the lodge.

Rev. W. F. Miller said he had belonged to many lodges. He had been led into them by his father. As he looked back he saw that the further he went in the Lodge, the further he was from Christ. When a young man joined a certain Good Templars lodge of which he was a member, he provided a keg of beer for his lodge brethren!

Mr. Burch, the Assistant Editor of the Jersey City Observer, an adhering Mason, thought that the ceremonies in the lodge were more solemn than as presented by Mr. Stoddard with the chart. He knew that Christ is not found in the Blue Lodge and Chapter, but thought the Knights Templar to be Christian. He said that in the professed killing of the candidate in the second section of the third degree and the raising on the five points of fellowship, Masonry did not intend to teach that the candidate was brought to life, but only brought from the rubbish of the temple that he might be properly buried.

Mr. Tunis Allman, of Palisades Park, N. J., did not see how a minister of the gospel of Christ could remain in the Lodge.

Tuesday Morning Session, 10 O'Clock.

Rev. S. Bouma, of Lodi, N. J., led in the devotional service. Minutes were read and approved. Letters from absent friends were read, which brought their cheer and support. Reports of committees on Nominations, Finance and Resolutions were deferred until the afternoon session. The report of the Committee on State Work was considered and adopted. It is as follows:

Report on State Work.

Your committee on State Work respectfully report: We find that the Eastern Secretary of the National Christian Association, Rev. W. B. Stoddard, has delivered about twenty addresses during the past year in churches of eastern and western New Jersey and in New York City and Brooklyn, N. Y. Such lectures have usually been well attended and helpful. We learn of a few pastors who have addressed their people upon this subject, but very little has been done, compared to the need.

Your committee would recommend:

1st. That Secretary W. B. Stoddard be requested to give as much of his time to our field as he can afford, and that pastors co-operate with him in holding as many meetings as possible in which the anti-secrecy cause shall be presented.

2d. That pastors be urged, in view of the great need, to speak frequently upon this subject and keep the literature of the National Christian Association before their people.

3d. That all churches sympathizing with the Association support the same by taking a collection during the year.

Inquiries were answered for newspaper reporters present, and a very interesting address given by Rev. Stephen Merritt, of New York City, who spoke in his usual characteristic manner.

Tuesday Afternoon Session, 2 O'Clock.

Rev. Edward Blews read the first Psalm and offered prayer. Minutes were read and approved. The Finance Committee made a partial report, which was approved. The Committee on Nominations reported as follows:

Officers for 1906-1907.

President— Rev. F. M. Foster, Ph. D., New York, N. Y.

Vice President—Rev. H. Tuls, Paterson, N. J.

Secretary—Rev. G. Westenberg, Paterson, N. J.

Treasurer—Rev. James Parker, Ph. D., Jersey City, N. J.

Those nominated by the committee were elected.

The Resolutions Committee's report was called, and after discussion and revision was adopted.

Rev. J. C. Voorhis, of Bogota, N. J., spoke on the subject, "Why Hold Light-Giving Conferences?" Should we ask our Masonic friends if they favored the holding of light-giving conferences, they would likely answer in the affirmative; but they take a very strange way to give light. They shut themselves in an upper room, on a dark night, and close the doors and shutters, and yet they invite men to join to receive "light." Many reasons were given for holding anti-secrecy conferences. In the interesting discussion that followed, Rev. J. A. Westervelt, Rev. James Parker, Pres. C. A. Blanchard, and Rev. Edward Blews participated.

Dr. C. A. Blanchard, President of the National Christian Association, spoke in the evening, with his usual force, holding the undivided attention of his hearers for over an hour. Rev. J. A. Westervelt presided at this session, and Dr.

James Parker led in the singing of several Psalms. The attendance was, as expected, the largest of the Conference.

All expenses of the Convention were met. Following is the list of the contributions received: Second United Presbyterian Church, Jersey City, N. J., $25.00; Hope Christian Reformed Church, Passaic, N. J., $10.60; Stephen Higginson, $1.00; S. A. Casey, $2.00; J. J. Van Wagnen, $1.00; Rev. Dr. Foster, $1.00; George Gilcher, $1.00; Third Christian Reformed Church, Paterson, N. J., $10.00; Rev. J. C. Voorhis, $1.00; collection Monday evening, $1.55; collection at United Presbyterian Church, $5.82; total, $59.97.

W. B. Stoddard, Secretary pro tem.

W. B. STODDARD'S LETTER.

A Look Backward Toward a Month of Service and Forward to the Pennsylvania State Convention.

3118 14th St., Washington, D. C.,
Dec. 18, 1906.

Dear Cynosure—It has been a long time since I addressed you from Washington, D. C., headquarters, which is now at the above address. Constant application to the field work has necessarily lessened the home work. There are many here, at the heart of our national life, who need just such information as the N. C. A. has to give. We are surely helping some. Our hope is to enlarge. Last Saturday I preached in the Friends' church here.

While working up the New York and New Jersey conference, recently held in Jersey City, I saw and heard much of the Italian secret society known as the "Black Hand." The police of New York and neighboring cities have been frequently called to witness its awful work, and, of course, are doing what they can for its suppression. Can they hope for success as long as the secret society system is tolerated? If men may band themselves in companies and swear to conceal from their fellows, when they profess to be engaged in charitable work, what is to hinder the murder-band meeting in the same way? Is not every little oath- or pledge-bound lodge helping this lodge which deals in red-handed crime?

The Jersey City Conference was disappointing in some ways. An entire article could be written giving some of the reasons. It was Thanksgiving week. Some could not, and others would not, attend. Let us be thankful that some were helped and pray that the seed sown may return in fruit abundant.

While at Corona, Long Island, I was the guest of our good friend, Brother Lagville. The Lord has not only saved him from the Masonic lodge and a drunkard's grave, toward which he was fast hastening, but given him a delightful home and a happy family, growing in the divine life.

In response to the invitation kindly extended by Rev. Peck of the Union Church, Corona, I spoke to the large congregation that gathered. In the young people's society and elsewhere there were expressions indicating an earnest Christian sentiment, that I hope I helped by giving a greater knowledge of the lodge evil.

It was my privilege, November 21st, to meet the Classis Hudson of the Christian Reformed Church, of which Domine Tuls is a pastor in Paterson, N. J. Your agent was given the time asked for to speak of N. C. A. work and hopes. The president responded, giving thanks for the remarks, and assurances of sympathy and support. This is a live, growing Classis, comprising the larger churches of our Hollandish friends in the East. There is no indication that they desire to recede from the firm position they have taken in opposition to the entire lodge system.

In Brooklyn and New York it was my privilege to speak in three Covenanter churches. While the pastors of these churches speak frequently to their people of the lodge evil, it is their belief that the voice of the agent engaged in reform work will aid in warning the young and any who might otherwise be misled. In the Norwegian Lutheran Church, Greenpoint, Brooklyn, and the German Evangelical Lutheran Trinity Church, New York, I spoke to attentive listeners, whose contributions and expressions of sympathy indicated much interest. Trinity is an old mother-church in the Ger-

man Lutheran family. Her organization dates back of that of the Missouri Synod. May she long continue to send forth men of the true Lutheran spirit.

During the first of this month I took a trip to Boston, touching at Chester, Philadelphia and Pottstown, Pa., Paterson, N. J., and New York en route, and at Worcester, Mass., and Willimantic, Conn., returning. Several renewed their subscriptions to the Cynosure, some new names were added, and there was much cheer that centered in the visit at the Boston N. C. A. home, 560 Columbus avenue. There were many evidences that the work being done by the New England agent is being felt for good. At Worcester I missed the cheer and counsel of our dear Brother Pratt, who has so recently been called to his eternal reward. The recollection of this bright, earnest Christian life will remain while memory lasts. For many years I have annually called upon our good friend and brother, J. P. Grosvenor, of Worcester, for words of prayer and counsel. Though in the midst of a large and growing business that presses hard on his time, I never find him too much occupied for a season of devotion in the little Pauline Chapel, adjacent to his main office. The blessing of such seasons are only known to those who enjoy them. It might seem needless to add that such a Christian is interested in the overthrow of Satan's kingdom as manifest in the "Secret Empire"—that goes without saying.

My plans for the future include meetings in Pittsburg, Pa., and in other places to follow, that may contribute to the interest of the Pennsylvania State Convention, that, God willing, shall gather at Elizabethtown next March.

W. B. Stoddard.

FAMILY ENJOYS CYNOSURE.

Flint, Mich., Nov. 5, 1906.

Dear Sir—We, *as a family*, enjoy reading the Christian Cynosure. I remain as ever, Mrs. B. Hauber.

These three things do not belong in the market-place: character, friends and health.

Obituary.

REV. D. B. GUNN.

The Cynosure for January, 1899, published an article written by Rev. D. B. Gunn, whose portrait was on the cover. He may have been at that time, and almost surely had been earlier than that, the president of the New England Christian Association, of which Rev. J. P. Stoddard is secretary. Mr. Gunn died at Dorchester, Mass., the first Sunday morning in November, and was buried in his native town in the Connecticut valley. He was born in May, 1823, eighty-six years ago. With three brothers and a sister he was baptized in the Connecticut river in 1839. Soon after his marriage, which was in 1846, he became a bookseller at Shelburne Falls, Mass., and was a parishioner of Dr. Gray, who was afterward chaplain of Congress. Believing it his duty to preach, he sold the business which is said to have been successful and which he conducted six years, the church licensed him to preach, and he went to Ashfield. In 1857 he was ordained at Warsaw, Ill., where he aided in organizing a church, which, in about four years, grew from sixteen members to one hundred and thirty. At Hannibal, Mo., he was pastor of a church of 250 members, many of whom were Southern soldiers, but he was loyal, suffering abuse even to the threat of death.

He spent some time in Illinois as an evangelist, as well as in Wisconsin, Iowa, Minnesota and Indiana. He was State missionary of the Kansas Baptist convention.

Notable revivals of this period were in Lawrence and Leavenworth. He returned to New England in 1882, but after a few years of ministerial labor went to Maine, where he became State missionary. In 1892 he was again pastor in Massachusetts, and remained in the State until he died, becoming six years before his death paralyzed. His funeral was at Dorchester Temple, Boston, under direction of Rev. T. B. Johnson, and five clergymen took part in the exercises, including an editor of the Watchman, the Boston organ of his denomination, and the secretary of the

Massachusetts Baptist Missionary Society. Thus another of the contributors of the Cynosure and friends of its cause has joined the augmenting number on the other side.

From Our Mail.

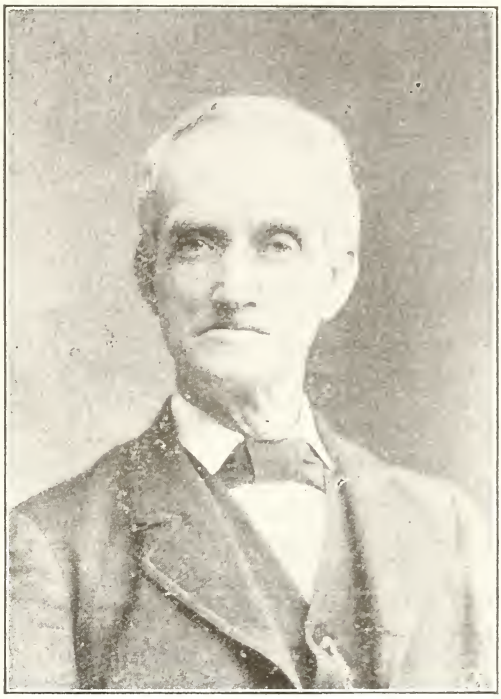
Probably the Cynosure would be sending out 100,000 copies per month now, if all its friends were like Mr. R. M. Stevenson, of Siloam Springs, Ark. Many do not realize the importance of continuing their subscriptions for the Cynosure after they themselves have become thoroughly indoctrinated in its principles. The usual form of many letters is: "We are in thorough sympathy with your work. Please stop the magazine. We hope God will bless you in your work." This is not the kind of supporter that Brother Stevenson is. He says:

"I think I have been a subscriber to the Cynosure for nearly thirty years, and believe I am quite well acquainted with its character, which is noble; *and while I do not need its influence* by way of information or secretism, yet I would feel lost without it.

"I would like to be able to do more for the cause than I am doing. Secretism has a strong hold here. I have tried to do a little missionary work by passing the Cynosure to parties to read, but some —even brethren in the church (United Presbyterian)—do not seem to take interest enough in the work to even care to read about it. I have endured some persecution for the stand I have always taken on this subject, and while it seems a little dark at times, yet I believe that the Lord will in His own good time *deliver* His people from this bondage of Satan.

"May God bless and prosper you in the good work, is my prayer."

A contented spirit is better than great riches. It is the Midas touch that turns everything into that which is better than gold. It is one of the secrets of a happy life, and a virtue which we all can acquire.



THEODORE WOODS.

We are grateful for an acquaintance with such men as the one whose portrait adorns this page. In his eighty-seventh year, a Christian, and still bringing forth fruit. For fifty years he has been a consulting engineer and mining expert, and for years general manager of extensive coal-mining interests. We publish below a portion of his letter to our old friend, Mr. J. B. Corey:

McKeesport, Pa., Dec. 4, 1906.

Mr. J. B. Corey, Braddock, Pa:

Dear Friend and Old Pupil of 1846 and 1847—I have been very much interested in your papers recently received, so I have given them a second reading, and many thanks for your favor. I have been an anti-mason from boyhood, "dyed in the wool." I never belonged to a secret society, nor any of my family. I consider them the source of a great amount of evil, mischief, and wrong doing; especially by elevating bad and dangerous men to positions of trust and power, resulting in a curse to the country and a menace to our republican free institutions, to civilization and humanity. Freemasonry is said to have been in France a

prominent cause of their Revolution, when the streets of Paris were deluged with blood.

I considered myself fairly well posted on anti-Masonry and secret orders; but after reading your paper and exposure I must allow you to take the banner. After perusing your sweeping and crushing exposure, if any of the brotherhood say, "Brother Corey is in his dotage," let them wink, whistle, and howl, if they feel like it. None of their "big guns" or champions seem anxious for discussion. They think it better policy to lie low and keep "mum." There is too much corruption and villainy to bear exposure.

I have been filing away clips of your articles for years, and have them yet. I retain them as sacred relics, souvenirs, and keepsakes, with your history of Port Perry. Your statements are in close harmony with my own experience, as to men, principles, and public affairs. Of course with many they are not popular, containing too much hard, common-sense truth and honesty for the times and conditions; and they come too near home with many of the prominent men in high life, in church, and state, and high seats in the synagogue, and the gray-wolves in the Amen corner. Of course we all have our faults and failings, and our motto should be "Charity for all and malice toward none"; but we only wish they were wiser and better men. Yet it is our duty to condemn the actions and example of dangerous people.

I have always been opposed to secret orders, and especially to Freemasonry. I have heard Masons boast of the fact, as they claim, that a Mason never was known to be hung; but they always forget to inform us how many should have been hung, had they got justice. Of my own knowledge, I recall several cases of this character, and numerous instances of innocent people sacrificed through the influence of secret orders. With confidential friends, I always brand them as "cutthroats." Their processions in marching, with their officers in flashy regalias, strutting along the street, always remind me of a turkey cock in brooding time of spring and summer.

I know, and you know, that dangerous men are elevated to high positions at the bar, on the bench, and in legislation halls, yea, even to the pulpit—men that should be doing time in the chain-gang, decorated with the prison stripes. This is done chiefly through secret orders. Such gangs should be classed with the Mafia, the Black Hand of Italy, the High Binders and the Boxers of China, and the Thugs of India. Through their secret orders, men occupy the highest positions of trust, profit, and power.

* * * * *

It was said that "Rome might have been saved had Christianity been earlier introduced"; and the spread of the Christian system may possibly save our Republic. "True religion, only, will do it; hypocrisy, or profession, or church connection alone, will not accomplish the work." Possibly Providence may have great minds in training to-day for another Reformation—such men as Wesley, Calvin, and Luther—for the great event in human history.

There can be no doubt of the source of the Morgan murder; there are men likely living now (or were but several years ago) who as eye-witnesses could state the plan, night, hour, and manner of his kidnapping, and how he was dragged away for assassination. He disappeared and was lost sight of as though he had dropped through a chasm to the center of the earth or sunk to the bottomless depth of the ocean bed. The fate of Morgan will forever remain a mystery, save only to the parties to the cowardly, cruel, brutal, and fiendish tragedy. I came through the Morgan excitement, when a store-boy before your time and recollection; and I knew some Masons who were stunned and horrified at the reports of his disappearance; though of course they refused to talk of or discuss the affair. The Masonic leaders had a hard struggle to keep them in line.

* * * * *

But we are all growing old. I myself am eighty-six years, and of course near the end, far down the western slope; and as the light of the world fades with the setting sun, I feel that my life's sun is also sinking and the light of this world will

soon pass away forever. But I have joyful hope that I am in near approach to a better and higher life in the great beyond. Yours truly, THEO. WOODS.

Allegheny, Pa., Nov. 19, 1906.

Editor Cynosure—I think it is a well known and scientific fact that "no man can serve two masters," but everyone can and must serve one; therefore, if one is served the other must be "despised."

Before obligating one's self to two masters one should be very careful to figure on the fulfilling of the contract. When a man has chosen to unite himself with the Church of Christ, having a right motive, he certainly intends to surrender himself to the obligations of Christianity, and then "one is his master even Christ;" but by the most profane and wicked oaths, the same man unites himself to the Masonic lodge, for faithful service, whatever and whenever such service is required, then one is his master, even antichrist. He has chosen to live in the actual performance of two religious services, utterly unlike and as far apart as the antipodes. Query: Since he cannot serve two, which one? The downward tendency of his nature gives the answer.

A Christian and a Freemason under the same moral accountability is to me a paradox, not to be solved in this life; and I wish some good Mason, who has so much more knowledge of the future than is to be found in my Bible, would help me to see through the difficulty. A common-sense thinker, in the ordinary use of reason, must discover, but never can dissolve, the antinomy of an intelligent man—Mason and Christian.

I appeal to any minister or layman who has taken upon himself the diabolical oaths of a Master Mason, and who is living up to the hell-born obligations, conforming to the idolatrous lodge worship, joining hands with the enemies of Christ and His kingdom—which all Masons are—to tell me whether or not it is possible for him to be a Christian, or what he considers a Christian to be?

The life of Christianity would be the death of Masonry. "Go and preach" would cleanse the earth of its foul presence in a year. We are not in the dark regarding Christianity. Its author always "spake openly;" its meetings are not held in the cellar nor in the twentieth story of a skyscraper.

Will any Freemason who intends to continue in the Christless worship of his pet institution tell me what business he has in the church, or what communion church light has with Masonic darkness? He cannot take his Christianity into the lodge, but he will persist in bringing his Paganism into the church, and with grips, winks and grimaces hold an ungodly seance right at the altar.

Dear Editor, suppose my minister to be a Mason and this paper fall into his hands. Don't you think he would be a coward, if he believes in his Masonry, not to come out and clear himself of these indictments? Joseph McKee.

SECRET SOCIETY ASSASSIN KILLS A CHILD.

A pathetic story comes from Washington, Pa., telling of the death of the little daughter of James Kennedy of that city, on one Christmas morning. The child had come down from her bed to the Christmas tree, and filled with the innocent joy of the occasion, approached the window with the doll which Santa Claus brought her in her arms, when she was shot to death by an assassin concealed in the shrubbery without. The child had done no harm, but her father was the superintendent of the Hazel Kirk Coal Mines, and was the object of that labor thug's hatred for the employer which has seemed to become a part of the cardinal faith of the brutalized union miners. The shot was perhaps intended for the father. It killed the child. So in all violence which is offered by these men in their lawless efforts to dominate, the innocent are usually the greater sufferers.—Square Deal.

The energy that wins is the energy that keeps at it.

It is not what we do, but what we do well, that counts.

Our failure in duty leaves a vacuum which no other one can fill.

A Twentieth-Century Minister

BY SUSAN FIDELITE HINMAN

XI.
THE END OF THE CAMPAIGN.

"The doctor says I am to stay just fifteen minutes and talk about no more exciting subject than the weather."

Lester was kneeling beside his sister's bed, with one arm about her. Her slight figure scarcely furrowed the coverings of that couch of peril and of pain, which might have been her last, so still and straight she lay upon it. Three times a mother, she still looked strangely child-like, with her small face framed in dark hair, trailing in two girlish braids across the pillow. Her left hand, almost too fragile for the heavy band of gold upon it, rested on her brother's head with the benediction of one who has just turned away from the half-opened portals of the Unseen World. Her right hand clasped his with surprising strength.

"I think we may be permitted to talk about my baby," she said, proudly; "you haven't looked at her yet, Lester."

"No, dear," he apologized, humbly, "I couldn't think of anything but you." Then he tiptoed meekly to the bassinet at the foot of the bed.

Lester was well-meaning, but inexperienced. He had never seen so young a baby before. He blundered grievously, with masculine unconsciousness.

"Isn't it unusually small?" he asked, anxiously.

"Lester Galbraith! How dare you call my little daughter *it?*" Perhaps, with your evolutionary ideas, you think she is a kind of *amoeba!*"

Lester hastened to appease the wrath of the fragile little mother. "How should I know?" he stammered, awkwardly.

"Then that telegram—my own idea, every word of it—and she not twelve hours old—was simply wasted on you! I don't know how you earned a reputation for brilliancy in college!"

"'Leslie's love to Uncle Lester,'" quoted that worthy, slowly—"why, I don't see how that tells. I always supposed Leslie was a boy's name."

"Obtuse and ungrateful! I named her for you. I couldn't get anything nearer unless I had called her Celestia; and that's so old-fashioned."

"You might have given it the French form—Celeste."

"Then I should have had to change my own name to Lucile, to match. No, no; plain people like us can't live up to such names. And as for size, she weighs six pounds and a half, and is a perfectly normal child. What more can you ask?"

"Nothing," murmured Lester, completely quelled by her triumphant tone.

Her voice changed. "O Lester," she said, with a quick intake of breath, like a sob, "the mystery of pain! How it deepens till it overwhelms us! The needless, hopeless suffering of life! The countless forms of suffering that we cannot understand! Suppose my baby should die, as little Lester did? All my pain changed to terror, that night, at the thought. Oh, how I prayed that my child might be spared! Yet the dread persisted through it all. I could not bear it. Suddenly I remembered the lines I learned long ago from the 'Sermon in the Hospital'—

'Measure thy life by loss and not by gain;
Not by the wine drunk, but the wine poured forth;
For Love's strength standeth in Love's sacrifice,
And whoso suffers most has most to give.'

"If that be true, I have grown rich in the past week. I may have something to give even to you."

"My darling little sister, you have already given more than I can say—more than I can ever thank you for."

A voice outside the door called softly, "Time's up."

Lester, who was again kneeling to bring his face nearer to his sister's in the darkened room, kissed the white hand that clung to his and rose to go.

Lucy stopped him on the threshold.

"Go and see Alice, Lester. Poor, dear

Alice! Did you know she had come home? Oh, there's been nobody to tell you. Come back, dear, just a minute."

But the nurse was inflexible, and Lester found himself outside a closed door. After a minute's hesitation, he ran out on the neatly kept lawn tufted with newly set ornamental shrubs.

It was a glorious summer morning, and the frowsy little country village with its weedy roadsides and wildernesses of old trees seemed to his newly anointed eyes like the Garden of the Lord.

With the easy stride of restored vigor Lester crossed the street. The little white house which had been his second home in boyhood was still and empty. He strolled through with the freedom of long acquaintance. He found unprecedented marks of disorder, but no human presence. In his tour of inspection he reached the woodshed, with its mountain of winter fuel, passed out the back door, shaded with a trellis of scarlet beans, and brushed aside the threatening arm of a sagging clothes reel, revolving lazily in the breeze like an old Dutch windmill.

Beyond the strip of back lawn was the garden, and in the garden was Alice.

"Good morning, Alice," he called cheerily.

Alice wheeled about, emitting not one, but a series of short, gasping shrieks. She wore on her head a coquettish white sunbonnet, but there was no coquetry in the face she turned toward him. She rested on her hoe handle for support and stared at him with eyes like craters lurid with half-smothered fires. Her cheeks were hollow, and on either sharp cheek bone was a smear of carmine that would have seemed a touch of clownish art but that it glowed and paled with spasmodic pulsation.

"Why, Alice—why, Alice!" Lester struggled to keep from his voice the horrified amazement that he felt.

"You startled me," she said, speaking with a hard, jerky utterance. "I don't sleep much these nights. I had only an hour's sleep last night, and I've been at work in the garden since four this morning, except while I was eating a saucer of predigested breakfast food and a red Astrakhan apple.

"I don't like gardening; it tires my back; but I must do something to make me sleep. If I could just lie quiet and rest; but I think and think so hard and fast. Whole systems of philosophy and theology keep revolving in my mind. Oh, I must tell you! I'm afraid that I'm growing as heterodox as yourself. I suspect I shall have to revise my eschatology. I must talk it over with you some time, but not now. I don't seem able to steady my mind just now.

"I tried to change the current of my thoughts last night by reading something. I've stopped reading fiction, but I knew I should need something strong. I took up the true story of a working girl's experience in a sweatshop. It was —o-o-oh!—it was ghastly!

"You remember that magazine story of the man who had died and was asked by St. Peter if he had ever employed working girls at two and three dollars a week? 'No,' he said, 'the worst thing I ever did was to burn an orphan asylum and rob a blind man of his pennies.'

"But I am worse than he. I have actually bought those crime-stained garments. Once, last winter, I lost my suit-case for awhile, and I bought some ready-made things. But I didn't know then about those dreadful power-machines."

Lester looked puzzled.

Alice replied to his look. "Sewing machines run by electricity at lightning speed—yes, literally, lightning speed. A pandemonium of noise; an endless scourging with whips of scorpions. No basting—all to be guided by skill of eye and hand; and forever under the lash of the high-pressure speed. Oh, it is monstrous!

"I could feel it all last night. The wheels kept roaring in my head. I made and remade each of those garments of mine a dozen times. The wheels would not stop until I put the things into the stove and burned them up. Then I had that hour of sleep. Perhaps I ought to have given them away. What do you think, Lester?"

(To be continued.)

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WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

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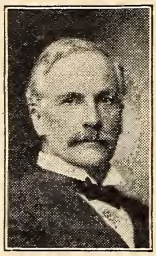

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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The Pennsylvania convention meets next month.

ATTENTION, MICHIGAN!

Is it possible that there is so much light upon the Secret Empire in Michigan that nothing further needs to be said? Are we mistaken in thinking it Satan's masterpiece for the destruction of the souls of men?

At the State meeting in October last, Rev. J. Groen, 344 South East street, Grand Rapids, Mich.; Rev. H. A. Day, 35 Crosby street, Grand Rapids, Mich., and Rev. H. G. Patterson, R. F. D. 5, Birmingham, Mich., volunteered to give three lectures each, and only asked that their traveling expenses be paid. So far as we are able to learn not one request has been received by either of the above. Why is this? We are sure their testimony is greatly needed. We are almost as certain that many would like to hear them. Will YOU write at once and engage one of them?

FEMALE JESUITS.

"The Daughters of Mary (female Jesuits) are now a numerous community, scattered over a large part of the world, and besides its establishments in France, England, and other countries of Europe, it has many houses in the United States."

The Tablet then enumerates several "under the direction of the Jesuit Fathers," and it goes on to state that "the members of this order wear no distinguishing uniform of their own, but dress like ordinary women of the world. Unlike the other orders, moreover, they do not change their names at the time of their reception, but retain those which were given them by their parents at baptism, and that this community, although governed by strict monastic rules, still retains the peculiarity of wearing no distinguishing uniform or 'habit,' and of keeping the original maiden names of its members." "The object of this," as The Tablet states, "is that the religious may still go about visiting the hospitals and elsewhere without attracting special attention."

—The Tablet, May 26, 1883, pp. 817-818.

("The Tablet" is a leading Catholic organ of Great Britain. The order of Female Jesuits was founded by Mary Ward. See "Life of Mary Ward."—Editor.)

Addressing the Merchants' Club at a dinner in Chicago, President Nicholas Murray Butler, of Columbia College, New York, said that organization of teachers into a union, affiliated with other labor and trade unions would be anarchistic. "If I were a member of your school board," said he, "I would do my best to have adopted a by-law which would remove from the school service any teacher who affiliates himself or herself with a labor organization." He spoke of the excellent results of labor unions, desiring that work to go on unembarrassed by complication resulting from employes of the State being arrayed against the State. He asked: "If teachers and firemen organize, why not the police? And if the police, why not the army? when we might have the spectacle of an army striking on the eve of going into battle to defend their country."

The home of a good man is pleasant to him that is weary: but the dwellings of sin are on the path of the lost.

NO FOAMING PRICES.

It must have taken a good, deep drink to qualify for inventing the name of a society formed at Berne to combat the proposed increase of the price of beer by cafe proprietors. There is no such name in America, or at least not many; although we might find a longer alphabetical list of initials, for these would be only V. D. E. V. G. The full name is Vierdeziliterabgabeagitationkommission del egierten versamlun gspetition. As the puzzle picture direction says, "Find the" English words, gab, agitation, commission (k in place of c), Sam, lungs, petition. This shows the fitness of the society to become international, if secret, and thus more widely promote the benevolent principle of "our noble order"—namely, no raising the retail price of beer.

ACID, KNIVES AND STONES.

At the Shea trial in December, part of the evidence relating to the teamsters' strike was given by Michael Kelly, who had been in charge of a picket squad. He said Shea asked him if he knew anybody who could handle dynamite. He said knives were given out to the pickets who were told to use them on colored substitutes; also to cut harness. Against the admission of evidence about the knives, the defense made desperate resistance. He further testified that, under orders, he had bought acid to be put in eggs and so thrown on horses of a certain firm. He said he heard a certain officer of the drivers tell his men to fill their pockets with stones to "knock the scabs off the wagons."

THE MISTRIAL OF SHEA ET AL.

After 131 days of preparation the Shea trial has resulted in a disagreement of the jury, which stood seven for acquittal to five for conviction. The county's expense has been nearly $50,000, and justice is no nearer being done than when the trial began.

The result is unfortunate, but Cook County can afford to spend many times $50,000 to convict Shea and other defendants accused of conspiracy. Cost should not be considered in this matter. State's Attorney Healey should at once prepare for another trial in the hope of a better ending.

Evidence showed that Shea and the others were paid money to call the strike, that Shea instructed pickets in the use of poisonous acids to be thrown on non-union men, that throughout the time of the strike, which lasted 105 days, Shea and the others lived riotously at great expense, that fourteen persons were killed during the disturbance, that 1,108 arrests took place, that the strikers were guilty of assaults, intimidation, malicious mischief and carrying concealed weapons, that Montgomery Ward & Co. were singled out by the teamsters' leaders, though they employed few garment workers, while other firms employing hundreds were not interfered with, and that the whole strike was obviously an attempt to ruin the business of one firm for the benefit of others, regardless of the garment workers or the teamsters.

This evidence should be presented to a new jury, free from union labor influences, and after a new trial a verdict will surely be rendered that will send Shea and the rest to state's prison, where they belong. It is intolerable that they could escape punishment in this fashion.

The Shea trial has been the most expensive ever held in Cook County, but the county is prepared to make its cost sink into insignificance, if that should be necessary. The people are determined that justice shall be done, at whatever price.

Chicago must make it impossible for grafters to upset its business and make its streets unsafe whenever they want a little money.

—Chicago Daily Journal, Jan. 22. 1907.

"There is no secret society of *any* kind that does not, either in its constitution or by-laws, *exclude some* fixed principle of truth."—Henry Norman, in "Thoughts I Met on the Highway."

When Christ left the world he left Love behind as his representative.

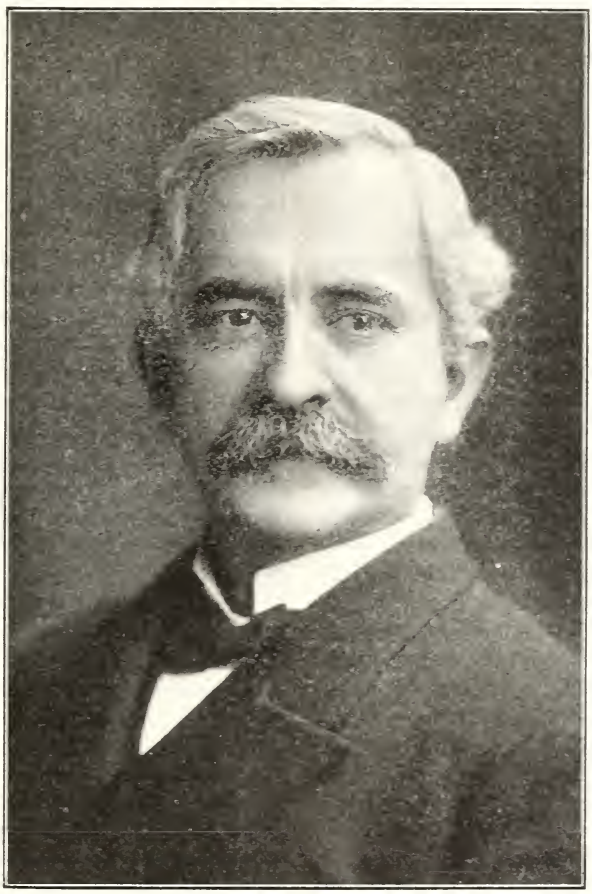
Competence brings content, but great wealth destroys it.

Ethics of Marriage and Home Life.

Extract of Sermon by Rev. A. C. Dixon, D.D., Pastor of Chicago Avenue (Moody) Church, Chicago, on Sabbath Morning, December 16th, 1906.

Husbands, dwell with your wives according to knowledge.—I Peter 3:7.

When you marry you ought to resign from the club: and you ought to resign from the secret society, too. They will rob your home; and your club and secret society ought to be spelt with four letters, H-O-M-E. "Husbands, dwell with your wives" and dwell with your wives "according to knowledge." Some one says, "What does that mean?" Well, I do not know definitely, but it can mean that you ought to share each other's knowledge. "Dwell with your wives according to knowledge," and you husbands ought not to have any secrets that your wives ought not to know, and the wives had better not have any secrets that the husbands ought not to know; certainly no secrets that the wife *shall* not know, and the husband *shall* not know. The husband may keep from the wife many things that would unduly distress her, and the wife may keep from the husband some things that would unduly distress him.



When you are asked to join a society into which your wife cannot go with you, if you have a wise head you will "shake" it, and when you find yourself in a society the secrets of which your wife cannot share, you had better give up your society, and the quicker the better.

The secret society joins with the club in the destruction of the home. Right here comes the cleavage, nine times out of ten: the wife begins to realize that her husband knows what he cannot give to her: and the husband begins to realize that the wife knows, if she is a member of a secret society, what she cannot give to him.

I do not know, have not studied yet, how many secret societies there are in Chicago, but in Boston they are undermining the Church, and stand next to the saloon among the forces for evil. A woman came into our church whose husband was a member of twenty-one secret societies, and hated the church as he did the devil himself. I went to the funeral of a member of the Sunday school—a young woman—and asked the mother afterwards if she herself was a member of the church. "Why, no," she said, "I am a member of seven secret societies." Such people have no time for the church. This woman would not admit that the church had a place in the world. She said, "The sub-

ject of our Orator last year, in one of these secret societies, was, 'The Church has gone out of business and the Secret Society is doing its work.'" Her husband was a member of nine secret societies—sixteen between them—and they were not rich people either.

Jesus said, "I am the light," "Ye are the light." It is the nature of light to reveal; and He said, "What you learn in secret, proclaim on the housetops." *The whole principle of Christianity is antisecret.* If you have a good thing, you have no right to make it a secret, you have no right to lock it up, you have no right to sell it; if you have the truth, out with it, and if it is good, it will stand the light; if it is bad, it ought to be brought into the light. Let there be organizations, philanthropic and benevolent—have just as many as you please; but open the doors and make them public. Then you come into harmony with light and revelation.

I repeat, "Dwell with your wives according to knowledge."

THE GOOD AND THE EVIL OF TRUSTS.

BY REV. H. H. HINMAN.

Combination for the benefit of the combine, is older than civilization, older than humanity. The ant, the bee, and the beaver possess instinctively this principle of unity for the general good. The interests of the individual become the concern of all. This is a most sacred principle and is divinely inspired. The old Roman who said, "I count nothing alien to me that concerns humanity, for I, too, am a man," had caught a glimpse of the divine law of love. The family, the church, and the state, are but outgrowths of this principle of unity for the general good; but the highest of all its manifestations is the Kingdom of Heaven. The divine Lord gave Himself for us, and all His disciples "commit the keeping of their souls in well-doing as unto a faithful Creator." The dividends of this great trust are wonderful—"a hundred-fold in this present life, and in the age to come, life everlasting."

But as all evil is the perversion of the good, so this divine principle, in its perversion, has become one of the curses of humanity. Sixty years ago, the slave power was the gigantic trust that ruled this nation. Nothing but the most dreadful war in modern times delivered this nation from its grasp. To-day the liquor interest is a combination of unspeakable wickedness, a conspiracy against society, the home and the state. The secret lodge system is perhaps the oldest, if not the most conspicuous of the evil trusts. It is the fruitful mother, from whom many evils are brought forth.

The two kinds of trusts are in marked contrast: The divine trusts are founded on impartial benevolence. They seek the well-being of universal humanity. The evil trusts are essentially selfish. They are organized "for the good of the order." They seek the benefit of the individual, only as he merges his well-being in the combine; and even then, there are always special interests, in which those placed in leadership reap the advantage.

But the secret lodges, whether in the form of so-called benevolent societies, like Masons or Oddfellows, or of trades unions, are not only selfish trusts, but are practically conspiracies against society.

1st. There is the conspiracy of silence. There is nothing which these orders hold in secret, and for which they require concealment by their members, which, if of any value to the world, ought not to be published for the good of humanity, and might not be so published with the greatest possible benefit to all—just as the facts of science are made known and carefully taught for the good of mankind. The last hundred years has shown the world becoming vastly wiser and richer by the possession of knowledge that was once considered peculiarly the right of the discoverer and his associates. If the things communicated in the lodge are merely frivolous, as doubtless they are, then the selling of such pretended secrets is a gigantic fraud, and the concealment of such fraud of which every member of the order is, of necessity, a partaker, is a conspiracy of silence, for which all honest persons should blush with shame.

2d. They are conspiracies against justice and natural rights. Take the labor unions as an example. They seek

to deny the right to labor to all who are not members of the union, and they often insist on the discontinuance of labor when untold suffering must be the result. Recently in San Francisco certain trades unions have demanded ten and twelve dollars a day, not only to the great hindrance of rebuilding the smitten city, but to the great and cruel wrong of those who would have been glad to work for one-fourth or one-third of the wages.

3d. They are political conspiracies. Freemasons and Oddfellows are conspirators in practically requiring that four-fifths of the members of Congress and of the executive officers, both state and national, shall be taken from the one-sixth of the voters of the nation who belong to those orders; while the five-sixths, which include the most able and conscientious citizens, are practically excluded—not by any positive law of these orders, but by the trust principle, which works ubiquitiously to that end and "helps those who are willing to help us."

4th. These orders are business conspiracies, in which pressure is brought to bear on every business man to get him into some secret lodge, and if this is impossible, to keep him on terms of conspiracy with the lodge system, or to crowd him out of his business, which is practically monopolized.

5th. They are conspiracies of crime. This is at least sometimes true of the college fraternities. The secrecy enjoined as to the mad pranks of students, not infrequently resulting in disablement and death, make all the members *participes criminis*. The killing of the student at Kenyon College a few months ago, was an example. A false sense of honor made the members of the fraternity refuse to tell what they knew, and to be practically accomplices after the fact. The same is true of the soldiers lately discharged at Brownsville, Texas. They could easily have avoided the loss and humiliation of dismissal, if they had been willing to aid in bringing to justice those who had been guilty of riot and murder. It is of the greatest importance that these conspiracies be broken up, and that the false sense of so-called "honor" by which they are maintained, be regarded as simply a wicked perversion of morality and justice.

Oberlin, O.

DEALS "FRATS" HARD BLOW.

Committee Representing 400 High Schools and Preparatory Institutions in Nearly Every State of the Union Report After Three Years of Investigation.

High school fraternities and sororities were dealt a crushing blow yesterday when the committee of the secondary schools made its report, after three years investigation, condemning the secret societies as fetish, comical, unsocial and of a degenerative influence.

The report, which is considered the most thorough study ever made of the high school problem, was read by Principal Spencer A. Smith of the Wendell Phillips High School at the nineteenth annual "conference of the academies and high schools in relations with the University of Chicago," in Haskell Hall. It was adopted unanimously.

Over 400 high schools and preparatory institutions, situated in nearly every State in the country, are enrolled in the association and the doom of the "prep" school Greek letter societies, which exist in the majority of schools, was declared to have been marked by the conclusions reached.

Makeup of Committee.

The committee appointed to investigate the conditions consists of Principal Smith of the Wendell Phillips, who is chairman; J. E. Armstrong of the Englewood High School, T. C. Burgess of the Peoria High School, and Dean Francis W. Shepardson of the University of Chicago.

Two reports previous to this report had been made by the committee, but they were not accepted as final by the association. The report read yesterday was taken as final by the delegates.

The conclusion of the report follows:

"This report has shown that fraternities and sororities are detrimental in their influence upon the school in which they exist, that they are detrimental to

the pupil himself in that they undermine the character and become a fetish to be worshiped by immature boys and girls, creating disloyalty to the parents as well as to the school; that they are mere imitations of college life, leading to early sophistication and to manipulation of community politics; that they show a truculence absolutely comical in its character if it were not so serious in its effects; and, finally, that they are undemocratic and unsocial."

Resolution and Recommendation.

The resolution adopted follows:

"It is the judgment of the deans and principals of the schools affiliated and co-operating with the University of Chicago that neither the fraternity nor the sorority has a place in the secondary school life and therefore both are condemned.

"It is urged on the boards of education in our cities and upon the advisory board of our academies that they adopt and enforce this rule:

"1. That such organizations be denied public recognition and the use of school buildings.

"2. That they be forbidden the use of the school name.

"3. That any student known to be a member of either a fraternity or sorority shall not be permitted to represent the school in any literary or athletic contest or in any public capacity.

"4. That the attention of the parents and pupils be called to such condemnation of these fraternities and sororities.

"5. That a study be made by the school authorities of ways and means by which it will be possible to develop the social life in our secondary schools to fill the need that makes these organizations possible."

Use Severe Words.

Some of the high school principals, in suggesting ways and means to stamp out the evil, branded fraternity members with the most severe names.

Principal E. V. Robinson of the Central High School of St. Paul, taking the stand that the board of education should prohibit fraternities rather than let parents work out the problem themselves, described conditions in his school.

"I have found that in my seven years' experience at Central High the fraternity has had a most degenerating influence," he said. "Boys belonging to fraternities, I have found, will lie, cheat, do anything to remain loyal to their societies. The fraternity has developed professional liars in my school.

"As an example of the evil wrought I want to point out the cases of two sons of a prominent St. Paul lawyer. They joined one of the fraternities at the school after their father had talked the matter over with a prominent judge, I believe. The boys went straightway to the bad. Before they left the high school they were badly dissipated young men.

Better in Their Coffins.

"If those boys were sons of mine I would much sooner have seen them in their coffins. Their father came to me when it was too late and said, 'Why, in God's name, didn't you tell me about this fraternity evil?' Some of the boys who have gone to the bad have come to me after a few years and said: 'I made an ass of myself. Why didn't you tell me?'"

Another high school principal from Ohio said one of the secret society men was found guilty of outright theft and that another was "sneaked off" to the Pacific Coast to prevent his capture by the police.

—Chicago Tribune, Nov. 17, 1906.

When the devil saw that his kingdom was waning he invented the saloon and the lodge.

The swine when they were possessed with devils went down into the Lake of Galilee and drowned themselves. Some men could imitate their example with profit to society. Some of the hogs must have gotten away.

There is no difficulty insurmountable to faith. All things are possible to him that believeth.

Conviction is the world's steering apparatus.

PRESIDENT BLANCHARD'S LETTER.

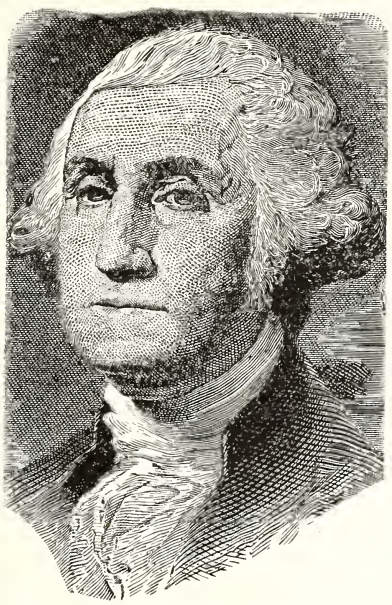
My dear fathers and brethren:

I have for years been intending to discuss with some care the relation of George Washington, General of the Colonial Armies during the Revolutionary War, and first President of the United States, to Freemasonry. I do not think the duty should be longer delayed, and with your permission will devote this letter to that subject.

WAS WASHINGTON A FREEMASON?

It is admitted:

1. That when he was a young man, before he had come of age, he was "entered," "passed," and "raised" as a Blue Lodge Mason.



GEORGE WASHINGTON.

2. That he never renounced and denounced Freemasonry by name, but that he died in nominal connection with the order.

3. That under the Masonic theory that a man once a Mason is always a Mason, the above question must be answered in the affirmative. If it be true that a man who has been initiated into the Masonic lodge can never cancel that relation, President Washington was a Freemason.

It is, however, affirmed:

1. That during his whole life he showed an indifference to the Masonic lodge which intimated, if it did not prove, that he was disgusted with the institution and desired to have nothing to do with it;

2. That he never in any way, during his whole life, showed himself a loyal member of that organization;

3. That during the last thirty years of his life he did not attend the lodges at all, and was practically a seceder, as tens of thousands of men are to-day;

4. That in view of these facts, the question of this letter must be answered in the negative. Washington was not a Freemason. It would be as correct to call Paul the apostle, at the end of his long and magnificent Christian ministry, a persecuting Jew, as to call General Washington a Freemason. It would be as correct to call Benedict Arnold a patriot, when he died in obscurity, rags and misery, as to call George Washington a Freemason. It would be as proper to call a man who had married a wife, lived with her for a year, and then deserted her, not visiting her more than once or twice in thirty years, and then only at her urgent entreaty, and with no evident affection, a loyal husband, as to call General Washington a Freemason.

The fact is that men may change; sinners may repent, and a man may abandon Freemasonry as he may any other sin into which he has been betrayed. And if the facts are that Washington left the lodge, it is a perversion of the truth, and a wrong to a good man's memory, to speak as if he had not done so.

Masonic Records Unreliable.

In discussing this thesis I desire to remark that we cannot rely on the statements of Masons in this connection, without corroborating proofs; for

1. They are interested parties. They have a money interest in claiming Washington as a Freemason. They use him as a decoy to draw young men into their order.

2. Masonic claims respecting such matters have been repeatedly proved untrue. Masonic orators and writers, either by mistake or deliberate intention, have more than once uttered and published falsehoods respecting such matters. They have claimed persons who never belonged to the lodge at all, as life-long members; and they have denied the lodge membership of persons who were not in good reputation.

For example, they denied that Benedict Arnold was a member of the order, and they claimed Lincoln as a Freemason. Yet Lincoln was never a member of the lodge at all; and Benedict Arnold is known by all Masonic students to have been a lodgeman, and he is believed by many to have escaped the penalties of his treason because he was a Freemason.

A certain Robert G. Scott, Esq., was reported in the Boston Daily Evening Transcript to have declared that fifty at least of those who signed the Declaration of Independence were Masons, and that every Major General of the Revolutionary Army was a Mason, save one, and that one was Benedict Arnold. He made this statement first in 1846. It was repeated by Grand Master B. B. French at the laying of the corner-stone of the Washington Monument, July 4th, 1848. Mr. Scott himself was Past Grand Master of the Grand Lodge of Virginia. He afterward repeated the above statement on February 22d, 1850, saying that "the historian informs us," etc. Yet when he was asked who this historian was, and what authority he had for the statement, he did not reply.

In my own town, on one occasion, there was published an account of the installation of officers in the Royal Arch Chapter, which at that time existed here. Speaking with one of the gentlemen who was declared to have been installed on that occasion, he replied, "I do not know what you mean. I was not at that meeting, and of course was not installed." Now, of course, Freemasons may put any statement into their records that they choose. If they are willing to record a falsehood for "the good of the order," they can do so: and it may be difficult to disprove the statement, especially after some time has elapsed.

The members of a Masonic lodge published in Boston, five hundred miles away from Richmond, Va., where he lived, a statement in praise of Masonry, alleged to have been made by Chief Justice Marshall. They were unwise enough to print this statement while Mr. Marshall was still alive; and although it might never have come to his notice in that day of stage-coaches, it did, and he explicitly denied that he had ever made any such remark. If they had

waited until after he was dead; or if his attention had never been called to the matter, he would to-day be recorded as an advocate and defender of Freemasonry, and it would be impossible to prove that this claim was untrue.

On October 12, 1830, the corner-stone of the Masonic Temple in Boston was laid, and an account of the proceedings was published in the Boston Masonic Mirror of October 23. On the plate deposited in the cavity of the stone it was engraved that said stone was laid in the presence of the executive officers of the City and State—Andrew Jackson, President of the United States; Levi Lincoln, Governor of Massachusetts; Harrison Gray Otis, Mayor of Boston. This was a clear and explicit record intended to show that the President of the United States, the Governor of Massachusetts, and the Mayor of Boston, were present at and participated in the exercises attending upon the laying of this corner-stone. This record was made and printed in October. On the 22d of December following a committee asked Governor Lincoln whether this statement was true, and if he had been present on that occasion. He replied that he was not and never had been a Mason; and that he had not been present on the occasion in question, but was at his home in the country; and that he had no other intelligence of the transaction than what he had derived from the papers.

A similar inquiry being addressed to the Mayor of Boston, Mr. Harrison Gray Otis, he replied: "I did not participate in any manner in the ceremonies alluded to, nor was I present on the occasion."

It is unnecessary to multiply facts of this kind, yet one or two instances may be cited. For example: a gentleman recently intimated to me that my father in his early life had applied for admission to the Masonic Lodge and had been rejected. Of course this would have had no bearing on his testimony against the lodges if it had been true. But lodgemen desire always to discredit those who are opposed to them, and to claim the patronage of those who they think will be a help to them. And while every argument my father used against Freemasonry would have been equally valid whether he had applied for admission to the lodge and been refused, or not, yet it would have enabled the Masons to raise a laugh if the statement had been true. The gentleman who said this to me is comparatively a newcomer in our town. He knew nothing of the matter, except what he had been told. But some one somewhere, had evidently, or apparently, told him that President Jonathan Blanchard was blackballed when he applied for admission to the Masonic Lodge. This statement, like that one engraved on the plate put into the corner-stone of the Boston Masonic Temple, and like the statement attributed to Chief Justice Marshall and the claims respecting Abraham Lincoln and Benedict Arnold, was a falsehood. I repeat, that the fact that the Masonic Lodge is financially interested in the testimony which it gives on such subjects; and the fact that its records have been repeatedly shown to be untrue, make it impossible for a thinking man to accept uncorroborated testimony of Freemasons on the question respecting General Washington's membership.

The Masons Diligently Sought to Secure Some Notice from General Washington.

The book entitled "Washington and His Masonic Compeers," by Sidney Hayden, Past Grand Master of Rural Amity Lodge, No. 370, of Pennsylvania,

published by the Masonic Publishing & Manufacturing Co., in 1868, at 432 Broome street, New York, is the fullest Masonic statement respecting Washington's lodge relations of which I have any knowledge. As will be seen from the title, it is strictly a Masonic publication, written by a Freemason, published and sold by Freemasons.

Now this book gives instance after instance where lodge organizations sought to secure from Washington some sort of recognition. It instances case after case where some Freemason, writing a book for Masons, sought to secure from General Washington the privilege of dedication, or some word or hint that would lead young men to believe that Washington was an earnest Freemason. But it seems that Washington did not respond to these advances in a satisfactory manner. Usually he did not respond at all, and when he did he seemed to get rid of the whole subject as quietly and easily as possible.

For example: on page 47 of his book Hayden says that the Virginia Freemasons called a conference, which recommended George Washington as the proper person to be elected the first independent Grand Master of Virginia. He says that Washington at that time had held no official position in Masonry and modestly declined the intended honor. On pages 56 and following, Hayden records that there was quite an extended discussion among the Masons of this country in regard to forming a National Masonic Union, and having a National Grand Master, or a Grand Master General. He says that they all agreed that they wished General Washington to occupy this position. But the outcome of the whole matter was that Washington was not elected. The National Union was not created, and there is no hint in the whole narrative that General Washington took the slightest interest in the subject.

Among the facts which are very important in this connection is the one that some Freemasons had a Masonic medal struck, in 1797, which they called the Washington Masonic Medal. Hayden prints this on page 70. On one side of this medal we have the words, "G. Washington, President, 1797," with a bust in the center. On the obverse, the words, "Amor Honor et Justitia," and below the letters, "G. W., G. G. M.," standing for, George Washington, General Grand Master. In the center of the obverse are the Masonic emblems—the two pillars, the square and compass, the three candles, the plumb, the level, the mallet, the Bible, the G., etc. One can hardly believe that an organization of men would dare to do such a thing; but they did it. And there are many ignorant Freemasons to-day who believe that "Washington was 'General Grand Master' of Masons in the United States."

On page 72 of his book Hayden says that a certain Masonic lodge resolved that "In case our beloved and illustrious brother, General Washington, permit a certain publication to be dedicated to him, that His Excellency's arms be prefixed to the dedication." At a meeting of the Grand Lodge in December it was further resolved that a certain Dr. Smith's Masonic sermon and prayer, which had been delivered in the presence of Washington, should also be published in the work. The book was published in 1783. It was dedicated to Washington, but his coat-of-arms was not inserted. This looks as if they had asked for his consent, but he had declined; and that they had therefore pub-

lished the dedication, but omitted the coat-of-arms, which they would necessarily secure from him, or at least would not dare to print without his consent.

When Washington was about to visit New York, a Masonic lodge thought of voting him an address, supposing him to be the Grand Master of North America; but they found that he was not even Master of a local lodge, and they therefore laid aside the address.

Some French Freemasons made a Masonic sash and apron, and sent them to Washington. He received them civilly, but says in his letter not a single word in favor of Freemasonry. This letter is found on pages 84 and 85 of Hayden's book.

On pages 86 and 87 it is alleged that Washington visited a lodge at Poughkeepsie, N. Y., and that after dinner an address was presented to him; but the book says that there is no record of Washington's reply.

I cannot, in this letter, go through the whole book, but any one who chooses to do so will find that the lodges, and lodgemen persecuted Washington steadily with attentions particularly adapted to secure some sort of Masonic recognition; and that he steadily refused to furnish them with the advertising they desired. Three times, at least, Masonic publications were dedicated to him: but we do not find that in any case he even acknowledged the dedication.

This constant reticence on the part of Washington would be important in any event, but it is decisive as to his attitude when taken in connection with the other facts which are yet to be stated. Washington was a Freemason, or he was not. If he was a lodge man, he should have proved it by what he did. Here are the lodges for about forty years trying to get the privilege of receiving Washington, of electing Washington to something or other, or getting letters from Washington which should be useful as advertising matter for the order; but Washington does not seem to respond. He had over-abundant opportunity, but still he held back. Why did he do so? There is just one explanation, and that is, that he was not a Mason in any true and substantial sense of that word.

Washington's Direct Testimony.

It has already been noted that Washington was entered in the Masonic lodge before he was twenty-one years of age. He lived to be sixty-eight years old. This would give him forty-seven years in which to show his disposition toward the lodge.

He was married in January of 1759, and as Hayden says, for the next fifteen years lived in domestic retirement, interrupted only by his public duties as member of the Colonial Assembly, in which body he continued his seat. Now Hayden says (page 36), "We look in vain for a record of Washington's Masonic life during that time, as few of the annals of Masonry in Virginia during those years exist." As this is the record of a Masonic author, published by Freemasons for the good of the order, we may accept it as true. For fifteen years, then, after he was married, the Masons do not know that Washington had anything to do with the lodges. Taking these fifteen years from the forty-seven, would leave thirty-two years in which he might show what he thought about the Masonic lodge.

After these fifteen years were ended, he became General of the Armies of the United States, and spent practically seven years in the field. Hayden says that there were a number of army lodges organized and in operation during this time; and it is noticeable how often he mentions the fact that he does not know about General Washington's attending them at all. I do not remember that he gives a single instance in which he declares that there is a record of Washington's attendance. He says several times that Washington went frequently, but does not tell us when he went, nor where.

For example: on page 45 Hayden says, speaking of the American Union lodge, which was organized by the troops of which Washington had command, that "his military duties did not permit of his attendance on its meetings during the time the army was encamped around Boston; but subsequently he often joined his Masonic brethren within its walls, and ever encouraged among its members, both by precept and example, a love of Masonry."

It is difficult to see why Washington did not have opportunity to attend the military lodge during the siege of Boston as much as at any other time during the Revolutionary War. Certainly the lodge meetings could have been held more easily then than when our poor army was being chased back and forth in New Jersey and New York. But Hayden says he was too busy to come at that time; that he often went later—but when and where we do not learn.

On page 48 he says, "Masonic traditions state that military lodges were held in the camp at Valley Forge, which Washington often attended; but the loss of all records prevents us from verifying these statements."

On page 53 Hayden says that "Simon Greenleaf, late Past Grand Master of Maine, said he had often heard his father mention Washington's visits to a certain lodge while Commander in Chief, and the high gratification these gave to the officers and members, especially as he went without ceremony, as a private brother." This is about the nearest to evidence that we get. A Freemason says that his father told him that Washington went to a certain military lodge, and that the Masons were glad to have him come, especially since he came as a private brother.

On page 75 Hayden reports that the Masonic records and the testimony of Washington's compeers show that he countenanced the establishment and encouraged the labors of the Masonic lodges. He does not say what records. In several instances, as already reported, he says there are none; and on this very page he goes on to say, "The cares of his high office engrossed too much of his time to admit of his engaging in the duties of the chair. Yet he found frequent opportunities to visit these lodges, and thought it no degradation of his dignity to stand there on a level with his brethren." It is a little difficult to see why Washington could not act as Worshipful Master, if he took time to come to the meetings. His whole life-history shows that he was ready to assume responsibility in any cause where his heart and mind were engaged. But the Masonic author says he was too much engrossed in his duties to act as Master, etc.

On pages 82 and 83 Hayden says that the records of La Fayette's being made a Mason are lost, but that traditions say it was at Morristown, at Newburgh, at Albany, and perhaps at other places, that he received his degrees, and

even that Washington presided as Master at some of these occasions. He goes on to say that he is unable to verify these traditions, but entertains no doubt that the Masonic tie existed between Washington and La Fayette, and that it was strongly felt.

On page 85 he says again that many military lodges existed in the army, but that the records of most of them are lost.

I think it fair to say, in view of this evidence, given by a Freemason to Freemasons, that Washington was not an enthusiastic Mason during the period of his service as General of the Armies of the United States. And if this is a fair inference from the facts in the case, we must take seven years more from the thirty-two years which we had remaining. This would leave twenty-five years during which he might have been an enthusiastic Mason; might have frequently attended the Masonic lodges, and might frequently have worn the apron and sash which he is declared by Masons to have worn. As a fair sample of the many Masonic statements in regard to this matter, I give only one. It would be easy to furnish others.

Timothy Bigelow, in his Masonic eulogy of Washington, speaks of the frequent opportunities which he found to visit the lodge, and again of the lodge over which he presided for many years, and of which he died the Master—"constant and punctual in his attendance, scrupulous in his observance of the regulations of the lodge, he discharged the duties of the chair with uncommon dignity, and intelligence in all the mysteries of our rites. We see before us the very attire which he often wore as a Mason."

A Boston publication entitled "The Masonic Character and Correspondence of General Washington," among other things says, "Washington died while holding one of the most responsible offices in the gift of his brethren, and while a member of the Grand Lodge of his own State. He was borne to the grave by the brethren of the lodge of which he had been previously Master. At the time of his death Washington was Master of the Alexandria lodge. He encouraged the organization of lodges in his own army, at the meetings of which he was often present, and in which he often officiated," etc., etc.

Now it is unquestioned that Washington, in the year 1798, sent a letter to Rev. Snyder, who resided at Fredericktown, in Maryland, in which he says: ". . . . . except to correct an error which you have run into, of my presiding over the English lodges in this country. The fact is that I preside over none, nor have I been in one except once or twice within the last thirty years." If this statement is to be accepted as true—and it is Washington's own—it seems to close up the matter.

Hayden says that there is no evidence to show that Washington had anything to do with Freemasonry for fifteen years after he was married. He says that Washington allowed military lodges to be organized in the army, and that he at times attended them; but he says he learns this only by tradition—that there are no records; and he says that Washington had no official position in these lodges because he was too busy. This takes out from our possible forty-seven years of earnest Masonic living, fifteen years plus seven years. And the year before Washington dies he himself says that the gentleman who supposed he was

presiding over the English lodges in this country was mistaken; that he did not preside over any, and that he had not been in one more than once or twice for thirty years. This would cover the whole twenty-five years remaining, with five years to spare. The next year, 1799, Washington died, and of course his opportunities to show friendship for the Masonic order were ended so far as this life is concerned.

Now can any man say, in view of the facts here recorded, that Washington was a Freemason? If so, what kind of a Freemason was he? No Masonic record at all for fifteen years, a scanty record for the seven years following, and his own statement that he had not attended a Masonic lodge more than once or twice for the last thirty years of his life. And all this while, Masonic writers, Masonic local lodges, and Masonic grand lodges were following him up with every sort of invitation and opportunity to record himself as an adhering and sympathetic Mason.

Forged Letters.

In this connection it should be said that Masonic lives of Washington publish a number of letters alleged to have been written by him to various Masonic bodies. Some of these letters do not say a single word on the subject of Masonry, but simply acknowledge the courtesy which has been shown him by his correspondent or correspondents. Of this sort is the acknowledgement which he sent to the French merchants who sent him the Masonic sash and apron. He speaks of the ornaments as elegant, but does not say a single word in favor of the Masonic Lodge. He calls God the "Grand Architect of the Universe"—if this is a genuine letter, and we have reason to suppose that it is—and he uses the expression "brothers" in the last paragraph of his letter. This might be called an acknowledgement of his Masonic relations; I think it is fair to say that it is. But there is no commendation of Masonry. This letter is found on pages 84 and 85 of Hayden's book.

On page 104 is a note replying to an invitation to dine with a Masonic lodge. He accepts the invitation, but says nothing at all about the order. The members of the lodge were neighbors and friends, and it would have been scarcely a fit occasion for him to take up the subject of Masonry, even had he been disposed so to do.

But there are a few letters which are of another type. In these he speaks in favor of Masonry. One of these is found on pages 132 and 133 of Hayden's book. In this letter Washington is reported as saying that he is "persuaded that a just application of the principles on which the Masonic fraternity is founded, must be productive of purity, virtue and public prosperity. I shall always be happy to advance the interests of the society, and to be considered by them as a deserving brother." This was said to be in reply to a letter from a lodge written on August 17, 1790, and Hayden says, "It is the earliest presidential Masonic correspondence that exists on record."

In a letter which he is reported to have written to the Grand Master of the Grand Lodge of South Carolina, we find the words, "I recognize with pleasure my relation to the brethren of your society." He does not name the Masons at

all, and this is the only recognition he gives of them in the letter—if indeed he wrote it.

In a letter to the Masons of Pennsylvania, recorded on page 144 of Hayden, Washington is reported to have said, "I receive your kind congratulations with the purest sensations of fraternal affection." This letter does not name the Masons, nor speak of Masonic doctrine, ceremony, obligation, or penalty, nor with any other line of Masonry. It will, I think, be fair to say that these two classes of correspondence cover the whole ground of his alleged Masonic correspondence.

GOVERNOR JOSEPH RITNER.

Governor Ritner of Pennsylvania, in or about the year 1837, made some unfavorable comments respecting secret orders, and declared that Washington was opposed to these organizations. A memorial came up from certain citizens of Pennsylvania, requesting the House of Representatives of that State to ask the Governor what authority he had for this statement. Governor Ritner, replying, says: "No occurrence of my life ever afforded me greater pleasure than that of being called upon officially to vindicate the memory of Washington from the stigma of adhering to secret combinations." He also says: "The name of Washington, which has become the watch-word of liberty and of national independence throughout the world, is degraded into the office of a Masonic 'gull-trap' at home." This is vigorous language, and must either be justified by facts or admitted to be severe and unreasonable.

Taking up the matter of Washington's letters to lodges, Governor Ritner says:

1. "Three of them—namely, that to King David's and the two to the Grand Lodge of Massachusetts, are without date—a circumstance wholly unprecedented in the correspondence of the writer, who above all other men was noted for attention to method and form in his writing.

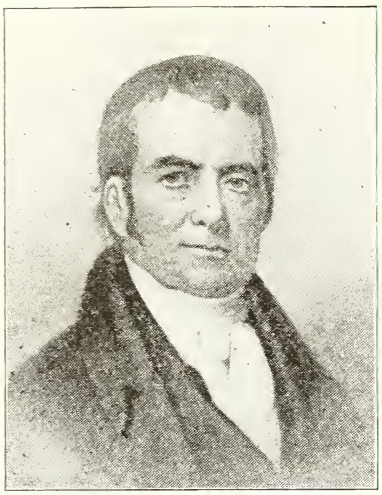
2. "Though General Washington caused to be carefully copied, in books kept for that purpose, all his letters on every subject, no trace of the letters under consideration nor of any letters to any other Masonic body, can be found among the records of his correspondence.

3. "The originals of none of these letters have been seen out of the lodge in open day, though the officers of at least the Grand Lodge of Massachusetts have been publicly called upon to produce and submit them to the examination of Jared Sparks, Esq., who from his connection with the Washington correspondence is supposed to be the best qualified to ascertain their authenticity."

But a committee in Boston, in 1833, wrote to Jared Sparks,* who was cus-

*Jared Sparks, LL. D., American historian, Editor of twelve octavo volumes of "The Writings of George Washington," and of twelve volumes, octavo, "Diplomatic Correspondence of the American Revolution," etc., Professor of History in and later President of Harvard University.

todian of Washington's papers, and author of his "Life and Letters," inquiring of him whether he had in his possession, or had seen, any letters in the handwriting of Washington, addressed to any body of men calling themselves Freemasons. Mr. Sparks replies under date of February 13, 1833: "I can only state that I have seen no letters of General Washington, of the kind described, nor have I received any communication on the subject, either verbal or written." This is most important testimony, for Jared Sparks was in a position to know probably better than any living man whether Washington had ever written any such letters as the Masons declare him to have sent to them.



CHIEF JUSTICE JOHN MARSHALL.

In this connection it will be interesting to note what Chief Justice Marshall said, to whom reference was made in the early part of this letter. A citizen of Massachusetts inquired of him whether as biographer of Washington he knew of the existence of any authentic originals or copies of Washington's correspondence with Masonic lodges. The same person also inquired whether the Chief Justice had declared the institution of Masonry to be "a jewel of the utmost value," etc., etc. It will be remembered that some one in Boston had published the statement that Chief Justice Marshall, who lived in Richmond, had recommended Masonry. From his reply, dated October 13, 1833, I take the following words:

"I never did utter the words ascribed to me, nor any other words importing the sentiment they convey. I never did say that Masonry is a jewel of the utmost value, and that only the pure in heart and life can appreciate it fully, and that in a free government it must, it will be, protected.

The resolution also inquires whether as a friend and biographer of Washington I have in possession or recollection any knowledge of any acts of General Washington, or any documents written by him to Masonic bodies, approving of Masonry. The papers of General Washington were returned many years past to my lamented friend, his nephew, and are now, I believe, in the possession of Mr. Sparks. I do not recollect ever to have heard him utter a syllable on the subject."

Continuing his report, Governor Ritner says:

1. "In 1768 General Washington had ceased regular attendance at the lodge. This is proved by the letter to Mr. Snyder.

2. "So far back as about the year 1780 he had become convinced at least of the inutility of Freemasonry, and called it 'child's play.' This is shown by his reply to Governor Trumbull.

3. "We find that on September 25th, 1798, one year and four months before his death, his opinions on the subject of Freemasonry remained unchanged from what they were thirty years before, when he was only thirty-six years old. This is established by his letter to Mr. Snyder.

4. "Up to February, 1781, as appears from his letter to Mr. Snyder, he had not been Grand Master of North America, nor even Master of any particular lodge.

5. "In 1781, as appears by the same record from King David's lodge, it was not agreeable to him to be addressed even as a private Mason.

6. "All letters said to be written by Washington to lodges are spurious. This is rendered nearly certain

(1) "By the non-production of the originals.

(2) "By the absence of copies among the records of his letters.

(3) "By their want of date.

(4) "By the fact that his intimate friend and biographer, Chief Justice Marshall—a Mason in his youth—says in his letter that he had never heard Washington utter a syllable on the subject; a matter nearly impossible if Washington had for years been engaged in writing laudatory letters to the Grand Lodges of South Carolina, Massachusetts and Pennsylvania."

In this connection I may say that whether or not Washington had Freemasonry and similar organizations in mind in composing his farewell address, he describes precisely the character of all such lodges in the two paragraphs which we subjoin.

"All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract or awe the regular deliberations and actions of the constituted authorities are destructive of this fundamental principle, and of fatal tendency. They serve to organize faction; they give it an artificial and extraordinary force; they put in place of the delegated will of the nation the will of the party, often a small but artful and enterprising minority of the community; and, according to the alternate triumphs of the different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans digested by the common councils, and modified by mutual interests.

"However, combinations of associations of the above description may now and then answer popular ends, they are likely in the course of time and things to become potent engines by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government, destroying afterward the very engines which have lifted them to unjust dominion."

If Masons dared to forge a commendation of Masonry for Chief Justice Marshall, and publish it while he was alive, it seems perfectly evident that they might be willing to do the same thing for General Washington after he was dead. And whether one agrees that the proof of forgery is conclusive, or not, every reasonable man must admit that the Masonic correspondence which is attributed to Washington is liable to the gravest suspicions. I have given evidence of the falsifications of Masonry respecting the generals of the Revolutionary Army, the Presidents of the United States, and the acts of men living in our own time. And it is easy to believe, in view of all the facts of the case, that the position of Governor Ritner might be abundantly justified.

But I must close this letter, already too long. It is warranted by the importance of the subject. I trust that our Masonic friends who have sincerely believed in the Freemasonry of General Washington will take the pains to inform themselves on the subject. They ought to show that Hayden was mistaken when he said that Washington has no Masonic record for the first fifteen years

after his marriage. They should show that the same Masonic author was mistaken when he declared again and again that there is no Masonic record to show Washington's affiliation with the military lodges or with the Masons in New York or Philadelphia during the war, and during his service as President of the United States. They should show that Governor Ritner was mistaken as to his facts, and that there is sufficient reason to believe in the authenticity of the letters which the Masons affirm Washington wrote to Masonic persons and lodges.

Until this is done no man who desires to be considered both intelligent and honest should say that Washington was a Freemason.

Sincerely and fraternally yours, Charles A. Blanchard.

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STUDENTS' BONES FOUND.

Ithaca, N. Y.—After a search of three days a few charred bones were found in the ruins of the Chi Psi fraternity building at Cornell University, which was burned. Those under the southwest tower, where students had been seen before it fell, were identified as part of the body of F. C. Grelle, of South Orange, N. J., and those which lay about twenty feet away were identified as those of W. H. Nichols, of Chicago. Both these young men were Cornell students who lived in the fraternity house.

There are few acquaintances that are more wearying than the man who persists in talking about himself.

Editorial.

At the close of last year two of the most faithful and zealous friends of the association passed to their eternal reward, honored and loved by the communities in which they lived--Mr. Samuel A. Pratt, of Worcester, Mass., and Rev. William Wishart, of Allegheny, Pa. A more extended memorial notice will appear later.

HOLD SECURE ENTRENCHMENTS.

One of the things to be observed as a rule for himself, by one who would successfully oppose a secret order, is first to know what it is that he knows conclusively about that society. This is critical work. Vague impressions are ruled out, or left to be verified later. What is retained as surely known, should be arranged so as to be systematic knowledge. It needs to be put in true relations with facts dependent on it, or others on which it depends. Inferences drawn from facts, must be reasonable and as carefully verified or justified as the facts themselves. Then, from these facts and inferences, may be selected those which, for practical reasons, are the most available intrenchment. There the disputant must steadfastly remain.

Out of the intrenchment he has chosen, he should expect his antagonist to make every effort to draw him. He must not hold himself bound to answer any sudden question: he must not be tempted to make a sally out of the intrenchment, however narrow that may begin to seem as discussion progresses. It is not the ground he covers that conditions victory, but the impregnability of his position. One insuperable doubt in the minds of the jury, will clear the accused as surely as a thousand questions half answered, and far more surely. If your real intrenchment is only one well grasped fact, you can do your best with a secretist by keeping as close to that and only that as you can. Take up a subject, single, simple and easy to grasp, like the *"third point of fellowship,"* go on if you can to learn its implications and applications, be sure you are clear and right, then make your stand there. Leave it to the rest of us to stir the goat up with prods in the preparation room, or test guff about the Ten Commandments and so on. Let some one who can, attend to the religion or superstition or hypocrisy of the lodge. Let the lodge man assure you that every good man from Solomon to Washington has been utterly carried away with enthusiasm for Masonry. Just stay on your post, puncture the bubble with one point.

IN PRINT.

We have, in a previous number, explained as fully as we could do in print, why women are not admitted into Masonry, says the Texas Freemason, and what could give sharper point to a poor woman's curiosity than such an announcement that there might be something of interest to Masons' wives which yet could not be printed for them? "As fully as" could not be exceeded in distinctness of intimation that the fullness was not full. What is left? that is just what a woman would wish to know; what is that precious secret she cannot be trusted with? Of course, it is she who is not a suitable person to know, for the "noble order" could cherish nothing unsuitable to be told her. Can it be some obligation she would neither assume nor be willing her husband should? Is it some penalty she would not incur? Does the ritual after all contain things not fit to print? Either she is one who should not know why she cannot be a Mason: or the reason why, is itself something that should not be known; or there is something queer—does her husband know? Do all those men know? One thing the Texas Freemason might not say in print, is this: no one could become a Mason dressed in so up-to-date fashion as a lady would wish in a full and formal gathering: though a low-cut bathing suit might by special favor be accepted. Some ladies might not relish being required to make a formal promise in set terms, not to grossly and foully misconduct themselves with the nearest relatives of Masons of the third degree. We print this to help out the Texas Freemason.

ONE HUNDRED AND TWO.

How many witnesses are required to establish a fact in court? It would be some fraction of one per cent of the number who have told under oath, or without being sworn, facts of Masonry which they learned as Masons. Sometimes publicly, often privately; now by their own statement, again by endorsing as secret, statements already made, they have made the secrets of the order, open secrets in the true sense of the word.

One hundred and two Masons were at Le Roy, N. Y., July 4, 1828, two years after the death of Adams and Jefferson, and appropriately on Independence Day. In the convention which they held, they made statements based on actual knowledge and experience, and all they said is in strict accordance with what is said in exposures of Masonry now sold by the National Christian Association. If a man were charged with stealing, one hundred confederates could be left out and not be called to the stand; if with liquor-selling, two out of a hundred and two would convict; a murderer would be executed if two confederates stated facts consistent with such facts as could be observed by all; yet here were two with fifty times two besides.

Consistently with their testimony and action, lodges gave up their charters to the number of 1,500. The convention was representative rather than inclusive of Masons then awakened to the evils of Masonry. These were not alone in regarding the facts as no longer secret. No criminal ever made a confession more fully endorsed by confederates, no political party ever issued a platform better understood and adopted than the exposure of Masonry made by Morgan and buttressed by uncounted evidences and testimonies.

A. F. OF L. VERSUS C. F. U.

The New York American of Monday, Dec. 10, said that it was believed that the trouble between the Central Federated Union and American Federation of Labor would be settled the next Sunday. That would surely be a good day to make peace, whether the right one for such things as lodge meetings or not. Withdrawal of charter and dissolution had been threatened for transgressing the limits of its authority and interfering in matters of international jurisdiction.

It was charged that the musicians and stage hands had been suspended from the C. F. U. for refusing to order a strike in the Metropolitan Opera House, which the international unions refused to sanction.

Also, that many international unions had complained that the C. F. U. had seated delegates of dual unions opposed to them, and had suspended delegates of unions refusing to order strikes not sanctioned by the international unions.

The Wood, Wire and Metal Lathers' International Union, Brotherhood of Boilermakers and Iron Shipbuilders, the Amalgamated Meat Cutters' Union, the International Brotherhood of Painters and Paperhangers, the American Federation of Musicians and the International Alliance of Theatrical Stage Hands had made complaints.

The requirement connected with the threat of dissolution was, that dual union delegates with those from national and international unions should be replaced by January first.

NEW BREED OF LODGE GOAT.

Tom was in the Monday Tombs Court, though he said he lived in Brooklyn, which would evidently have been the proper place to stay in to avoid a two dollar fine. Sunday night he was initiated in an East Side lodge, and later, or early in the morning, was waked in Hamilton Ferry house at the Battery, by Thomas Haywood. He went down on all fours in the ferry house, saying:

"I'm the goat."

"He made a noise like a goat, Your Honor," said Haywood, "and he ran on his hands and feet at me like a mad bull and butted me. Two ferry hands came to the rescue, but he bowled them over with his head, bleating all the time like a billy goat."

"I remember nothing except that I rode the goat last night in my lodge, had a few drinks and started for home," said Tom.

TWO DISCHARGED: TWO THOUSAND THREATEN.

Two recently arrived foreigners were discharged in December by the General Electric Company at Schenectady, N. Y. A third resigned. The Industrial Workers of the World handed in their ultimatum, that unless the three were immediately reinstated in the drafting room 2,000 would walk out. The company disclaimed antagonism to the unions, and offered to pay the men for the lost time and set them to work elsewhere, but would not put them in the drafting room. Unless this was done, the I. W. W. threatened to close the big power plant. This would kill the power of the trolley lines, and the pumping station. The strikers would lack the support of public sympathy.

A year earlier a strike occurred in the printing department which was immediately closed and discontinued.

"We have always been willing to listen to the grievances of the men," said one of the officials. "We pay them well and give them satisfactory shop conditions. This policy will still prevail, but the company will not tolerate insubordination, and will close the plant indefinitely if discipline is not maintained—even to the closing of the plant and laying off of 15,000."

FIFTY MISSPENT YEARS.

In contrast to innumerable withdrawals from active Masonry is the persistent adherence of some, among whom is Mr. George W. W. Saville, who has been a member fifty years, and twenty-three years marshal of Mt. Hermon lodge of Medford, Mass. Initiated June 18, 1856, he was secretary from 1857 to 1862. He was elected marshal in 1883. June 8, 1906, a reception to the grand officers was held, and, after addresses had been given, Worshipful Master Dunham presented Marshal Saville a set of resolutions framed in gold. The report does not specify the latter as taken from Solomon's Temple, but of course this was an oversight. Brother Saville is also a special sheriff of Middlesex County, and the other special sheriffs who attended the lodge reception in a body contributed what the report called "an immense floral tribute." Before the banquet closed Brother Thomas F. Gibbs read an original poem dedicated to Mr. Saville and entitled "Fifty years a Mason." It is melancholy to think of fifty years of such a record to look back on, which uncounted multitudes have avoided by withdrawal, among whom have been greater men, like Chief Justice Marshall and President Washington.

THE MASONIC BURGLAR.

William F. Metelski has for a distinctive criminal title that of Masonic Burglar. He was audacious while he stood at the safe end of a revolver with his victim at the other end, but he fainted when he heard his wife's voice as she cried out at hearing his sentence. Both were carried helpless from the court room. He is credited by the Brooklyn police with more than a hundred burglaries. In sentencing the Masonic Burglar the Judge said:

"Upon investigation, I find that you have been a most bold and dangerous burglar, lacking every human instinct for the rights of others. The people of this city may be very patient and long-suffering, but there is one thing they will not stand, and that is the violation of the security and sanctity of their homes."

"And as to the officers of the law," continued the Judge with emphasis, "while we are very thankful to them for having caught you, let them also take notice and remember that the people expect more than the catching of a felon after the crime has been committed; they expect and demand that the streets shall be so patrolled at night by sufficient men that burglaries and highway robberies can seldom happen.

"When the people of this city arouse themselves something happens. As an instance of this I now sentence you to hard labor at Sing Sing prison for forty years."

Under the sentence thus given there will be a possible chance of release after twenty-six years of good behavior. If he was really a Mason in full standing, this has been one of the instances where Freemasonry has failed to protect criminals.

Faith without works is the kind that tries to jimmy its way into paradise.

News of Our Work.

The Board of Directors at their January meeting began preparations for our annual convention in 1907. They also took action in reference to the labors of Rev. F. J. Davidson in the South, and of Eld. J. S. Baxter in Kansas and Oklahoma. An Anti-secrecy Library was voted to Redfield College, South Dakota. A new edition of two thousand copies of "The Character, Claims and Practical Workings of Freemasonry," by Charles G. Finney, was ordered. Two new tracts were also authorized—"Ethics of Marriage and Home Life," by Rev. Dr. A. C. Dixon, and "Ought Christians to Hold Membership in Modern Woodmen of America?"

LECTURES IN SOUTH DAKOTA.

Dear Cynosure:

On invitation from the Missionary Society, consisting of professors and students at Lutheran Normal School, Sioux Falls, S. D., I lectured before the professors and students at that school last October on the subject of secret societies and had a very appreciative and attentive audience. After the lecture a number of the students came upon the platform to inspect my numerous anti-secret society documents, secret society rituals, etc., and to see for themselves that I had been telling them nothing but the truth about the anti-Christianity of the lodge.

The Lutheran Normal School was erected and supported by "The Synod for the Norwegian Evangelical Lutheran Church in America," of which I am a member and educates teachers for the parochial and public schools. It has at present about 150 students of both sexes. Teachers and students are all opposed to all sorts of secret societies and the graduates of this school will by the aid of God be a power for good, also in opposition against the lodges.

In November, I lectured on the same subject, before the Young People's Society of my congregation, here at home. A number of secret society members, not belonging to the congregation, were present and I hope that my arguments, "why a Christian cannot with a good conscience belong to the lodge," gave them something to think about which may be for their own spiritual benefit. I have as yet not heard one single opposing remark against my lecture and the arguments used. Wishing the Cynosure and the National Christian Association Godspeed in the work against the secret societies, I remain, yours truly,

(Rev.) J. H. Lunde.

Hills, Minn., Dec. 19, 1906.

PENNSYLVANIA THE FIELD.

Pray for the Coming State Convention.

Leechburg, Pa. Jan. 18, 1907.

Dear Cynosure:

During my little stay at home in December I ran over to Alexandria, Va., and spent a pleasant Sabbath with friends there. My home was with Calvin Butts, a reformer from "way back." His father had been much persecuted. There was a good attendance at our meetings.

Coming to Scottdale, Pa., I found the company of our Menonite friends larger than one year ago. Several had come to help in the publishing house recently erected at Scottdale. The increasing demand for their publications, has made the employment of a strong force of workers necessary, and already there are plans for the enlargement of their plant. The Gospel Witness, published here, takes its stand with the Cynosure against the lodge. May the blessed Gospel light shine through its pages to the illumination of many in darkness. I shall hope soon to respond to the request of its editor for an article along N. C. A. lines.

It was announced that I would speak of the Church and the Lodge. While I had never contrasted this divine organization with the human in public address, I was glad to do so. It proved so helpful that I have since on three occasions spoken along the same lines. Surely God has provided a supply for all our spiritual needs in the organization he has given. The littleness of the lodge appears by contrast. In origin, conduct,

purpose, and end they are as far separated as the divine and its opposite.

I found the friends at Pittsburg, Pa., and vicinity, as expected, much engaged with special meetings. Revival meetings are in progress in Free Methodist churches on Mt. Washington, also at the East and West End churches. A Sabbath was spent with Free Methodist friends at Braddock, Pa. Miss Laura Lamb, who is at present serving this church, has been greatly blessed of God in her efforts for the upbuilding of his Kingdom. At the East End, Pittsburg, she took a mission, built a church and left it, after five years of service, out of debt and with a substantial membership. It might be well for those who think that women are never called to preach to visit Braddock. In the addresses that I gave I pointed out the evils of the lodge and was glad to hear many testify of deliverance from its bondage.

It was thought some present were considering the matter of leaving.

On prayer-meeting night at the Glenwood Free Methodist church, I found about twenty-five women and children and one man. The man wore the badge of the Maccabees. I think all present, unless I except the Maccabee, received my message gladly. Bro. Hosbach, who has recently taken charge here, is making his presence felt. His first son, a child of promise, arrived the other day, and there was rejoicing. May the Lord bless the little one. Dr. D. C. Martin, of the East End Covenanter church, is again able to preach. He has been kept from his usual work through sickness; your agent used the fifteen minutes assigned him after the sermon. Departure from God's law was the theme of the sermon. It was left for me to show how the lodge power was largely contributing to this departure. Of course the need of return to the "old paths," was especially emphasized.

New Brighton, Pa., contributed the largest in attendance and collection of any of the Free Methodist churches on this trip. Brother D. W. Rose, who came clear from Blairsville, Pa., to give us that good address at the Philadelphia State Convention last year, is now the pastor at this point. As your agent spoke of the way the lodges antagonize truth and righteousness there were many amens. At the evening service there was a large gathering around the altar by the seekers and saved, and it was a time of rejoicing. The Beaver Falls friends contributed their usual support. Special meetings were in progress and things generally had a healthy look.

Bishop Hogue, of the Free Methodist church, was having very large meetings in New Castle. The Bishop does not forget the lodge, when rebuking sin. Time, weather and health seemed to hinder my visit to Youngstown, Sharon, etc. I especially regretted missing the usual visit with our staunch friend, Irvine Cardwell. It is impossible to attend to the new work and visit all our faithful friends, much as I desire to do so.

At Hickory, Midway, Canonsburg, Washington, McKeesport, Turtle Creek and many other points in and about Pittsburg. I received Cynosure subscriptions, contributions, or promises of future support. I much appreciate the growing manifestations of confidence, and would gladly mention all who favor us, were this possible. In view of the crying need we often say, "Oh, why are there not more workers!" There are thousands who will gladly aid the right man going in the right spirit, and presenting the work in the right manner.

I should not forget to mention the prayer-meeting in the old Eighth Street Covenanter church. It was good to be there. We studied together the works of God's creation but did not find that he created or made any provision for the lodge. When the first couple sinned, they very naturally hid themselves. Next month I hope to give program and place of the Pennsylvania State Convention, which comes in March. Let us pray for it and look toward it.

W. B. Stoddard.

Exactness in the things that are around us leads to perfection in the things that are before us.

OUR ARKANSAS COLPORTEUR

Threatened with Death.

Pine Bluff, Ark., Dec. 25, 1906.

W. I. Phillips:

Dear Brother—I wrote you last April, and now I let you know what happened since then.

After the Masons could not get their white brothers to consent to kill me, they told the colored Oddfellows; and they tried to get *their* white brothers, out in the country, to kill me.

Andrew, an Oddfellow, with whom I was raised, said, "Lizzie, I was afraid the Masons were going to kill you." Then I said to him, "You are an Oddfellow; what about you?" He said, "Lizzie, they are dirty in my lodge, and they want to kill you, too. But I could not bear to help kill a girl I was reared up with." He said, "The Masons swore to kill you in February." I said they had better let that man that they sunk in Crooked Creek get cool before they killed me. He said, "Yes, those Masons are a dirty set." I said, "So are the Oddfellows." He said, "Now I am going to tell you what we did. We were so afraid they would do something to hurt you, we called a Committee of three and sent them to three of the richest white men of this country, and I was one of the Committee. At that time I was working at the round-house, so I asked the boss of the round-house what could be done about it. The boss told me that he was a Mason and an Oddfellow, and said, 'You all cannot do anything with that woman. The orders are a hard thing, Andrew,' he said; 'I wish I had the money that I have paid into them. The only way you can stop that woman from selling books, is to stop that publishing house'" (National Christian Association). Then the boss asked Andrew, could *he* stop that publishing house? Andrew told him no. The boss said, "Then you can't do anything about it."

I asked Andrew, "What about the other two that were on the Committee?" He said one of them went to Squire F. and told him all about it. The Squire said, "I am an old Oddfellow and am also a high Mason, and if a man lives up to the oaths of these lodges he will go to hell." Then the Committeeman asked him what could be done to stop that woman selling those books. The Squire said, "You can't do anything about it. Don't you know that Christ says that all secrets should be revealed? You ought to know—you are a preacher." Then the Squire said, "Let me give you a piece of advice: You all better not hurt that woman. If you do hurt her, or if she is missed, we will kill every —— negro in this settlement that belongs to these orders."

I will tell you more in my next letter. Brother, I am not afraid of dying.

Yours in Christ's service,

(Mrs.) Lizzie Woods.

From Our Mail.

One of our friends of Homer, Iowa, renews her subscription for the Cynosure and also sends us a contribution for the work. She writes:

"I send you this mite, and it is just as soon as I could get it. I expect always, as long as I live, to take your *excellent* magazine, the Cynosure, and how gladly I would give more to the work if I could. I should have been very happy to have attended the convention at Pella, but have no money to travel on. Homer is a terrible lodge nest. I do not believe any speaker could be heard—they would kill him. There are only a few men who are outside of lodges, and the most of women here and in Lehigh and Webster City. I have been so sorry I am here, but I speak out for my cause whenever I can."

Boulder, Colo., Nov. 17, 1906.

My Dear Brother Phillips—I take pleasure in remitting you one dollar for renewal to Cynosure. It is rare indeed to hear anything from the Christian pulpit, from the religious or secular press that even hints at stemming the awful tide of lodgism and baal-worship that is engulfing our land. It is a sad fact that the majority of good folks will not believe the truth about secretism unless it

is hammered into them! So keep pounding away and give them the heaviest blows you have in the shop. *Keep the irons hot.* Yours for the Truth.

Geo. E. Bockoven.

Washington, Kan., Oct. 20, 1906.

Please find stamps enclosed to pay for the tracts you sent me. I will do the best I can with them. Some one must go out against the enemy of the church. The people are as much in slavery to secrecy as the negroes were in the South, but it will be a harder battle. May many have obedience written in their hearts to obey the truth.

A soldier in the ranks,

Susan V. Robinson.

Victor, Iowa, Nov. 13, 1906.

Dear Brother—The aim of the Christian Cynosure is a very good one. It surely ought to hit the mark and pull down the strongholds of the dark hands, cast down the imaginations of the enemies of Christ's church and every high thing that exalteth itself against the knowledge of God. I see you use the Word of God as ammunition. God bless your work.

Enclosed please find $1.00 for the magazine. Fraternally yours,

(Rev.) Otto Kitzmann.

Barnerville, N. Y., Oct. 10, 1906.

Dear Brother: Enclosed find $1.00 remittance to renew subscription for Cynosure the next year. Put me down as one who stands for the uprooting and destruction of all institutions whose doors are closed against all except the initiated, who have obligated themselves under oaths and penalties. We are right and must succeed. Yours truly,

W. Patterson.

Bellevue, Pa., Sept. 29, 1906.

William Morgan, at the time of his abduction, was carried through my father's farm, as the facts were proved at the trial at Lockport, N. Y., which trial my father (living then in Somerset, Niagara County), attended and was from that time a strong antimason. And now, at my seventy-fourth year, I wish I could have *all* the books against that accursed system—Freemasonry—which I find has captured most of our M. E. preachers and bishops. No wonder the Methodist church has so fearfully backslidden on its glorious doctrine of Holiness as taught by Wesley of blessed memory.

Yours, having been in this war for many years, both in this home country and for nine years in New Zealand and Norfolk Island, also in the Master's work. Mrs. A. H. Phelps.

INTERESTING AND INSTRUCTIVE.

Muskogee, I. T., Nov. 5, 1906.

Inclosed please find $1.00 for Cynosure. I find it an interesting and instructing paper. Respectfully yours,

(Rev.) L. C. Hermerding.

DON'T AGREE FULLY,

But Finds It of Great Practical Value.

Blackwell, Okla., Nov. 17, 1906.

Dear Sir—Inclosed find $1.00 to cover one year's subscription to the Christian Cynosure.

Although I cannot agree with the magazine on all doctrinal points, I nevertheless find it to be of great practical value, especially in fighting lodges. Wishing you success, I remain respectfully yours,

Rev. A. G. Dick.

OFFICIAL GETS DEATH DEVICE.

Washington, Pa., Nov. 27.—Burgess A. C. Marsh got an infernal machine by mail to-day. It was carefully prepared, and when opened three sticks of dynamite fastened together with a wire were found. A percussion cap was attached to one of the dynamite sticks, but it failed to work.

The sending of the machine is credited to the "Black Hand" society, which has been active in Washington county for months, and which Burgess Marsh has tried to break up.

—New York Times.

There are cipher telegrams and cipher men. The first may bear an important message; the latter bear none.

Faith puts the sword in the scabbard, courage draws it out.

A Twentieth-Century Minister

BY SUSAN FIDELITE HINMAN

XI. (Concluded.)
THE END OF THE CAMPAIGN.

Words, voice, manner—all were so unlike Alice—Alice, the self-contained, the dignified, the serenely poised.

"I think you are ill," answered Lester, shortly. "Where is Aunt Mary?"

Then Alice dropped at his feet as he had dropped at hers three months before. In that moment she learned how insecure is the seat of the scornful. But she did not faint. Hers was not the pain that finds relief in unconsciousness.

"Oh, my mother! Oh, my mother!" she cried, raising her arms to the summer sky.

Lester helped her up and seated her on a wheelbarrow close by.

"Forgive me, Alice; dear Alice, forgive me," he murmured; "I didn't know."

"No," she said, quickly, "how could you? There's been no one to write. I will tell you. I came home two weeks ago. I just managed to hold out for my last appointment. While I spoke, I felt myself going. I broke off suddenly and sat down. I suppose I looked white. They gathered around me and brought a doctor. He said something about a sanatorium, but I insisted on going home. The doctor here said 'sanatorium,' too, but I said, 'Mother's better than a dozen sanatoriums; she's a sedative and a tonic and a rest-cure, all in one.' And now, she's taken from me. Oh, I know God has cast me off; that is the sign.

"I had been home three days. We had had breakfast and were at morning prayers. When I rose from my knees, mother was still kneeling. The dear saint had passed into 'the Holiest of All.'"

Alice did not sob or cry. Her voice was quick and high, like that of one in the delirium of fever. She went on rapidly, without suffering Lester to speak:

"Since then I have scarcely slept. At first, I thought of her and her joy in paradise. Now, I think only of my sins. Here or hereafter, I shall never see her again."

"Alice, dear"—Lester spoke very gently, as if to a sick child—"I think you've had a touch of the sun. Come inside and let me make you comfortable."

She rose without demur, but her step was unsteady, and she moved uncertainly, like one suddenly stricken blind. Like a brother, he led her in, removed her bonnet, put her on the broad, low couch, wet a cloth in cold water, fresh from the well, and laid it on her forehead. With slow, even strokes, he fanned her flushed face till the color subsided. He had already lowered the shades, and the room was all a cool shadow.

"Now I hope you can sleep," he said, rising. "Don't worry about anything. Everything you need shall be done for you—here or hereafter," he added, after a pause, echoing her last words.

She stirred slightly, but made no sound. Lester wet the cloth again and replaced it on her forehead. Then he slipped softly out.

He went first to the doctor. "There is obvious hyperesthesia," said Lester, explaining the symptoms; "but I hope nothing more serious. Still, I should say her condition is critical."

The doctor gave Lester a comical look of indulgence which might have been translated, "Well, young man, you think you know enough to understand this case, do you? Why do you come to me, then, hey?" But he said nothing, reserving his judgment.

"The next thing," continued Lester, briskly, "is to find some one to care for her. I'm so much a stranger here that I don't know where to turn. Lucy would know, but I can't burden her with a single anxiety."

There were no "maids" in the little village of Lawndale. The children of poorer neighbors sometimes consented to act as "help" in the families of those more blessed with this world's goods; but with the implicit understanding that

in all such cases said "help" was entitled to all the rights, privileges and immunities of the family.

However, this was the season of haying and harvest, and "help" was hard to find. The only trained nurse the village could boast was with Lucy. Neighbors were kind; but Alice, who had shrunk from neighborly kindness and sympathy when her mother died, was even more sensitive now. The presence of most people would have been almost a greater hazard to the unstable equilibrium of her nervous system than solitude.

"She must be got away at once," said the doctor, bluntly. "I told her so two weeks ago, but she thought home was all she needed. Poor child, poor child! Their attachment was something remarkable. But now the poor girl is morbid. She must tend mother's fowls and mother's garden and mother's flowers. You'd think, to hear the girl talk, that her mother had laid a vow upon her. The child tries, in this unreasoning way, to keep her mother with her still. She seems to have neither kindred nor friend nor lover to rule her for her good."

"She can't be left to herself," said Lester warmly. "She is on the road to a suicide's grave."

When the two returned to the white cottage it was again empty. Alice was again in the garden, this time bonnetless under the noonday sun. She turned her fevered eyes to Lester with an apologetic look.

"I tried to go to sleep, indeed I did. I didn't count, or watch sheep jumping over the bars; I've worn that out long ago. It never did me any good. But I did try the Greek verbs—tried faithfully, Lester. I got on well till I came to the *-mi* verbs, but on *didomi* I broke down. It was as if a thick, black curtain unrolled before my eyes. I know what it means. Nothing is left for me but to become 'the Woman with the Hoe.'"

"That's all right," said the doctor, reassuringly, "but it's dinner time now. Come in and wash up for dinner."

She submitted to be disarmed of her hoe and led again into the house. The doctor talked with her in a soothing fashion, while Lester flew across the street to lay another plate on the dinner table. When he returned with a hospitable invitation in his sister's name, as well as his own, Alice raised strange scruples.

"No, no; I can't go. It would cloud the dear baby's future to have me there. I haven't dared go in since she came—a little angel, fresh from Heaven. I should exert a malignant influence, I know."

Both Lester and the doctor treated this superstition as a jest; but while the doctor was trying peremptorily to overrule her objections, Lester rushed back, filled a tray with good things, which he brought and arranged invitingly before her. Then he sat down, encouraging her with playful speeches while she ate.

"Behold the returned prodigal, turning over his share of the fatted calf to his sister"—and he presented with a flourish a plate of broiled chicken. It is probable that Alice was almost as much in need of food as of sleep. Worn with sorrow and sleeplessness, she had for days taken little thought of food. Under the stimulus of Lester's cheering presence she ate eagerly. The hot soup, the tender chicken, the new variety of peas, the gelatine dessert, just off the ice, stimulated her for the moment to cheerfulness, even to gaiety. Lester was delighted. The wiser physician looked on and frowned thoughtfully. Her speech was too high-pitched and too rapid; her jests were too reckless and fantastic to denote health of either body or mind.

"Did Lucy tell you, Lester," she said at last, "that baby is named for me as well as for you—Alice Leslie Willis? Of course, she couldn't be called anything but Leslie. 'Alice Willis' is too cacophonous."

"Whew! Alice, don't try to *coffin us* in any such monstrous word," said Lester, essaying a pun.

The doctor turned upon him as if out of patience. "There, young man, that brings down on your head the extreme penalty of the law. I said the first time I saw you—just twenty-five years ago the tenth of last month—that you were

born to be hanged. It seems I was a true prophet. Go your ways and leave this young woman to me.—I have a word for you, my daughter, and a solemn word it is, too. For your mother's sake, you have spared all these days in the home that was hers. For your mother's sake, if not for your own, you must go away from us now."

He had used the one argument that had weight with her now. Lester reiterated and emphasized it. Lucy sent the same message. With unspeakable grief, in which was mingled an unresisting terror, Alice submitted. With the overthrow of the highest control there is a reversion to primitive instincts. Lester began to fear that after all they were acting, and that Alice might become a victim to the mysterious which so often proves fatal to the exiled savage.

However, the simple preparations for her departure went on. A neighbor came in to spend the night and to pack into a small trunk Alice's limited wardrobe. In those three ghastly days her mother had nearly regained the ravages of nine months' travel, so the mere labor of packing was inconsiderable.

That night Lester unaccountably wakened at midnight with overmastering impulse from him at his window. He looked across the moonlighted street and saw a black-clothed figure steal from the little white house. The head was muffled in a black shawl, but he felt sure it was Alice. He saw her turn eastward down the village street and then hurried on his clothes to follow. Quicker as were his movements when he reached the street Alice was no longer to be seen. He ran along in the direction he had seen her take. It led to a little river, upon its bank overlooking lovely meadows by willows. How Alice followed the mystic lure of the river! He quickened his pace, all it was possible by rising ground. On the hill above the river was the village cemetery. Lester climbed the hill and entered the white gate. Not far away in a row were six of newly turned earth. The black figure lay prone upon it. It was Alice, outstretched on her mother's grave.

Lester approached cautiously lest he should startle her. "Alice!" he called softly. She rose to her knees and raised her haggard face to his.

She expressed no surprise at seeing him, but with a gesture that swept the graveyard, she repeated with a change of pronoun the stanza that has been pronounced the most touching in our literature:

"The mossy marbles rest
On the lips that I have pressed
In their bloom;
And the names I loved to hear
Have been carved for many a year
On the tomb."

In the hallucination of the hour she felt like one who had long survived every earthly tie.

With astonishing self-possession for a man newly roused from heavy slumber, Lester answered, pointing to the starlit heavens above:

"Alas for him who never sees
The stars shine through his cypress trees;
Who hopeless lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play.
Who has not learned in hours of faith
The truth to flesh and sense unknown,
That life is ever lord of death,
And love can never lose its own."

Extending his hand to raise her to her feet he continued: "Our Lord says, 'I am the Resurrection and the Life; he that believeth on me, though he were dead, yet shall he live; and he that liveth and believeth on me shall never die.'"

She trembled as if she would fall, and he put his arm about her to steady her. A moment they stood in silence beside the new-made grave; then she uttered him to lead her away. He could see that she was very weak, for she clung to him, scarcely able to drag one limb after the other. As they walked, pausing often to rest, she seemed to grow stronger. They began to talk of common things as if there were nothing extraordinary in the occasion. Alice grew more like her-

self, and when they reached her home she invited Lester in, as simply and innocently as if it were midday. The time-sense was temporarily in abeyance, in the confusion that possessed her faculties.

Lester felt some apprehension at leaving her to so careless a guardian, but wishing her a sound night's sleep in preparation for the morrow, he parted from her at her door.

The next morning the two started for Crystal Springs. Every one seemed to assume that Lester would be Alice's escort, and, indeed, there was no other suitable person at liberty to go.

As they waited for the train, Alice kept straining her eyes toward the white cottage she was leaving. "I never shall come back," she repeated, with gloomy assurance.

To divert her mind, Lester, who had already given her in his sister's name a magnificent bunch of roses, handed her also Lucy's note of farewell, written against the protest of doctor and nurse from her sickbed.

The eyes dimmed by nights of wakefulness could not read the dumbly penciled note.

"I can't read it, Lester," she said; "must I lose my sight, too?" Then she burst into tears.

She was sobbing piteously when she took her seat in the car beside him. Lester was wise enough to understand that each tear relaxed a portion of the frightful nerve-tension that was straining her reason to the breaking point. With the simplicity of brotherly affection he drew out his handkerchief, enormous but spotless, shook it out, and applied its voluminous folds to her eyes. She covered her face and held it against his coat-sleeve.

When they reached the junction of the branch line on which they had been traveling with the main road, they had three hours to wait for their train. While every one else in the car was flushed and perspiring with the midsummer heat, Alice was white and shivering. Lester took her to a hotel and found a servant to care for her while he sought a doctor and a nurse. The latter accompanied them on their destination. In spite of the alleviations of travel on the parlor car, Alice moaned constantly with pain. Her eyes were glazed, and she seemed unconscious of her surroundings. From time to time she murmured "Mother!" in a heartrending voice.

The good Doctor Carver at Lawndale had telegraphed ahead to Crystal Springs that Alice was coming, but of course had made no mention of Lester. The physician who received them naturally supposed him to be Alice's brother.

It had been Lester's plan that they try to take the night train back to Lawndale, but when they reached Crystal Springs he felt so alarmed for Alice that he decided to wait till the following morning. By that time the physician had seen enough of the case to give a hopeful prognosis.

"I am quite sure, Mr. Edgerton," he said, "that I can relieve you of your worst fears, and unless unforeseen complications arise, there is nothing in the nature of the case to give ground for alarm."

Lester thanked him, and leaving his card, asked to be informed by telegraph should there be any change for the worse.

The doctor scanned the card with a lifting of the eyebrows. "Pardon my error in supposing you to be Miss Edgerton's brother."

Lester answered without embarrassment. "It was a natural mistake. Miss Edgerton and I have been brought up like brother and sister, and in the lack of any near kindred there was no one else to accompany her." This seemed a little unnecessary, and he added, "In short, if I can render her any service I should wish to be looked upon as if I were her brother."

Meanwhile, in Lucy's lonely sickroom in her darkened room, had come a sudden thought of doubtful, half-frightened joy.

"I wonder," she said to herself, "if this is God's way of answering my prayers for Lester and Alice."

And she began to sing softly to the grand old tune of "Majesty"

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

The nurse bustled in briskly.

"Why, Mrs. Willis, you singing, and your baby only six days old!"

She would have spared her patient the labor of breathing had it been practicable.

Lucy sang no more, but she smiled a little, wan smile.

(To be continued.)

From Our Exchanges.

PAPAL CRUELTY TO CHILDREN.

It will be remembered that several years ago certain nuns took a company of orphan children from a Romanist asylum in New York, carried them to Arizona and gave them away to half-breed Mexican Indians. The Americans who heard of this outrage, and were residing in the neighborhood, took the children away from the Indians and drove the nuns out of town. The case was put into the courts by Rome, and was decided against the nuns. It was carried from court to court, until last week the United States Supreme Court confirmed the decisions of the lower courts, and Rome loses. The children have all found good homes with Americans. Rome prefered to wreck the children's lives by giving them to semi-barbarous Romanists, rather than let American Protestants have them.

There have been many similar cases in Massachusetts. In one instance a little girl was taken from a well-to-do Methodist gentleman, who wished to adopt her, and was given to a poor family as a State charge, rather than have her live in a Protestant family. The gentleman has spent a large amount of money trying to recover the child, but the papal agent of the State board blocks every endeavor.

Another case is that of the Italian girl, stolen from her parents by a Boston Romanist institution because her parents had become Methodists. After an appeal to the courts, the child was finally located in a French-Canadian family. She had forgotten her native tongue, could speak only French, and could not converse with her parents. She is now at home again.

In these two Massachusetts cases both the Romanists chiefly responsible for these outrages are salaried public officials—one of them drawing $7,000 per year.

Rome would rather send children to hell as Romanists than have them go to heaven as non-Romanists. And the worst offenders are men who are called "intelligent," like these officials to whom we have referred.

—American Citizen, Dec. 8, 1906.

THE FRATERNITIES AGAIN.

Prohibit Teachers From Participating in Fraternity Affairs.

At an early meeting of the school committee the subject of high school fraternities will be revived, and it is probable that such action will be taken as will leave no doubt in the minds of the teachers in the high schools as to the attitude of the board toward the fraternities. When the matter was up for discussion before, the relation of the teachers to the fraternities was considered and the original resolution drawn by the committee dealt with this phase of the situation. But it was felt by the members of the committee that the teachers would gain by inference all that would be necessary, and they would be under their own restraint in the matter instead of that of the school committee. Now that it is evident that some of the teachers have not read between the lines in the resolution, or, reading, have failed to heed, there is nothing to do, according to a member of the committee, but to make a frank declaration of principles governing the question and directly to prohibit the teachers from participating in fraternity affairs. It is felt that there is some mitigation in the acceptance of the duty of patroness by one of the teachers who is to officiate in that capacity at the coming fraternity social, because she is a graduate of the high school and a member of the soror-

ity, but in the case of the other it is felt that there is no reason why she should thus violate what must be evident to her is the will of the committee. This matter will be dealt with in a way which will leave no possible doubt in the mind of any teacher as to the attitude of the board.

—Springfield (Mass.) Republican.

One week was given to Asheville, N. C., in work on behalf of the Sabbath, and a delightful week it was. We enjoyed the co-operation in this work of the pastors of the city, but more especially of Dr. Campbell, who is vice-president of the American Sabbath Union, and who has the cause of the Sabbath at heart. I call him my United Presbyterian brother. *He has written and published many valuable articles on secret societies. This has not lessened, but rather extended, his influence.* He has received many strong commendations and thanks for his brave, manly position on this question. Dr. R. F. Campbell deserves to be classified with President Blanchard and ought to be heard all over the land.

—W. H. McMaster in the Christian Union Herald.

STILL CAMPING ON HIS TRAIL.

The following dispatch from Washington to the New York Times has a peculiar significance:

"W. A. Miller, assistant foreman of the bindery of the Government Printing Office, was to-day suspended from duty, on charges of insubordination and insolence.

"A former suspension and dismissal of Miller was the immediate cause of the issuance by President Roosevelt of the order declaring the Government Printing Office and all places where workmen are employed by the government to be 'open shops.' Miller was discharged in May, 1903, after the Bookbinders' Union had expelled him. He appealed to President Roosevelt and was reinstated.

"Since then it is said that the union has been camping on Miller's trail, with the determination to oust him sooner or later. A short time ago charges were made against him, but were investigated and dismissed.

"In this case the friends of Miller say that he was stirred into his display of insubordination by the acting foreman, Ashton, and that the latter went so far as to lay hands on him before he was provoked into the language complained of, which is said to have been, 'Don't put your hands on me.' Ashton suspended him, whereupon Miller retorted, 'You had better read the President's order,' and left the building."

Another illustration of the persistent, ugly and revengeful spirit that the labor trust cultivates in the minds of its members.

It seems that a common workman has no right to protest against an attack on his person.

It has about reached the time that the government understood that a labor union or trust is formed as an enemy of its employer the government and each member is forced to take an oath to loyalty, not to the government, but first of all to the labor trust. No such man is a fit employe of the government, for his sympathies are not with the government, but against it.

Of course, if the opposing organization (the labor union) could gain enough power it would order strikes and hamper the government and ultimately rule this nation. All that seems cheering to the 78,000,000 of people who are not labor trust members.

—Square Deal.

The good man finds comfort in counting his treasure which he has stored in heaven. Faith is the keeper of an exhaustless storehouse.

The smooth voice of the deceiver may lead many astray, but a just God will avenge the evil.

A wise man will find flowers in the grass where ignorance will see only beetles and centipedes.

Truth assimilated will lead a man Godward; but truth disdained will drive him to destruction.

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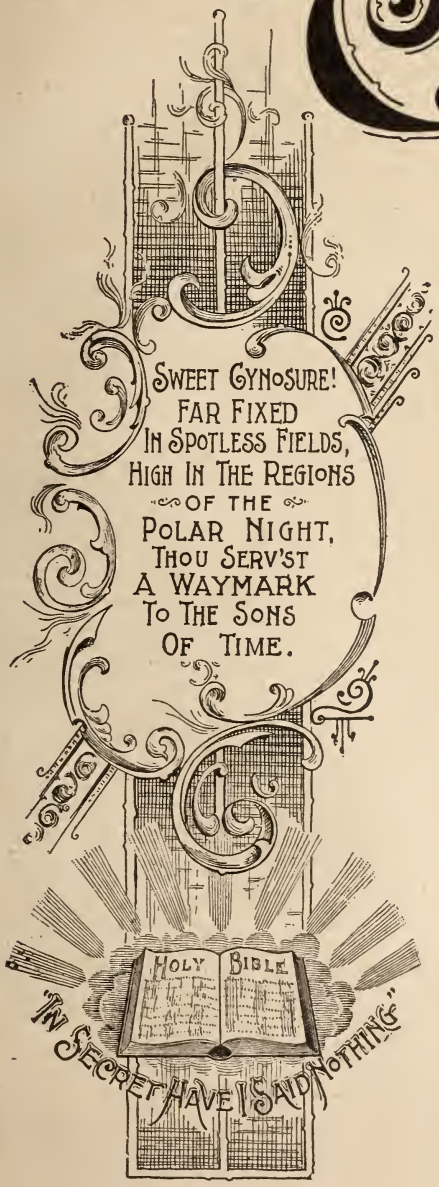
221 W. Madison Street, CHICAGO, ILL.

Christian Cynosure.

CHICAGO, MARCH, 1907.



TEMPERED.

When stern occasion calls for war,
And the trumpets shrill and peal,
Forges and armories ring all day
With the fierce flash of steel.
The blades are heated in the flame,
And cooled in icy flood,
And beaten hard and beaten well,
To make them firm and pliable,
Their age and temper good;
Then tough and sharp with discipline,
They win the fight for fighting men.

When God's occasions call for men,
His chosen souls He take,
In life's hot fire He tempers them,
With tears He cools and slakes;
With many a heavy, grievous stroke
He beats them to an edge,
And tests and tries again, again,
Till the hard will is fused, and pain
Becomes high privilege;
Then strong and quickened through and through,
They ready are His work to do.

Like an on-rushing, furious host
The tide of need and sin;
Unless the blades shall tempered be,
They have no chance to win.
God trusts to no untested sword,
When He goes forth to war;
Only the souls that, beaten long
On pain's great anvil, have grown strong,
His chosen weapons are.
Ah, souls on pain's great anvil laid,
Remember this, nor be afraid!

SUSAN COOLIDGE, in The Congregationalist.

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WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXIX. CHICAGO, MARCH, 1907. NUMBER 11.

TAKE NOTICE.

The Pennsylvania State Convention meets March 13 and 14 at Elizabethtown. See program in this number.

EXPLAINS ENDOWMENT OATH.

Senator Smoot entered into the discussion in the Senate of the famous "Endowment Oath," which, it has been charged, disqualifies him for the office of senator.

"The Senate will understand," he said, "that these ceremonies are of a sacred character to those participating in them and are, therefore, not divulged. They were instituted in the Mormon Church by Joseph Smith and are not yet given as part of the temple ceremonies; being of a religious, spiritual character, they are for the living and for the dead —a part of the Mormon belief being vicarious performance of ordinances and ceremonies.

"There does not exist in the endowment ceremonies of the Mormon Church the remotest suggestion of hostility or of antagonism to the United States or to any other nation."

SMOOT REMAINS SENATOR.

The article "Smoot a Party Issue," in this number, is worthy of thought. The difficulties under which the Senate has labored is somewhat realized when one remembers that about eighty-five per cent of our congressmen are said to be Masons and "are bound to him by a tie stronger than human hands can impose"; for leading Mormons as a rule are Masons as well as Mormons.

The Endowment House oaths in 1889 in a trial before Thomas J. Anderson, Associate Justice United States Supreme Court, in Salt Lake City, were shown to be so disloyal that in summing up the case before him Justice Anderson said that "an alien who is a member of said church is not a fit person to be made a citizen of the United States."

The origin of the Endowment House oaths may be learned from the "History of Freemasonry in Illinois," written by Harmon G. Reynolds, Past [illegible] and Secretary, etc., etc., of the Grand Lodge of that State. Stephen A. Douglas obtained a charter for the Mormons at Nauvoo from the Illinois Grand Lodge, and visiting the city, he instituted the lodge among whose charter members were Joseph Smith, Hiram Smith, Sidney Rigdon, Brigham Young and others. Later the Mormon lodge rebelled against the Grand Lodge of Illinois and lost its charter as a *legitimate* lodge; but Joseph Smith and his compeers slightly changed the phraseology of the oaths, inserting "church" for "lodge," and went on with their work.

One of the Mormon witnesses before Judge Anderson, in the case referred to above, testified that the penalty of death was attachd for revealing these Masonic —mark the word Masonic—ceremonies. Other witnesses at that time stated that the Endowment House ceremonies were "like the Masonic ceremonies."

The embarrassment of our senators is evident, even though there were no question of bargaining with the Mormons for Republican supremacy in those States where Mormons have the deciding vote.

SMOOT A PARTY ISSUE.

The Congregationalist of Boston in an editorial says:

Archdeacon Bull, of Salt Lake City, representing the Protestant Episcopal Church, writes an explicit and frank let-

ter of criticism to the New York Evening Post, relative to what he considers the betrayal of the highest interests of civilization by the alliance which exists in Utah, Idaho and other Mormon centers between the Mormon church and the Republican party.

Commenting upon the Smoot case, the Pittsburg Press, a Republican paper, says:

If the men who are in control of the national Republican organization wish to make a real party issue of polygamy, they will so act as to permit Mormon politicians to continue boasting that the Republicans are their friends.

Once the issue becomes a live one—once the people throughout the United States become convinced that Mormonism and Republicanism are in an alliance—there will be new faces in the Republican congressional caucus. The rank and file of the Republican voters have no feeling save contempt and horror for anything and everything that bears the Mormon brand. They regard the Mormon "church" as both treasonable and immoral. If they are obliged to act, they will stop at no measure required to demonstrate that the American people have no room for this gigantic conspiracy of treason and degradation among them.

Smoot is an entering wedge. He is a symptom. Let the Republican leaders beware how they treat the moral and political questions involved in his case. They are under suspicion. They will dispel that suspicion by expelling Smoot. They will strengthen it by befriending and sustaining Smoot. And if they befriend and sustain Smoot, they will alienate more than simply the 1,000,000 American women who have sent petitions to Washington praying for his expulsion.

Any United States senator who wishes to get "sealed" can do so by applying to the Mormon Church at Salt Lake City. And it won't cost him a cent.

"Everybody ought to keep good company. There is not an angel in heaven that would not be corrupted by the company that some keep."

LABOR UNION'S TRUE POSITION.

The true position for organized labor was laid down by the Anthracite Coal Commission, of which a prominent labor leader of the country was a member, when it declared:

The Union * * * should strive to make membership in it so valuable as to attract all who are eligible, but in its efforts to build itself up must not lose sight of the fact that those who may think differently have certain rights guaranteed them by our free government. * * * The rights and privileges of non-union men are as sacred to them as the rights and privileges of unionists. The contention that a majority of the employes in an industry, by voluntarily associating themselves in a union, acquire authority over those who do not so associate themselves is untenable. * * * Abraham Lincoln said: "No man is good enough to govern another man without that other's consent." This is as true in trade unions as elsewhere, and not until those which fail to recognize this truth abandon their attitude toward non-union men and follow the suggestion made above—that is, to make their work and membership so valuable and attractive that all who are eligible to membership will come under their rule—will they secure that firm and constant sympathy of the public which their general purposes seem to demand."

CANADA'S NEW LABOR LAW.

This looks like the beginning of the end of labor troubles in Canada. May this country follow suit.

Under the new measure when there is a labor difficulty a "board of conciliation and investigation" is to be appointed, one member being selected by each party to the dispute and the third by the two so named. Full powers of summoning witnesses are conferred on this board, and while the board is in session it is made a crime for any person to declare or continue a strike or lockout. When the board makes its recommendations the parties are free to accept or reject its findings. It is made a crime for employers to declare a lockout because any of their employes are members of labor unions or for employes to strike because an employer employs non-union men.

We are not saved by self and we are not saved for self.

LABOR "REVIVALIST PICKETS."

A new turn in the long standing fight of the union printers against the Western Methodist Book Concern developed yesterday when the printers decided to send pickets to the series of revival meetings to be inaugurated by the Methodist Church next week.

Methodist revival meetings will be held nightly in all parts of the city and at each meeting two or three union pickets will be present for the purpose of "prayer and exhortation" in an effort to melt the hearts of Jennings & Graham, Publishing Agents of the Methodist Church.

The pickets will become exhorters, and prayers will be offered for the "conversion" of the publishing agents. Edward Bessette, assistant organizer of Typographical Union, No. 16, who has been captain of the pickets since the printers' strike began more than a year ago, will head the "revivalist pickets."

J. J. Stirling, a local preacher of Corydon, Ia., has been engaged to coach the pickets to become expert exhorters. Training quarters have been secured in the barracks of the Salvation Army at 395 State street, where a class of fifteen pickets is being coached.

In addition to a special prayer for the conversion of the publishing agents, the pickets will pray for the union and for the reinstatement of all locked-out printers from the plant of the Methodist Book Concern.—Chicago Tribune, Jan. 29, 1907.

It is stated that Mr. Edward Bessette, who heads the "revivalist pickets," is not a Methodist, nor a member of any Christian church, nor a believer in Christianity.

EDUCATIONAL TRUST.

At the time when kid fraternities are in bad order East and West and appear to be going out under indignant reprobation, the Central Labor Union, controlling the unionism of Philadelphia, has lately been engaged upon a plan indicated by a press dispatch which says:

"The matter came up in a remarkable discussion, led by Delegate F. Collins.

"The plan, as contemplated, is the thorough unionization of teachers. After all scab teachers have been excluded from the schools, the work of instilling into the youthful mind the 'principles' of trade unionism will begin.

"The children are to wear to school the union buttons of their fathers' crafts, and the scab child is to have brought home to him the force of unionism, even to the point of expulsion.

"Lessons on the evil of the open shop will be a part of the curriculum, as advocated by the school reformers.

"'Most of the teachers are women and too high-toned, maybe, to associate with workingmen, but they'll come around,' declared Delegate Collins.

"The matter came before the union through a complaint received concerning the trades school which the Board of Education will open as an adjunct to the public school system this week. Delegates declared that this school would be a mere nursery for 'scabs,' and that the young men graduated after a three-year course would be inimical to the unions.

"Then the scheme of school unionizing was sprung."

The child would surely have brought home to him by expulsion the principles of disunionizing unionism.

Since a good, healthy trade school will fit pupils to work, and thus make them a peril to the unions, "lessons on the evil of the open shop will be a part of the curriculum." Fathers who are in the unions can send children to school if these wear union buttons; but expulsion from school is the fate of a "scab child."

And yet the Declaration of Independence was made in Philadelphia, though by a class of men with whom history will hardly be likely to name this later comer, Delegate Collins.

INCIDENT OF CHICAGO TEAMSTERS' STRIKE.

Secret society tendencies seem vividly illustrated by a scene described in the following communication to the Square Deal:

A short, heavy-set, bald-headed man clambered down from his grocery wagon and, leaving his companion, a younger man, on the seat, went forward to unrein his horse, to allow the animal to drink out of the trough in front of the Green Tree Tavern at the corner of Fulton street and Milwaukee avenue, Chicago, one day in the month of June, 1905. A tall, sunburned teamster, standing by the door of the saloon that occupies the first floor of the tavern, walked over to the groceryman and said, "You old fool, don't you know any better than to go

down to them scab stores to get groceries? It is guys like you that keep going to these stores that keep them doing business. Why don't you make them deliver them things? If you fellows would stay away, our strike would soon be won."

The fierce tone and insulting language of the teamster startled the old groceryman, and without saying a word, he made a desperate attempt to rein up the horse, and then clambered back in the wagon; this he was finally able to do, but the horse being small and the wagon a heavy one, with canvas top and curtains close drawn, it took some little time for the groceryman to get his horse started in spite of the frantic prodding of the man who remained in the wagon and the generous use of the ends of the lines in the hands of the groceryman.

While the dealer was making these hurried attempts to escape from what he evidently regarded as a dangerous locality, the saloon door had vomited forth a swarming horde of dark, swarthy men, whose appearance of outdoor work, bearded faces, unkempt hair and rough clothing very plainly indicated that they were striking teamsters, ready for any outrage that their beer-filled stomachs and sodden brains would incline them to believe would help them gain the strike.

These men gathered near the grocery wagon and its frightened inmates, and as the wagon swung around to go down Fulton street, one of them picked up a three-pound stone and threw it with all his strength against the rear curtain of the top. The stout canvas of the curtain kept the stone from striking the men on the seat, but before the horse had gained much speed, a second teamster started out, gripped the rim of the wheel and attempted to overturn the wagon, this being prevented only by the momentum the horse had gained, under the pounding and the threshing of the now thoroughly frightened groceryman and his companion.

As the horse gained speed, the teamsters, like a cloud of hungry vultures, each one cowardly by himself, but filled with beer and the brutal instincts, to destroy their helpless, fear-stricken victims, came rushing out and endeavored to close in on the men in the wagon. The groceryman had turned his horse toward Canal street, but before he had gone a hundred feet, some of the fastest of the teamsters had gained the front part of the wagon and were striving to climb into the wagon and draw the men out.

Up to this time the companion of the groceryman had been doing all he could to get speed out of the horse by using a piece of two-by-four scantling two feet long to prod the horse in the rump; but as the teamsters attempted to climb into the wagon, he turned to them and rapped them over the head, hands or arms, and managed to keep them from climbing into the wagon. The crowd of teamsters were by this time up to the front part of the wagon and were cussing, hooting and threatening the men in the wagon.

The small horse was not able to make much speed, and the tall teamster who had first jumped on the old groceryman, spurted ahead and grasped the animal by the bridle, the whole mass of human wolves, struggling horse and frightened groceryman sweeping around the corner north on Canal street in swirls of smothering dust.

At this point the brutish, flushed faces of the swearing teamsters indicated only too plainly their fiendish determination to overcome and brutally beat if not murder outright the helpless men in the wagon, and before the wagon had gone a hundred feet on Canal street the teamsters had closed around the horse and wagon, and by clinging to all parts of the horse, harness and wagon, had brought the wagon to a sudden stop.

No sooner had they done this than a hundred hands pulled and tore at the groceryman and his companion and dragged them from the wagon, when they were knocked down, beaten, kicked in the faces, some of the brutes in human form jumping on their prostrate bodies and committing other brutalities that it would be a shame to relate.

Where were the police all this time? you ask. That I cannot answer; but it was a notorious fact in Chicago that the police helped the strikers in every possible way during the great teamsters'

strike. What we do know is that the police did not arrive on the scene until the poor old groceryman and his companion were almost beaten to death. Not one of the teamsters was arrested. The badly beaten and bruised men were loaded into the patrol wagon, and with the wagon hitched on to the patrol by its broken shafts, the police came driving down on Fulton street, a pitiful spectacle of a police force that was inefficient and always got to the scene of trouble too late.

In this way was another bitter enemy of unions created.

Eye Witness.

Chicago, Sept., 1906.

THE SHEA VERDICT.

The verdict in the Shea case is a shameful mockery of justice. Shea is guilty of the crimes charged against him, as is known by thousands of citizens of Chicago. For months he maintained a reign of terror in this city, upsetting business, making life unsafe, causing the murder of many men. He was and is a public enemy, on his conscience the burden of innumerable wrongs committed against a peaceable community.

Yet, after the county has expended more than $100,000 in the effort to convict and punish him, a jury of twelve men declares him innocent and sets him free.

As was to have been expected, Shea shouted immediately after the verdict was rendered that it was a victory for union labor. Nothing of the sort. Union labor was not concerned in the trial. The men in the dock were plain ruffians who had masqueraded in union labor garments to fill their own pockets. The masses of union labor men they had deceived into trusting them were victims of their guile, having had willingly nothing to do with the strike, losing greatly by it while it was in progress, and most of them not recovered yet from its disastrous effects. Shea was not and is not a labor leader; he is a common grafter looking out for his own interest and caring nothing whatever for organized or disorganized labor.

The result of the trial is a disappointment to union men, who had hoped it would put an end to grafting in the name of union labor, and a worse disappointment to good citizens, who had expected that it would be a lesson to blackmailing thugs who use the unions for their own purposes. As it is, the trial merely sets Shea and the rest up in their opinion of themselves and increases their contempt for the law.

But there is this to be said for the trial, that, unfortunate as was its conclusion, it is likely to prevent Shea and other fellows of his sort from trying another strike experiment in Chicago very soon. —Chicago Journal, Feb. 22, 1907.

LODGE OR CHURCH.

BY C. W. STEPHENSON.

For just a moment the great shop was silent. Something had gone wrong with the engine. The saws ceased to buzz, the planers to whiz, the polishers to turn, the chisels to pound. Two brawny men stood facing each other. One said, "This silence reminds me of our pastor's text last Sunday, 'Be still and know that I am God.' It was a most impressive sermon and made me think of the many men like you and me who do not take time to stop and think of God and our duty to Him and our fellowmen. Where did you go to church last Sunday?"

"Where did I go to church? That's a strange question. I did not go to church anywhere; fact is, I don't think I have been inside a church for the last ten or a dozen years."

"You surprise me. I don't see how laboring men like us can get on without the help and inspiration that come from worship and the sacred associations of the house of God."

"You don't? Well, I don't see how any sensible man like you can fool away his time listening to sermons from men who don't care a flip for you or me. I shook myself clear of the churches long ago."

"Where do you spend your Sundays if you do not attend church? What about the wife and children?"

"Oh, I usually go to the lodge if there is any special business, or I go fishing or hunting, or stay home and read the

dailies, or call on some of the fellows, or have some of them at our house for dinner. Since I became a member of several lodges I have no interest whatever in the church. If a man lives up to the teachings and requirements of the lodge, I'll risk him for this world and the next, for I think—" Again the wheels started and the sentence was left unfinished. We are left to imagine what he would have said.

* * *

Two other men were talking on the street corner. One was a pastor of a large city church, the other a merchant, a member of that church. The pastor said pleasantly, "Mr. U., I think I have not seen you at prayer meeting for a very long time. We miss you and wish you would come and bring your sunshine and help to this midweek oasis in the treadmill desert of life."

"You see, pastor, I am a busy man. I work almost every night until ten, and I am driven to death with business. One night in the week is as much as I can possibly spare from the store, and you must not expect me to attend the prayer service."

"Pardon me, but I did not think of asking you to give up more than one hour a week, or one in two or three; only it would be a great encouragement to have you with us once in a while. I cannot recall ever having seen you at the prayer meeting."

"You are quite right. I have not been there for a long time, and can hardly remember the last time I was there. The truth is, I am an officer in the lodge, and my comrades have honored me so much I feel that it is my duty to be present and take my place at each meeting. I felt this when I became a member, and desire to be true to my obligations."

"But why not divide your time? Why not give the church its proper recognition also? Are not your obligations as binding here and your duties as sacred? When it comes to a choice do you always give the lodge the preference? And if you were forced to give up one or the other, would you give up the church rather than the fraternity to which you are so devotedly attached?" The merchant's face was very red. He twisted nervously, for the pastor was grave and earnest. He was looking right into the heart of the listener. It took some time before a reply came, but it did come firmly and with emphasis.

"Well, since you have put the question in that way, I think I am in honor bound to answer you frankly, for I have often asked myself the same question, and in my heart of hearts I have said if a choice were forced upon me I would leave the church before I would leave the lodge. You have your answer."

"Yes, but I am not satisfied. I am sure you are excited. You have not weighed the import of your words. Do you think the lodge is a divine institution?"

"No, I do not; I know it is not."

"Do you believe the church of Jesus Christ is a divine institution?"

"Yes, I do think so. I do believe that Jesus Christ is divine, and that His church is divine."

"And when it comes to a deliberate choice you will cling to the human and cast off the divine, even after you have pledged allegiance to Christ?"

"Yes, I think that is about the size of it." From that moment there was a growing estrangement between that pastor and that man. The merchant felt and knew he had chosen the wrong, and felt and knew that the pastor saw clearly into his soul life.

* * *

A third scene. A very sick man lay upon his pillow, silently waiting for the final summons. The room was neat, but small. By the bedside was the stand holding various bottles of medicine, powders and spoons. On the walls of the room were many evidences of the fraternities to which the man had belonged. They were decorations telling of higher degrees. The watch charm blazed with its square and compass. The dying man had been looking at these things long and intently. He had been thinking, thinking, thinking! He had been asking his soul a great many questions like the following: "What is it all for? What does it all mean? What has it all done for me?" While he was

thinking a form silently entered the room. It was the minister. He was there very often of late.

"Good morning, Mr. B. How are you this time?"

"Oh, about as usual. There will never come a change for the better until the last change comes. I am very glad indeed to see you. I was wishing you would come. I want to say something to you, and before I say it, I want you to call my wife, for I want her to hear what I have to say. She will be surprised; so will you, and so will many others." The wife was called, and the invalid went on, calmly: "You see all these things on the wall? You know I have been greatly in love with the many fraternities to which I have belonged. The men of these orders have been very kind to me, and I appreciate all they have done. God bless and reward them for it, as I cannot. But now I am dying. These things have lost their charm for me; they seem to hide the cross of Christ. I hope you will remove them, and when I die, bury me as a sinner saved by grace; bury me as one whose whole trust is in Jesus Christ. There is nothing like this for a dying man. I do not want any parade at my funeral. Tell the men with whom I have associated in these fraternities that I see with clearer vision now. It is only the blood of Jesus Christ that cleanses from all sin. I want no glittering form of earth to obscure or cloud or intercept my vision of Him. I have said over and over, Christ is enough for a dying man, and now I say, Christ is enough for a living man, and he who rests in Him rests securely in life and in death."

The last words were spoken brokenly and with effort. They had called forth all the energy he could muster, and as he sank into a quiet slumber the insignia of all the pomp and parade of the world were suddenly removed. When he awoke his wife still stood by his side. He smiled and said, "Thank you; my room seems larger and brighter now. I feel that He is pleased with what has been done."

The following day the summons came. "It is enough; come up higher," and the freed soul passed to the rest that remains for the people of God. His last wish was carefully carried out, and more than one was willing to admit that he had taught a most helpful and much needed lesson. "Ye must be born again. There is but One mighty to save. No other name given under Heaven or among men whereby we must be saved."

* * *

Many men in the lodges have never accepted Christ in the inner life and outer practice; they reject Him, profane His name and scorn His church. In the last analysis, the lodge is founded upon selfishness, though many of them have commendable features of helpfulness and a spirit of fraternity. The law of the lodge is "pay or suffer suspension.' Whenever the lodge comes between man and his obligation to God, then it is a menace that must be met, and he who trusts to it for his salvation is making a very sad mistake—a fatal mistake.

The church is founded upon the principle of unselfish love, on the very spirit of the Great Founder who gave Himself for us. That man or that woman who is drawn away from duty to the church and lets the lodge be first in service and devotion, is dangerously near drifting and world worship, though he may not know it. This timely warning must be given in the spirit of Him who said, "Come unto me and I will give you rest."
—The Ram's Horn.

KANSAS HIGH SCHOOL "FRATS."

Winfield, Kan., Feb. 13, 1907.

Editor Christian Cynosure, Chicago, Ill.:

Dear Sir—There is a bill now before the Kansas State Legislature making it unlawful for any pupil in the public high schools to belong to any secret fraternity or secret school organization. Educators throughout the State are beginning to see the necessity of such an enactment—not that Kansas is worse than other States in this respect. Never since the establishment of our college in this town, thirteen years ago, did it ever occur to our student body or to the faculty that a secret organization could elevate the moral tone of the institution. Secretism, in itself, embodies temptation, while publicity is a safeguard. Men

readily admit this in poliitcs, and act on that principle. Why should they be so slow to recognize this in morals and religion?

A. W. Meyer,
President St. John's College.

The "frat" fight is on in Grand Rapids, Mich. Charles H. Leonard, a member of the Board of Education and candidate for re-election, has thrown down the gage of battle to the fraternaties. He is opposed to the secret societies in the high school. The issue, it seems, was not made by him, but he meets it fairly and squarely by a letter to the public in the Grand Rapids Press, of Michigan, of Feb. 11.

IOWA AGAINST FRATERNITIES.

Supt. John F. Riggs, of Iowa, in his annual report, urges legislation to suppress fraternities and secret societies among public school pupils. He regards such organizations as a standing menace to discipline, and as promoters of clannishness and snobbery, while they place allegiance to the fraternity above that due the school. He says, also, that they lead to extravagance, and sometimes to dissipation, and militate against the democratic spirit of the public school.

HIGH SCHOOL FRATERNITIES.

[From the Boston Herald.]

All over the country there is a movement on the part of educators and of good citizens who have considered the mischief done by secret societies in public schools to do away with them. They have been developed, we think, in some other sections of the country more profusely than in New England, but they exist here and are commonly recognized as an evil. Usually these "fraternities" and "sororities" have a pretense of literary as well as social aims; but it has been shown that they are in most cases merely organized cliques of pupils that promote social discriminations and jealousies among pupils of a kind that injures the true democratic spirit of a school and not infrequently operates to the injury of scholarship, character and right discipline.

These societies are, of course, imitations of the secret societies that exist in many colleges, and in most colleges are regarded with disfavor by the faculties. While there are differences, comparatively few of them are regarded as on the whole advantageous to their members, and often their character is so notoriously evil that they have to be broken up by an imperative prohibition. It is plain that such societies have no proper place in schools of boys and girls from 14 to 18 years old, and especially plain that they are an incongruous and abnormal feature of the public high schools, where every endeavor should be made to preserve that democracy of spirit which is an important office of the public school to inculcate and exemplify.

In the city of Springfield this subject has lately been forced upon public attention by the superintendent of schools and the teachers. The school committee wisely determined to have the subject of secret societies in the high schools fully considered, and to this end public meetings have been held, attended by the parents of pupils and by others whose interest in the public schools led them to be present. On one evening the advocates of these societies had all the time to present their arguments; on another evening the other side presented the considerations adverse to the societies. Both meetings were well attended and interesting, and were well reported in the newspapers. The committee took full time for consideration. The upshot is that the school committee has unanimously declared against such societies and in favor of preserving a true democratic system in the schools. The school committee of Malden has appointed a committee to consider the subject. Some step of this kind should be taken wherever this unfortunate feature of public school life has taken root, and the sooner it is undertaken the less mischief will have been done and the less difficult the uprooting will be.

CUSHING ACADEMY SHAKES ITSELF FREE.

Cushing Academy, located at Ashburnham, Mass., has found the influence of secret societies in a preparatory school so harmful, that it has decided to endure it no longer. The following pledge is

now signed by every student and countersigned by the parent or guardian.

"I hereby promise, without any mental reservation, that so long as I shall be a member of Cushing Academy I will not be a member of any secret society connected directly or indirectly with the school, or with any other organization that is not approved by the faculty of the academy. I will not be present at any meetings of such society nor encourage the same.

This promise is made with the understanding that a violation of it forfeits my membership in the school."

INITIATION KILLS BOY.

Gloucester, Mass., Jan. 18.—As the result of serious burns from phosphorus, received while being initiated into the Wigwagging Club of the Y. M. C. A., Robert C. Hudder, the 14-year-old son of Mr. and Mrs. Samuel C. Hudder of 7 Chestnut street, died to-day.

During the ceremonies phosphorus which young Hudder held in his hand took fire, burning him badly. Although medical assistance was summoned immediately after the accident, blood poisoning set in.

—Boston Daily Globe, Jan. 18, 1907.

[Special to the Record-Herald.]

Ypsilanti, Mich., Sept. 28.—While fifteen members of the high school sorority in this city were initiating several students to-night Miss Edith Burke was injured, probably fatally, and six other girls were hurt seriously in a runaway. All were thrown from a carry-all on the Cross street bridge.

The members of the sorority and the girls whom they were initiating, the latter being blindfolded, were being driven to the chapter house when the horses became unmanageable. The team had galloped some distance with the terrified girls when the wagon box was thrown from the gear, striking the railing of the bridge with great force. The railing withstood the shock. Had it given way every member of the party probably would have been killed, as there was a fall of fifty feet to the river below.

The girls were scattered about on the bridge. Miss Burke, with her hip and collar bone fractured, and unconscious from internal injuries, fell limp and helpless across the bridge railing. One of the other girls, who was unhurt, saved her life by seizing her just as she was slipping over the railing.

FRATERNITY-HOUSE RULES.

Washington and Jefferson College at Washington, Pa., has been compelled to pass rules restricting and placing under faculty supervision residence in fraternity houses. It is said that the houses have been so loosely conducted, whatever that may mean, that the present action has become necessary. Annual application for occupancy of a house must be made by each fraternity. At any time during the school year the right can be withdrawn. Personal application must also be made by each student wishing to live in a fraternity house. Application blanks are furnished to the fraternities and each member of a society must pledge himself to the faculty that he will conduct himself so as not to bring the college into disrepute. The faculty appears to have a strong opinion rooted in experience.

NOT THE BEST KIND.

College Girls Yell and Do Queer Stunts to Get Into Gamma Delta.

An initiation of candidates for the Gamma Delta Society of Boston University College of Liberal Arts, in the course of which a number of the women students went through many weird stunts and were forced to use their lungs to their full capacity in college yells, attracted much attention on Somerset street yesterday afternoon.

The girls were obliged to wear foots' caps and gymnasium suits and wear their hair in nine braids, each tied up with the sophomore colors. Among other stunts they were compelled to crawl blindfolded through wet sheets and shake the clammy hand of the sophomore ghost, which was a glove packed with wet sawdust and cracked ice.—Boston Herald, Nov. 10, 1906.

Perhaps the point at which some girls would feel most sensitive in reading this widely published report would be the statement that the affair "attracted much attention on Somerset street." A large number, we hope, would feel reluctance to be identified in connection with any

part of such a report. One would think that gymnasium suits, as ordinarily worn, would somewhat nullify the impressiveness of wet sheets, but perhaps in these lofty ceremonies they are extraordinarily worn. We would not take a girl's frolic too seriously, yet it is impossible to forget that this is not impromptu and spontaneous fun, but something seriously organized and systematically repeated in some form. We do not claim that it reflects on the influence of a co-education, yet it does suggest a possible question. Girls will be girls, and it would be a sad day when they were anything else: but, somehow, there is such a method in this madness that we are stopped by the suspicion that it is not quite natural to the kind of girls one likes best.

"TEDDY" ROUGHLY HAZED

But To-Night Will Become a Full-Fledged "Dickey."

After a strenuous, wearisome intiation, enlivened by stunts, ludicrous and hazardous, young "Teddy" Roosevelt will to-night close one of the most thrilling weeks in his exciting career by being admitted to the Harvard Dickey Club with ridiculous ceremony and nerve-racking "hazing."

Bravely he has taken his medicine, and tomorrow he can boldly sally forth to his lectures, a bona fide member of Harvard's most exclusive club.

Yesterday afternoon he was taken to Waltham. On a lonely road near Watertown he was blindfolded and ordered to skate on the slippery street. Of course, he fell, but the "Dickey" men said he must get hardened to knocks.

Then he was ordered to spread himself at length on the ground and give an imitation of a frog. Many other singular performances were presented.

It was about 6 in the evening when, blindfolded, he alighted from a Watertown car and passed to his room in Dunster Hall, followed by scores of bellowing newsboys.

Two hours later his escorts led him out on Dunster street. He was in shirtsleeves, wearing a stocking cap, light trousers and an immense tear down his plaid jacket.

Down Mount Auburn street, avoiding lights and seeking dark corners, the two "Dickey" men led "Teddy," still blindfolded, turning him around continuously so that he would lose his bearings. Eventually the "Dickey" procession—for Roosevelt has a dozen companions suffering stunts similar to his own—arrived at Roberts Hall, 15 Brattle street, and sought the third floor, which was gayly illuminated.

Here there was "rough house" sublime. Scattering settees all over a dance floor, yelling at the top of his voice, receiving constant thumps on the back and enduring paint and charcoal to wipe off smiles, young Roosevelt, his blinding cloth sopped in sweat, found no mercy at the hands of his club-mates-to-be.

It was close to midnight when the initiation was completed and "Teddy" scarcely able to drag his legs was escorted to his room.

—Boston Post, Dec. 12, 1906.

Noticing the manner of dressing, together with the violent exercise and lying on the ground in a New England night in the midst of December, one naturally thinks of his severe illness at Groton preparatory school, with the alleged carelessness of students there as to wearing what they needed after *exercising*.

THE STRENUOUS LIFE.

BY REV. H. A. DAY.

Humanity is strangely constituted. Moreover, the singularity of constitution is made more apparent by the fall. What was designed at the first to be a noble quality, becomes, by the curse of man's first disobedience to God, a calamity to all the children of Adam. There are some who are not strenuous enough in habit and manner, but for the most part, the strained life is the chief characteristic of the people; and hence the need at the present time is a check to impetuosity and agitation, rather than encouragement thereto.

Our President himself leads a very strenuous life, and urges others to the same hazardous pace. This will, in time, become a vice instead of a virtue—if indeed it has not already. The majority of the American people need lessons in moderation and slowness. There is hurry everywhere. If a man would build a house, he must needs have it completed in a very few weeks. Oftentimes when he gets inside it, and begins life with his new achievement, having time for thought, he discovers, in many an open joint from shrinking timbers, the result of undue haste.

In any successful enterprise there must be time for prudent forethought and prayer before our schemes are launched, or we begin the execution of our plans. Prayer! Alas, it is the least thought of! Much more is it the last thing done! No, there is not time for that blessed, invaluable element of strength. The thing most essential is considered last, if considered at all.

Even religious activities in modern times have taken on the element of disproportionate haste. The modern revival must begin with a mass meeting, a parade of human forces, and continue with a rush and whirl of excitement for a few days of great hurry and strain, then close with a bombastic demonstration announcing scores of "converts," who have bobbed up in their seats in the assembly, or have been hurriedly influenced to hastily declare on street cars, in offices, on the street, and in business places, that they then and there "accept Christ," etc. The level-headed, spiritually-minded, true-hearted, prayerful and devout Christian worker becomes dizzy, faint and sick in the midst of such madness and folly.

Have I overdrawn this picture? Are the lines too strongly marked and the colors too vivid? Is this a view too pessimistic to be consistent? Doubtless many will so consider it. But we must remember that in the last days there shall be a departure from true standards, not in one way alone, but in many ways. Not a few will depart, but many will give "heed to seducing spirits and doctrines of devils."

PRAYER-MEETING IMPOSSIBLE.

She is so busy that it is impossible to find more than one evening in the week to spare from work, and as she belongs to a lodge it should be obvious that it is impossible for her to attend prayer-meetings. Of course, some special thing like a church supper or entertainment might need her so much that for once she would feel compelled to find time; in fact, an extra lodge affair might draw on a special evening; but a prayer-meeting is different; under the circumstances one could not go regularly. Besides, when one evening is regularly reserved for the lodge, and the prayer-meeting is on a different evening, going occasionally is not easy to manage: don't you see?

THE MARK DEGREE.

In March, 1850, a committee that was appointed by the Grand Lodge of England reported that, in their opinion, the Mark Degree was "not positively essential, but a graceful appendage to the Degree of the Fellow Craft," which report was unanimously adopted, but, owing to technical objections which were felt by some, the report was not confirmed, and the status in quo ante was resumed. The first meeting of the Grand Lodge of Mark Master Masons of England was held in June, 1856.

—The Freemason's Chronicle.

RELATION OF MASONRY TO BAALISM.

To a Masonic Pastor.

BY C. A. S. TEMPLE.

DEAR SIR:

You may not have forgotten that in my letter to you some months ago I quoted the saying of a distinguished Masonic writer, that "Masonry is a philosophical development of the ancient Sun Worship." I doubt if even that writer was fully aware of the deep significance of that truthful and very expressive utterance!

It is a fact, though probably not generally known, that the "ancient Sun Worship" was that "*worship of Baal*"—"Baalim"—which was practiced by the ancient, idolatrous Canaanites; for which God drove them out of Canaan; which Israel and Judah adopted from them, and for which they in turn were also driven out of "that good land" and scattered among the surrounding heathen nations. Judges, 2:11-15; 10:6-16.

It was a fundamental principle with Baal-worshipers that the Sun—whom they called "Baal"—was "the one, only god" (Hislop, "Two Babylons," p. 156). Hence sun-images were on high above all their altars, in their temples and their "high places" ("Two Babylons," pp. 264-266). Following in their wake, both Israel and Judah, after their settlement in Canaan, apostatized from the worship of Jehovah and worshiped Baal—the Sun;

setting up sun-images in the house of God, "on high above the altars of Baalim," and placing the horses and chariots of the Sun at the entrance of the temple of Jehovah! 2 Kings 23:4, 11; 2 Chron. 34:4.

Such was the sin of the house of Israel, for which God cast them off and "removed them out of his sight" among idolatrous nations, strangers to them and to the God whose word and ordinances they had profaned. Such was the ancient sun-worship, as described in sacred history. Such, too, in substance, is the *religion* of Freemasonry, speciously concealed from outsiders, and even from initiates in the lower degrees.

The *furnishings* in the Masonic lodge-room ought to indicate to every intelligent "candidate" an *idea* of the true—though secret—character of his surroundings. "The illuminated figure of the sun, behind the Master's chair," made doubly impressive by "the clouded canopy, decked with stars, which adorns the ceiling," ought to convey to him at least a hint that the "worship" thus enviroined, thus speciously and ostentatiously bewildering, is idolatrous and profane. But enveloped as he is, so to speak, in a bewildering maze, the mind of the poor, blindfolded candidate is in no condition to comprehend either the facts or the nature of his surroundings. We say this by authority. Albert Pike, thirty-third, "Grand Commander of the Supreme Council" and "Sovereign Grand Inspector General," says in his "Morals and Dogma" (p. 819): "The Blue Degrees are but the outer court or portico of the temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine that he does understand them. Their true explanation is reserved for the Princes of Masonry"!!!

But in spite of their "intentional" deceptions, some of their would-be literary champions have lifted the curtain and (unwittingly, no doubt) let in *some* of the dreaded but much-needed light upon their "dark ways." Says Pierson (one of them): "It is evident that the sun, either as an object of worship or of symbolism, has always formed an important part of . . . the system of Freemasonry" ("Traditions of Freemasonry," p. 296). Again, Mackey says: "Many, indeed all the Masonic symbols of the present day, can only be thoroughly comprehended and properly appreciated by this reference to Sun Worship" ("Symbolism of Freemasonry," p. 159). Much more might be quoted from these and other "great lights" on Masonic usage, "light" and law. But enough. Through them Masonry stands a self-confessed, self-convicted worshiper of Baal; a secret but deliberate perpetuator of that worship which is the quintessence of all the idolatry which has ever cursed mankind. Whoever, therefore, ministers at a Masonic altar ministers at an altar of the Sun—an altar of Baal!

Thus, while in your present Janus-faced position (as pastor of a Christian church, while ministering priest at the altar of Baal), you are following the example of those idolaters sent into Samaria by the Assyrian king, to whom he sent a priest of Israel to teach them "the manners of the God of the land." But though "he taught them how they should fear Jehovah," and though they professed to follow his teachings, they followed the idolatrous example of the Israelites whom they had carried away captives from that land. 2 Kings 17:32, 33.

We may not, cannot, assume that in the Masonic Baal-worship the invocation is (as with the ancient Baal-worshipers —1 Kings 18:26), "O Baal, hear us," but those authoritative Masonic statements, by acknowledged Masonic "experts" (just quoted), form an unanswerable commentary upon the Baal-furnishings in every Masonic lodge-room. They show *the intent* of those furnishings. They answer, too, at once, the query, "Why is the name of Christ eliminated from all Masonic Scripture readings, and left out of all Masonic prayers?" They show, further, that any Masonic recognition of Christ, either in Scripture readings or Masonic prayers, would be "unmasonic," and so utterly inconsistent with Masonic ethics, rule or laws. All of which shows that Masonry is not merely

not Christian, but is in its whole being antichristian—a secret, determined enemy of Christ, of His word, of His ordinances—in a word, of His religion! How, then, can a Christian consistently be a Mason? More—how can a Christian minister innocently, or even consistently, minister in a Masonic lodge, as a priest of Baal? "Come out from among them, and *be ye separate,* saith the Lord." (2 Cor. 6:15-17.)

Lebanon Springs, N. Y., December, 1906.

EDITORIAL ON LODGES

In the Southwestern Christian Advocate.

We are publishing in this week's issue a very timely article from the pen of the Rev. A. J. McNair, D. D., pastor of St. Stephen Methodist Episcopal Church, Yazoo City, Miss., on the "Evils of Secret Societies." Without discussing the principles of secret societies, Dr. McNair enters into a frank discussion of certain secret societies that are working great harm to our people. Some of the very best men we know belong to reputable secret orders, orders which have beyond doubt proved of great help to humanity in a fraternal and benevolent way. But of late secret organizations have multiplied at such a rapid rate as to be alarming. Apparently when a man fails at everything else he gets himself a grip, a sign, a password and some sort of a charter, and starts out with a high-sounding name and styles himself as the Supreme Dictator of North and South America, Europe, Asia and Africa, when, as a matter of fact, the organization has a very local existence. So much is charged to set up a lodge, and the moneys run fast to the central office and the head leaders feast fat upon the ignorance of an unsophisticated people. Such lodges have been known to run awhile and then go out of business, but the chief officers were not hurt thereby, for they have been made rich.

But our correspondent charges that our people join so many lodges that they are unable to buy homes. This is true. They are forced to keep up their assessments and dues, or else they will lose all they have put in. There are some who belong to six or seven of these organizations, paying monthly dues, and it is therefore impossible for them to accumulate. To say the least, this is a waste of money, especially for poor people. A high officer in one of these bobtail secret societies said to us a day or so ago that these people would throw the money away, and "we might as well have it and live on it," thus admitting that his organization was questionable, and that the big fish were eating up the income.

But further still, these organizations are having an effect upon the church, all for the worst. The members are fined if they do not attend meetings, and hence the church services are very often deserted. We were about to administer the sacrament at a certain place upon a certain Sunday where, the congregation having gathered late and the preacher having preached a little lengthy, it was quite one o'clock when the sacrament was about to be administered, and at this hour a certain secret society was to meet in a nearby hall. One of the brethren noted that it was almost time for the lodge to meet, and out he went, followed by a large number of men who were stewards, trustees and leading members of the church. This illustration is to the point and shows how far our people have gone in their rage for secret societies. The church is the loser, both in numerical attendance and in spiritual fervor.

But more, Dr. McNair strikes a very vital point when he refers to preachers who organize secret societies. A man who is called of God to preach should do that work and let the organization of secret societies alone. If these societies should be organized the preacher is not the one to do it. And yet we are very well aware that there are a number of preachers, to say the least, who are not succeeding as they would if they would devote their whole time to the work of the church, but who, instead, give considerable of their strength and energy to the organization of secret societies. They really go to the church and preach and announce afterwards that they would like to see the men, using the Gospel as a means of reaching the men for a very

secular purpose. A man who so devotes himself to the organization of secret societies ought to resign from the ministry, and if he does not, he ought to be disrobed by a vote of the conference. There are other phases of this subject that we will omit just now. Suffice it to say that we are not attacking secret societies as much as we are attacking the multiplicity of organizations that are short lived, badly managed, and simply feed upon our people. The sooner we drive such existence from our race life the better it will be. The article on page two of this issue on the "Evils of Secret Societies" is very breezy and should be read by every one.

THE EVILS OF SECRET SOCIETIES.

By the Rev. A. J. McNair, D. D., Pastor St. Stephen Methodist Episcopal Chruch, Yazoo City, Miss.

The early purpose and aim of secret societies among the negroes was to protect the individual, the home, and family life. To build, shape, and mold character, and to assist in teaching the relation of man to man and the relation of woman to woman. And that each should be helped and benefitted by the social relation of one to the other, mutually to protect each other in sickness, in trouble and in death.

We must admit that such an association would be beneficent and a blessing to the needy. The same should be and is appreciated by all good and right thinking people. *But of late the evils, whence came they?*

Immoral.

Sad to say the secret societies of to-day do not stand for morality. Any person can join now who can get up his initiation fee. The so-called Grand and Supreme leaders are Grands for nothing but the dollar. The dollar is the society only. And our poor people are being eaten up by the big fish and behold the people are blind and cannot see.

Our people are in so many lodges that they are becoming unable to buy homes and even pay their house rent. They are behind in nearly every responsible and honest duty. Many of the members of the different Christian churches claim that they are too old, poor and decrepit to pay anything to the church, yet they pay an exorbitant taxation to their lodges.

Many are too poor to get sufficient raiment to go to church decently yet they attend the lodge. Many of our good women who used to be staunch members and loyal workers in the church have gone insane after societies. *Their seats are vacant in the church on Sunday for they are out working up and organizing societies.* Hundreds of our women go to these lodges at night and are kept there until midnight. Then the Grand calls the lodge off and these good women go strolling home through the streets alone or with a so-called brother, and many of these midnight trips result in womanhood disrespected and virtue lost.

And many of our daughters, the flowers of our race, are thrown into the whirlpool of disgrace, sin and shame.

Have we not grace and courage to stop these awful things that now are at our very door?

Shameless Sabbath Desecration, Wrangling and Backbiting.

There are other evils. These turnouts and anniversaries. Our ladies dress in their society garbs and march the streets every Sabbath through the spring and summer seasons, going from one church to another. Shame on us as men for these are our wives, daughters and sisters that are thus exposed to and are thereby destroying all the modesty that belongs to womanhood. We should call a halt at once whether the Grand Masters are pleased or displeased. You never see his wife marching and making an earthly spectacle and gazing stock of herself.

Again—there is more wrangling these days among our women growing out of these societies than ever before. A very large part of it comes from office seeking and blackballing each other. These secret societies are doing more to destroy the peace and harmony and the good will among our women than any other one agency. In all our large cities there are contentions and strife, backbiting and the losing of friendship more so than ever before. When you trace it up its roots are found in these secret societies. Another evil—the good working women

whom the church used to confide in have turned their faces and hearts to secret societies and left the church in mourning. Let us pray for a speedy return of these souls to the Lord and to the church.

Ministers Rob the Poor.

Another great evil and crime upon our race—Many of our ministers have almost forsaken their churches and pulpits and gone out into the secret society fields. Some of them are Grand Nobles, Grand Governors and Supreme Deputies, and out organizing secret societies while the souls of men are dying and the Master calls for them. These God-called men have gone out money grafting.

The preacher of the gospel of Jesus Christ should be a man of one work. Saving the people from their sins, teaching the people morality, home getting and educating the race. But instead of doing this they are stealing the people's earnings under the garb and mantle of a secret society.

There are also other "smart Alecks" going about from town to city organizing societies. It is his job simply to keep out of hard, honest labor. Tell me! How can my race survive? How can we ever measure up to the responsibility that God has laid upon us as a race? The God-fearing and intelligent part of the race should rise up and go against the society rogues and put them out of business and teach them this all important lesson that every man shall earn bread by the sweat of his own brow. Let these men quit stealing money by dragging the poor negro into secret societies, promising him so much sick dues and a bounty when he dies. Poor soul, he will never see one cent after death.

Many are losing their souls in the dupe societies. Those preachers ought to stop and if they do not stop the people whom they pretend to serve should drum them out of the pulpit and their churches down in some valley and there stay until they are right and reconciled with God.

"Habitations of Cruelty," Ps. 74:20.

So many of these secret societies are not only infested with evil, but they are cruel in their very nature. First, a member may stay in them for many years; give them his money, time and talent. But let him fail to pay one assessment and he has lost all those years of toil, time and money. No burial, no endowment; the big fish eats what a member has been years paying in. Let us call a halt and stop our people from making gods of these secret societies. I believe in a few good societies among us, but I wish to see them directed honestly and fairly and to the benefit of the many and not to the few only. And then the secret societies should be kept in their proper places. Then they would help us and not damn us as a race.

Good Advice.

Now then if the idle preachers and "smart Alecks" have nothing else to do let them get a mule and a plow and dig their bread out of the earth honestly. Hence, instead of infesting the country with so many little rogue societies with a grip and password, let us turn our interest and hearts to the religion of Jesus Christ, to home-building, better churches, better schools and school houses, the running of banks, mercantile businesses, shoemaking, manufacturing, printing presses, good and successful farmers, fruit growing, hog raising and stock raising of every description and to things that give a race backbone and a standing among the other races of the world. Then we shall be able to solve our own problems, God helping us. Amen.

—Southwestern Christian Advocate, Feb. 14, 1907.

No. 252.—Is it wrong for me as a member of the Free Methodist Church to join "The Farmers' Union?"

If the said "Farmers' Union" requires those uniting with it to assume an obligation or promise of secrecy in connection with the workings of the union we would answer that it would be wrong.

—The Free Methodist.

REFORMERS.

Reformers are the stormy petrels whose presence bodes a tempest to the ship of state whose aftercalm is the harbinger of more stable peace, but whose restless wing is ever watchful over the eternal truth that no human policy dare contemn.—Rev. I. Villars, D. D., Elgin, Ill.

PENNSYLVA

March 13th

ELIZABETHTOW

Wednesday Afternoon Session

PRAYER.

WELCOME—ELDER S. H. HURTZLER.

RESPONSE—STATE PRESIDENT REV. W. S. GOTTSHALL, Allentown, Pa.

ADDRESS—"THE BIBLE ARGUMENT"—JOHN S. WHITE, Highspire, Pa.

APPOINTMENT OF COMMITTEES.

Wednesday Evening Session

DEVOTIONAL—ELDER GEORGE DETWILER, Harrisburg, Pa., Leader.

MUSIC—*Chorus.*

ADDRESS—"DOES THE LODGE TEACH CHARITY?"—ELDER JACOB H. LONGENECKER, Palmyra, Pa.

MUSIC—QUARTETTE—*Elizabethtown College Students.*

ADDRESS—"THINGS OF DARKNESS BROUGHT TO LIGHT"—REV. W. B. STODDARD, Washington, D. C.

Thursday Morning Session

DEVOTIONAL—REV. H. M. MILLER, Leader.

READING OF LETTERS.

REPORTS OF COMMITTEES—1. Nominations. 2. Finance. 3. State Work. 4. Resolutions.

ADDRESS—"THE PRAYER-MEETING AND THE LODGE"—REV. WILLIAM J. LOCKHART, Pastor Baptist Church, Harrisburg, Pa.

ADDRESS—"THE PASTOR AND THE LODGE"—PREACHER JOHN H. MOSEMANN, of the Mennonite Church, Lancaster, Pa.

NIA MEETING

nd 14th, 1907

PENNSYLVANIA

Thursday Afternoon Session

DEVOTIONAL.

ADDRESS—"THE SELECTION OF COMPANIONS"—PROF. J. ALLEN MYERS, Huntingdon, Pa.

MUSIC—*Chorus.*

ADDRESS—"THE COLLEGE FRATERNITIES AND OTHER MINOR SECRET SOCIETIES"—DR. T. P. STEVENSON, Philadelphia, Pa.

QUESTION BOX.

UNFINISHED BUSINESS.

Thursday Evening Session

PRAYER—MUSIC.

ADDRESS—"THE LODGE AND THE SALOON"—DR. SILAS C. SWALLOW, Harrisburg, Pa.

MUSIC—*Chorus.*

ADDRESS—"WALKING IN THE LIGHT"—DR. J. C. McFEETERS, Philadelphia, Pa.

Editorial.

EXPOSURE REINFORCED.

Some one made the first exposure of Freemasonry—perhaps the author who was found with his throat cut in a street of London. All those written since have reinforced this one: and not only this, but they have also corroborated each other, until their combined testimony has become overwhelming. In this way, therefore, exposure of Masonry has been adequately reinforced.

Besides these exposures there are the uncounted multitudes regarding Masonry as so fully exposed as to be no longer anything secret to keep (and perhaps including a large proportion who came to look on Masonic oaths as in their very nature outlawed, so that to disregard them would win the approval rather than the condemnation of Heaven), who have told privately and freely what Masonry is as a system of organized evil. This is an immense reinforcement.

All the foregoing authorities were Masons if the saying is true, "Once a Mason, always a Mason." Their knowledge of Masonry was the same as that enjoyed by the most enthusiastic adherents. They still knew what they themselves did before they changed their minds. The entire reinforcement was as intelligent and reliable as Masonry afforded or retained.

From within the adhering element has also come reinforcement. Every spurious exposure designed to mislead, or to give Masons opportunity to deny the truth, adds that testimony, which a counterfeit accords, to what is genuine. To qualify for saying the Morgan book is not true, doing this by means of providing a spurious "exposition of Masonry," is to give assurance that the real one cannot be repudiated truthfully. What other motive could cause the trouble to be taken, unless possibly the hope to make sales without running against a copyright or a lodge objection, or a desire to soften prejudice, it is hard to see. It appears that the production of a counterfeit is a confession of the value of the genuine, and thus a Masonic reinforcement from the adhering element.

Another of the same sort is the condemnation denounced upon the authors of exposures of Masonry. If they have not done what they claim, what oath have they broken? To denounce them is to declare that they have revealed truly what they took an obligation to conceal. Perjury is the charge, the meaning is breaking the oath; if no secret was really told, no oath was broken, and there was no perjury. What more need be asked? Here is a passionate corroboration of an emphatic kind. Such a charge is reinforcement.

The first exposure therefore has been supported by an abundant corroborative literature, a vast unwritten testimony, an attempt to evade the issue by counterfeiting, and a conclusive attestation in the form of severe blame for doing exactly what is claimed to have been done. All these are forms of exclusively Masonic reinforcement of the first exposure ever made.

"BE YE SEPARATE."

The Friend of sinners was also separate from sinners, and they who follow Him must come after Him in this path of separateness as well as in that of friendliness and seeking in order to save. It is a necessary condition of consistent Christian life to keep one's self unspotted from the world. It is the Lord who says, "Come out from among them."

How strong is the appeal made to the inhabitants of the wicked city of Corinth! "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the people of God with idols? for ye are the temple of the living God."

If we are one with Christ, it is unreasonable to think of close agreement at the point of religious sympathy, cooperation and experience, with those with whom He disagrees and who have no part with Him. Yet such is the

glaringly unreasonable attempt of those who join themselves to the worship that Freemasons engage in, and the service they practice in the formalism of the sanctimonious lodge. Sons of Belial are there; profanity is not only established by rule, it is also the reckless custom of brethren among lodge worshipers. Infidels are there also, and in lodge devotions he that believeth hath part with them. Righteousness comes into fellowship with unrighteousness; nay, for the sake of fellowship, is abjured.

This practical application of the text is confirmed by the actual experience of an eminent Christian who in his younger life was an active Mason and officer of a lodge. He wrote afterward: "The lodge where I took my degrees was composed, I believe, mostly of professed Christians. But when I came to join the lodge at Adams (N. Y.), I found that the Master of the lodge was a deist. At this distance of time I cannot be certain whether the deist to whom I refer, Eliphalet Edmands, was Master of the lodge when I first joined. My best recollection is that Captain Goodell was Master when I first joined the lodge at Adams, and that Judge Edmands was Master at the time of my conversion to Christ. I am certain that deism was no objection to any man becoming a member or a Master of the lodge. There were in that lodge some as thoroughly irreligious men as I have ever associated with anywhere, and men with whom I never would have associated had they not been Freemasons."

We select a few sentences found near this more connected extract. "I became what they call 'a *bright* Mason'." "The oaths, or obligations, were familiar to me, as was everything else." "I had belonged to the lodge in Adams nearly four years when I was converted to Christ." "Soon after my conversion, the evening came for attendance upon the lodge." "I soon found that I was converted *from* Freemasonry *to* Christ." "My new life instinctively and irresistibly recoiled from any fellowship with what I then regarded as 'the unfruitful works of darkness.'"

This is a practical commentary on the latter part of the sixth chapter of Second Corinthians.

MASONIC BOARD OF RELIEF.

The following editorial is taken from a copy of the Missouri Freemason, dated May 11, 1901:

Every city large enough to maintain more than one lodge of Masons should have a regularly organized Board of Relief, not because there is any necessity for a large expenditure in alms, but "to see that the unworthy may not eat the bread of the toiling craftsman." It may be urged that the three principal officers of every lodge constitute a Relief Committee, which is sufficient for all practical purposes, but when we take into consideration the fact that in a great number of lodges of the present day it is customary to change officers annually, it does not require a Solomon to understand that good judgment must of necessity be the exception, rather than the rule, in matters of charity to strangers, inexperienced brethren being in charge. But, says some good brother who devotes a considerable portion of the eight hours which Masons are taught to devote to refreshment and sleep, in studying up some new scheme to prevent innovations from destroying the work of our infallible progenitors, "the fathers of Masonry saw no necessity for Boards of Relief; they are an innovation, invented by uncharitable men, for the purpose of humiliating our unfortunate brethren who are on the verge of starvation, in a cold and inhospitable world. Why, these cold-blooded fiends actually doubt the word of a Master Mason. They insist on knowing whether the applicant is in good standing or not before extending the hand of charity. Masonry is going to the dogs; it is not what it used to be." Surely, it is not what it used to be. The Master is no longer a skilled workman, as a rule, but the veriest "botch," who could not draw a design on the Masonic Trestleboard if he would, who is not always able to copy a design with reasonable accuracy; who never studied Masonic law ten hours in his whole life, whose conception of Masonry is not equal to that of a shrewd tramp who has studied the tender spots of "Masonic softs" and knows how to profit by his experience. He does not know that Masonry, as he teaches it, covers its real meaning, rather than reveals it. He does not know that he is the real innovator, rather than the brother who insists that Masonry is not sordid, and that to invest it with a sort of mystery bordering on superstition is an insult to modern civilization.

Wipe out the innovations that have crept into Masonry and put in charge men who understand it, men who can and are willing to teach something more than the bare ritual, and Boards of Relief may become useless. If Masonry opens its gates to the multitude, the guard must be strengthened.

Ancient Order United Workmen leaves Michigan. Under date of Dec. 17th the daily press contained the following item concerning the A. O. U. W.:

The Ancient Order of United Workmen, for years one of the strongest fraternal insurance organizations in Michigan, will not apply for a license to do business in this State another year. This probably means the disbandment of the many lodges of this order in the State, as the insurance feature is the society's principal reason for existence. The Marquette branch had until recently been one of the city's strongest fraternal lodges. Eighteen or twenty months ago it had a membership of 560. A year ago last June, however, the work of securing new members became hard on account of the advance in the rates and at the present time the membership will hardly reach 100. Several branches throughout the State have already given up their charters.

SONS AND DAUGHTERS OF JUSTICE.

Chartered under the laws of the State of Kansas, Feb. 7, 1897. The object of the society is to unite white persons of both sexes, of suitable age and health, in an equitable, fraternal and beneficiary society, the members of which must believe in the existence of a Supreme Being, the Creator and Preserver of the universe.

"Unlawful Acts.

"Section 71. It shall be unlawful for any member to communicate any of the secrets of the Order, or any of the private transactions thereof, to any person outside of the Order, to reveal any statement made in council by a member, or name any person who has been rejected by the council, except to another council of the Order to whom such person may afterwards apply."

"Duties of Chaplain.

"Section 52. The chaplain shall conduct the devotional exercises and assist in the ceremonies of the council."

NATIONAL REFORM ASSOCIATION.

The annual meeting of the National Reform Association was held recently at Beaver Falls, Pa. This organization is now over forty years old. It stands for the authority of Christ in civil affairs, and emphasizes the moral personality of the nation. It stands for better marriage and divorce legislation; for better Sabbath observance and legislation; for the Bible in the schools, and for the overthrow of the liquor traffic.

Some of the officers of the association are: President, Rev. S. F. Scovel, D. D., Wooster, O.; Secretary, Rev. William Parsons, Beaver Falls; Gen. Secretary, Rev. T. P. Stevenson, LL. D., Philadelphia; Treasurer, Dr. R. C. Wylie, Wilkinsburg; Office Secretary, Rev. T. H. Acheson, Pittsburg. Secretary J. R. Dill is at work in the East. Secretary J. M. Wylie has been doing important work in Oklahoma; and Secretary Acheson has addressed many meetings. The publications of the association in the year ending May 1 reached nearly 3,000,000 pages. A new series of tracts is in progress. A National Reform building is soon to be erected at Winona Lake. A world's conference is planned for 1909. The *Christian Statesman,* a 32-page monthly, is the organ of the association. The headquarters are at Pittsburg, Pa. The association desires the prayers of its friends everywhere.

Do not permit your business or pleasure to weaken your love for your home or your delight in the friendships of the fireside.

When our ideals perish the twilight comes on and we should prepare for the coming night.

When the heart is in the labor the song is on the lips.

Anger is a cloud upon the landscape—a cloud without rain.

News of Our Work.

We hope to have in the April number a letter from Eld. J. S. Baxter, who has been unable to labor, as he hoped, in the North, but expects soon to begin work in Kansas and Oklahoma.

Pres. J. S. McGaw, of the Iowa Association, has hopes of securing Rev. G. A. Pegram as Iowa State Agent.

We are sure that our readers will be interested in the letter of our new Southern Agent, Rev. F. J. Davidson, which they will find in this number.

INDIANA STATE WORK.

Do the pastors interested in the N. C. A. work in Indiana remember the offer of their State Executive Committee, to furnish lecturers to speak on the relation of secret societies to the person of Christ and the work of the Church? If any desire to engage a lecturer, write to the State President, Rev. C. A. Hummart, Huntington, Ind., letting him know your wishes.

MICHIGAN.

Any pastor in Michigan desiring addresses on the Lodge in its relation to the Church, can secure help by addressing the State Secretary, Rev. A. R. Merrill, 64 West 9th street, Holland, Mich.

The plan of Rev. J. Hoffhines, of Etna, Ohio, could be adopted with profit by all congregations. He has recently ordered a set of Christian Workers' tracts; a committee of his congregation will select from them and then order a supply for distribution throughout the community.

In one city in Illinois a similar plan has been adopted. The city is divided into districts and a tract-distributor appointed for each district. The president of the committee sees to it that tracts are obtained and has general management over the distribution. The city is gone over about once a month, first with a tract of one kind and then with one of another.

Do not worry about to-morrow. Let each day take thought for itself.

PENNSYLVANIA STATE MEETING.

Secretary Stoddard Reports Good Prospects.

Hummelstown, Pa., Feb. 18, 1907.

Dear Cynosure—The past month has been pleasant and with profit to the cause. Not all that has been desired has been realized, but there is much to be thankful for.

I have centered my effort in the preparation for the Pennsylvania State meeting that is soon to gather in Elizabethtown. I spent a Sabbath in that place and found, as expected, many warm hearts, and hands willing to help along the good cause. Two addresses were given in the German Baptist Brethren College and two in the town church of this denomination. United Brethren, River Brethren, Lutheran, Mennonite and other friends living in Elizabethtown promise aid in making the annual meeting the success it should be. I am to preach in the United Brethren Church on the Sabbath morning prior to the meeting.

Plenty of entertainment is offered. Friends coming to the meeting should go to Elder G. N. Falkenstein's bookstore, where they will be directed to places of entertainment.

The professors and students of Elizabethtown College are looking with expectation to this meeting; may God greatly bless it to the good of many. The excellent program printed herewith will tell of what we expect. Let all the friends in reach plan to bless and make this meeting a blessing by their attendance. Letters intended for the meeting can be addressed to me at Elizabethtown.

On Wednesday and Thursday of last week I attended a convention in Harrisburg, Pa., arranged by our good friend and brother, J. Renwick Dill. The program was a marvel. Brother Dill had called to his assistance a splendid array of speakers. The addresses were by men and women of thought, and extended research. Many of the dangers threatening our country were set forth at length in the masterly addresses that followed one after another for two full days and evenings. The Sabbath, the Saloon, Polygamy, the Indian, Child La-

FROM OUR SOUTHERN AGENT.

Indianola, Miss., Feb. 18, 1907.

I presume it will be somewhat of interest to Cynosure readers to hear something from "away down in Dixie."

I visited this city, the seat of Sunflower County, by invitation of Deacon W. A. Bliss, of Bell Grove Baptist Church, of which Rev. E. G. Mason is pastor. This is the town where the white citizens refused to permit Mrs. Minnie Cox (colored) to serve as postmistress in 1903 and for which President Roosevelt suspended their mail service for twelve months. Mrs. Cox has returned and is now living here. Her husband, Mr. W. W. Cox, is cashier of the Delta Penny Savings Bank.

There are about 2,500 inhabitants here, three-fifths of whom are negroes. The negroes own considerable property here, some of which is very valuable. There are four colored churches—two Baptist, one Methodist, and one Sanctified, each having a fair membership. The races here live on very friendly terms as long as the negro does not demand the rights of an American citizen; when he does that, he at once becomes a desperate and dangerous being, and a shooting fray or midnight lynching party follows.

I was cordially received and entertained by Brother and Sister C. H. Taylor. They are both lodgeites. Brother Taylor is a Knight of Pythias, while Mrs. Taylor is a Tabernacleist and Eastern Starite. They both admit, however, that secret lodges are sapping the life out of the church. There are three white churches here, one Baptist, one Methodist and one Presbyterian. I did not have in my meeting at Bell Grove Church more than half a dozen people. There are about twelve different lodges here among the negroes. I go from here to Yazoo City. I have visited and preached or lectured at the following places:

At Natchez, Miss.

I met here that big-hearted, genial, Christian gentleman, Prof. S. H. C. Owens, President of Natchez College, who received me cordially and gave me fifteen minutes to address the students. The college is overcrowded and it is greatly in need of a girls' dormitory. There are 350 students. Prof. Owens has been compelled to turn away a number of students. This school conducts an industrial and agricultural department, having about fifteen acres of land under cultivation.

I preached at Rose Hill Baptist Church, Rev. C. P. Hunter, pastor, to a congregation of about 400. A very handsome collection was taken, but not a cent did the deacons give me. Rev. Hunter was sick in bed. I did not receive a single Cynosure subscriber. I then crossed the river and preached at "Young's Chapel" in Vidalia, La. These good people gave me $2.40. I succeeded in convincing half a dozen people of the evils of lodgery. I preached a strong anti-lodge sermon which was well received. I was cordially received and entertained by Rev. J. T. Calhoun and also by Brother J. A. Calhoun and family.

At Vicksburg, Miss.

Here I was cordially received and entertained by Rev. A. M. Johnson, D. D., pastor of Jackson Street Church and President of the General Missionary Baptist State Convention. I preached to Dr. Johnson's people and spoke of the evils of rum, Romanism and secretism. Dr. Johnson is an ardent and very earnest shepherd. He is doing a good work and has built the finest negro church in the State. His people gave me one dol-[illegible].

At Green Allen, Miss.

Here I was cordially received and entertained by Rev. H. Y. Woods and his family and delivered a lecture against lodgery at Mount Zion Baptist Church.

At Hollandale, Miss.

Rev. D. B. Cleveland cordially received me and had me preach for his people who gave me seventy-five cents.

At Rosedale, Miss.

I was kindly received and entertained by Rev. J. H. Bufford, pastor of Temple Baptist Church and a *seceding Oddfellow* and *Mason*. He is a loyal friend to anti-secretists. Dr. Bufford is worth $10,000 in real estate. I preached for his people. I also lectured at 3 p. m. and preached at night in the Chapel of the Rosedale Normal and Industrial School, where I was most cordially received by

Prof. I. J. Ellison, an ardent anti-secretist. I received $1 cash in Rosedale and four Cynosure subscribers.

At Shaw, Miss.

I was received and entertained here by Mr. W. B. Hudson, one of the leading citizens of Shaw. I preached two sermons at Spangle Banner Baptist Church and distributed a number of tracts and secured several subscriptions to the Cynosure.

At Isola, Miss.

Here I was cordially received and entertained by Deacon Whitehead and family and lectured at Weeping Mary Baptist Church and received a contribution of thirty cents and secured a few Cynosure subscribers and gave out tracts.

At Moorhead, Miss.

I was received and entertained by Mr. Howard and family; the weather was very bad. I was unable to have any meeting at the church. Mrs. A. L. Holt accompanied me to the Moorhead Girls' Seminary, where Mrs. L. S. Emmerson, principal, and Miss S. J. Lime received and gave me much valuable information. This school is under control of the American Missionary Association. I received several Cynosure subscribers. (I forgot to say I preached at New Hope Baptist Church at Hollandale, Rev. L. W. Bryant, pastor, gave me $1.)

At Greenville, Miss.

I secured some forty-five readers for the Cynosure. I visited the several negro schools and distributed tracts. I first called at the Greenville Normal and Industrial Institute, under Prof. W. J. Jordan and Miss R. E. Moyse. Prof. Jordan is an accomplished school teacher with years of experience. They have a very good school, which also teaches industrial work. I next visited Public School No. 2 under principalship of Miss Lizzie W. Coleman, one of the best negro female teachers of the country with eight assistants; this school has a Normal department with musical training, and 220 pupils. I next visited Public School No. 4 under principalship of Mrs. G. N. Taylor, with three assistants, this school has 150 pupils. I next paid a visit to the Greenville Home Training and Industrial College under Prof. W. T. Burnsides. Brother Burnsides is a teacher of fifteen years experience.

At Yazoo City, Miss.

This is a very nice city of 10,000 inhabitants half of whom are negroes and many of whom own valuable property. The negroes operate a bank, a drug store, an undertaking establishment, five grocery stores, one tailor establishment, one first-class hotel and several restaurants. Secret societies are "legion" here.

I distributed tracts, made several visits and talked of the evils of secret societies. I secured several subscribers to the Cynosure. I did not give an address in either of the churches, but did good missionary work.

At Durant, Miss.

Henry H. Sproules, Deacon, and Superintendent of Durant Baptist Church Sunday School, is one of the leading colored men of the town. He owns 100 acres of choice land with a comfortable home. We accepted an invitation to dine with him and his loving family. We were kindly entertained also by Sister Clara Rogers, who owns a snug little home. We preached at night to a small congregation at Durant Baptist Church and distributed tracts and received thirty-five cents collection and a few Cynosure subscribers. Secret societies are very strong here and, as is usual, they are greatly hindering the spiritual growth of the churches. The different races seem to get along very well here together.

At Vicksburg, Miss.

We reached this quaint old Confederate stronghold at 5 p. m., where we were cordially received and entertained by Dr. E. P. Jones, D. D., pastor of Mount Heroden Baptist Church. Dr. Jones is a great lodge man, but he believes in free speech and declares that a man has a right to oppose secret orders the same as any other evil, if it seems an evil to him. Dr. Jones owns an elegantly fitted up general printing office, edits a newspaper and owns $50,000 worth of property in Greenville, Isola, Greenwood and Vicksburg. His home residence is rated at $12,000. He is Grand Master of the Odd Fellows, but

he is a genial good fellow; he is operating an excellent school, (the George P. Jones College) at Greenwood. I think if we can get the Cynosure in his home it will do good work.

Throughout this delta is a perfect lodge poisoned region. Many of the poor deluded people belong to and support from three to eight secret societies; and the same people, in many cases, are too poor to educate their children. These secret societies are a curse to these poor ignorant and superstitious people; these lodges are sapping the life out of the churches.

Our friends can see how small our receipts are for our work. The good brothers, as a rule, when they find me to be in opposition to their Satanic lodge worship, give very little money to our cause. Let Cynosure readers pray God's blessings upon our poor race, that they may be delivered from strong drink, secret societies and "Judge Lynch."

Francis James Davidson.

METHODIST EPISCOPAL TESTIMONY.

BY REV. FRED T. STEVENSON, PASTOR M. E. CHURCH, PROMISE CITY, IOWA.

"I know all I want of this vast system. Have seen its influence upon friends and blood relations. Have seen the downward influences causing the *necessary* separation of wife from husband, all because the husband was a "hale fellow well met," and had to seek good fellowship with his brethren of the lodge.

I've seen my own go down into the blankest infidelity through the same influences.

I've seen good young ministers of the Gospel go down the same Jericho road, *not to Jerusalem, but Jericho.*

I have felt the pressure and opposition of the same influences simply because for conscience sake I could not become chaplain of "our" lodge, as "we need you" and "are willing to pay you for it and pay you well."

I am thankful that my old father in London, England, personal friend and early counsellor of Gen. Wm. Booth, years before the Salvation Army was instituted—I am thankful that my old father instilled into my growing mind that pure religion was *pure* and that it kept itself from the contamination of this ungodly world, especially as manifested in the lodge system.

I am thankful for this early training and although I have not been able to have a great name among the people, I can keep my garments unsullied and by and by "shall walk with Him in white."

I feel the solution of this whole problem is by the baptism with the Holy Spirit. My prayers are with you that we may speedily see a general diffusion of the spirit."

ARKANSAS COLPORTEUR.

Pine Bluff, Ark.

W. I. Phillips:

Dear Sir: Continuing my report of last month I wish to state that I met a friend that lives in Helena. He was out in the country peddling one day, and I stopped him to speak to him. He had forgotten me, but I made myself known to him. He seemed very glad to see me. He asked me what I was doing. I told him I was selling religious books and distributing tracts. He said, "Let me look at some of your books." I handed him one set of your Masonic Rituals. He was so astonished for a few minutes that he could not speak. Finally he said, "Lizzie, are you the woman selling these books?" I said, "I am." "Do you know that we have been discussing you in our Lodge?" I answered him, "No, but if you have been discussing me what difference does that make?" He said, "Oh, none." Then he asked me if I was going to Helena, and asked me to write him before going, because he feared that some of the brothers of his lodge would hurt me. But he said, "If I knew when you were coming, I would protect you." I said, "Thank you, but do not give yourself any trouble; God will take care of me." He said, "Yes, no one will hurt you in daylight, but someone might shoot you in the night. No High Mason will hurt you, but it is the 'Top Waters' in our Lodge that want to kill." I said, "All lodge people are 'Top Waters' when you put them up against the Word of

God." The brother got angry when he looked at the book, but tried not to show it. So we laughed it off and he drove away. I went on selling books from house to house.

The next Sunday after I met this friend I went to meet the sisters of the A. M. E. Church at Popular Grove, Arkansas, as per appointment, but I had scarcely taken my seat before the pastor sent word for me to come out of doors a few minutes. I went out and he said, "Sister Woods, I made you welcome to my church last Sunday, and asked you back here to-night, but I am sorry to tell you that some of the leading people in this Church are Lodge members, and they don't want you to lecture to-night. They want me to preach and not to let you speak to-night." He said "that one of the stewards was a High Mason, and had said that if she did not let the Lodge alone she would be overtaken." I said, "Oh, yes, I guess he means it, because he helped to sink that man in Crooked Creek."

The preacher finally said that as there were so many people that wanted to hear me speak that he would preach a short sermon and then have me speak anyway.

He preached a soul-stirring sermon, after which he said, "We have Sister Woods with us, so we will hear a few remarks from her." Then I began my lecture and took as my subject the first seven degrees of Masonry and compared them with II. Cor. 6: 14-18 and Matt. 5: 33-37. I showed them how sinful their oaths were. I said, "Friends, I am lifting up Christ as the Saviour of the world, while you are lifting your Worshipful Masters and Noble Grands." I spoke of their pass words, signs and grips, and held them spell-bound for one hour. I sat down then, and they came to me and said, "God bless you, Sister Woods. We wish you God's speed." They then gave me a good collection and invited me to return. They said, "God is with you, for if He was not with you you could not have come this far without being 'overtaken.'"

Yours in Christ's service,

(Mrs.) Lizzie Woods.

GOOD NEWS FROM OKLAHOMA.

Blackwell, Okla., Feb. 13, 1907.

W. I. Phillips:

Dear Brother—I have just received and read with especial interest the February number of the Cynosure. I have wondered sometimes if there would ever come a time when the opponents of the arch enemy of the church and home (secretism) would exhaust their ammunition, but by watching the Cynosure, which I regard as the pulse of this God-ordained movement, I am fully convinced that the seed sown by this journal and its friends is steadily taking deep and abiding root in the heart and conscience of thousands of God's elect and will, in God's own good time, spring into rich harvest, which shall bring about a separation of the church of Jesus Christ from the accursed thing for all time to come.

Only a few weeks ago the pastor of the Baptist Church here (a Mason) stated in his Sunday morning sermon that it was almost impossible for him to hold the Deacons and Finance Committee together long enough to consider such matters as vitally concerned the church, because they were continually breaking away to go to the lodge rooms, and then he vehemently declared that "he wished them (the lodges) in the bottomless pit of hell rather than that they should get between his people and the church."

I have drawn the sword from the scabbard and by the grace and power of Him, who has redeemed me and saved me from the reproaches of a violated conscience and the condemnation of a just God in keeping me out of these spirit killing institutions, I shall never sheathe it again.

I am yours for the coming of the kingdom of Christ.

(Rev.) Geo. A. Creekmore.

A Michigan pastor (Methodist Episcopal) writes: "I am becoming more and more opposed to lodges, although in each new pastoral charge I have resolved to say less about secret societies, or nothing, or something different; but I find I must speak out, for two reasons: first, I

never can start a revival, or the break never comes, until I warn against lodges; and second, I never can rest in my own soul until I have declared the counsel of God against organized secrecy."

This pastor preached a sermon on the relation of the Lodge to the Church a few Sabbaths ago, on which occasion his presiding elder was present. After the sermon he was suspended by his official superior. As a result of the sermon, two or three men renounced their lodge relationship, and admitted that the pastor's statements were true. Since being removed from his charge by the presiding elder he has been offered two good churches and has had two invitations to give addresses on the Lodge and its relation to the work of the Holy Spirit. People outside the church felt so indignant at the course of the presiding elder that they raised a purse for this faithful shepherd of souls.

AN IMPORTANT LETTER.

A New Book and $1,000 Reward Offered.

Hills, Minn., Feb. 22, 1907.

Dear Cynosure—I thank you very much for the bunch of sample copies you so kindly sent me. In my spare moments I have been distributing these and different other tracts on secret societies and doing missionary work among lodge members and others to open their eyes to the dangers of the lodge. I hope my work will not be entirely without fruit.

To-day I have been reading a new book about lodges just sent me by the author. It is written in the Norwegian language. The title of it in translation is, "The Modern Secret Societies in the Light of the Word of God," by Rev. R. K. Fjelstad, of Springfield, Minn. It is *not* a translation of C. A. Blanchard's Modern Secret Societies, but an entirely new book. The book was on Sept. 8, 1906, read in manuscript before the clergymen in "The United Norwegian Lutheran Church of America," attending the theological summer course at Minneapolis, Minn., and published by request of these clergymen and many others, "for the assistance and guidance of souls seeking the truth." The price of the book is 50 cents and may be obtained from the author.

With all my heart I recommend this book to all who are able to read and understand the language in which it is written.

On the last page of the book the author makes the following offer: "If *anyone* can prove that my representation of the modern secret societies given in this book is materially wrong and also prove from the Word of God that the lodge is *not* evil and dangerous and of Satan for the damage and destruction of man, but that it is good and of God, for his glory and for the benefit of man, I hereby promise upon honor and conscience to pay such person the sum of $1,000 for his trouble inside of three months after judgment has been passed in his favor by three impartial Christian men upon whom we might agree."

So here is a chance for some of our lodge friends who so loudly declare that outsiders know nothing about their lodges and that the lodges are such a grand and glorious thing, to get busy and sweep in a $1,000 bounty. Yours truly,

(Rev.) J. H. Lunde.

INTERCEPTED

While the Cynosure was yet a new publication, an eminent preacher and writer said in one of his books: "The 'Cynosure,' the new anti-Masonic paper published at Chicago, is constantly intercepted on its way to subscribers. Four of its first six numbers failed to reach me, and now in December, 1868, I have received no number later than the sixth. The editor informs me that the numbers are constantly intercepted."

This is a light on the character of Masonry as it was then regarded by one who had seen several years' experience as a Freemason and had been secretary of a lodge. What he thought of Masonry is suggested by the charge he brings, and one who has never been a Mason might stop to think whether he is better qualified to defend the order than this writer and speaker and former officer, in case it deserved defending.

A Twentieth-Century Minister

BY SUSAN FIDELITE HINMAN

XII.

NEW HOPES.

"Dear Cousin Alice—I take my pen in hand to inform you that if convenient I hope (D. V.) to make you a short visit beginning about Thursday of next week. I hope you will not look on me as company or go to any trouble on my account. I should like first-rate to step right in and take hold and do for you, instead of your moving hand or foot to wait on me. Cousin Mary (your mother) was like an own sister to me—though so much better—and I felt as much at home in her house—which is yours now, I suppose—as if it was my own. If not too great a liberty, I should like to see if she still has—or had, when she went to a land where such things are not needed—the old log cabin quilt we two pieced together, with scraps of our wedding dresses and other pieces that make a complete history of our girlhood. You don't know how much such things mean to old folks—and I shall be sixty my next birthday. Yours truly,

"Priscilla Gannett."

Lester was watching Alice's face as she read, with the keen eagerness of a conspirator who doubts the success of his plot. She had returned two days before from her six weeks' stay at Crystal Springs. Of course, she came at once to Lucy, who felt that Alice must not be left alone to the depressing solitude of the white cottage. But, equally of course, she could not stay, even with this dearest of friends. Whenever baby uttered a shrill cry of pain, or her brother Harold gave vent to a gleeful war-whoop in sheer exuberance of spirits, Alice, whose nerves were still of the frailest, involuntarily frowned and started. Lucy, whose own nerves were little better, was quick to notice this with a touch of resentment. She could bear her children's noise; it was very strange and unreasonable—almost perversely so—if others could not. Lester, looking on with keenest interest in both, saw whither this tended. In fact, he had foreseen it weeks before; and when, at Alice's request, he had gone to her desk, while she was still at Crystal Springs, to look over her arrearages of correspondence, he had improved the opportunity to suggest to "Cousin Priscilla Gannett" that she should make Alice a visit, and, if it seemed advisable, take her back to the quiet country home in Ohio.

They were all at the dinner table when the answer came, and Alice read it aloud.

"I remember Cousin Priscilla," she said thoughtfully; "she came to see us fifteen years ago, and made some of the loveliest raised doughnuts I ever ate. I never knew mother so pleased to see anybody in her life. They hadn't seen each other since Cousin Priscilla had married and gone West. From morning till night, they were full of 'Don't you remember's?' It seemed like a story book. I felt sure no other two children in the world ever had so happy a time as they must have had. Cousin Priscilla even teased mother about her old beaux. I expected her to be vexed at that—she never liked to talk about such things; though, to be sure, I was only nine—but she actually seemed rather pleased and flattered. I couldn't bear to see most people now, but I think I should like to have a visit from Cousin Priscilla. She is so good and folksy—and mother loved her so."

In due time, Cousin Priscilla came. She was all that Alice remembered and more. She "pottered" about the white cottage as if it had always been her home, and prattled cheerily about neighbors and kindred dead and gone for many years. She had little taste for books, but a keen eye for any form of "human interest"; and she diverted Alice prodigiously with her naive comments on passersby. Her piquant criticisms of the village life were sandwiched between mild arguments in favor of immersion, in which she seemed to be renewing old attempts to proselyte Alice's mother.

Cousin Priscilla was a friendly body, and soon made acquaintances in the vil-

lage. In a few days, she was giving Alice village news that she would never have discovered for herself. When Alice made a little tea party in her cousin's honor, her profound sense of the importance of such a social event, her elaborate preparations—for she insisted on doing most of the work—her subdued elation during what had for her all the dignity of a State ceremonial, and her complete and blissful satisfaction when all was over and well over, almost repaid Alice for the sleepless night that followed.

In short, Cousin Priscilla's visit obviously did Alice good. Her cheeks grew fuller and rosier from day to day. One evening, Lester met her flitting across the street with laughter in her eyes and the old, girlish buoyancy in her gait.

"Such fun!" she declared; "I just had to tell Lucy. What do you think?—Cousin Priscilla is going to make me attractive. See here."

She unclasped her hand and held up to view what looked like a handful of huge brown worms.

"What are they?" asked Lester, surveying them critically.

"Kid curlers," she returned with an explosion of mirth; "Cousin Priscilla got them for me. She doesn't like my plain way of doing my hair. She is shocked that I have attained the vast age of twenty-four years without being married. She believes in 'using the means.' If I would only take a little more pains with my dress, there's no telling what might happen. She wants me to go home with her. They have a new minister, a young, unmarried man, much handsomer than you—" she looked up mischievously.

Lester was frowning.

"I beg your pardon. This is in shocking taste, I know, but I was so amused. I can't blame you, though, for feeling disgusted."

"It isn't that; I am jealous," and Lester passed on.

This, of course, was not to be taken seriously; and laughing more heartily than ever, Alice went in to see Lucy.

But when Mrs. Gannett departed, the cloud seemed to settle back upon Alice. She could not go home with her cousin, for the house must be overhauled, and things disposed of or put in order. With Alice's small strength, this threatened to prove an endless as well as a most depressing task. Each day brought to light some forgotten relic of her mother which renewed the pang of her loss. Lester offered to help with the heavy work, but his services were rejected somewhat ungraciously.

"You give hours every day to my fowls and my garden, as it is," she said. "It's beneath the dignity of your profession. You ought to remember the apostles, who wouldn't be cumbered with serving tables."

Lester looked hurt.

"Forgive me," said Alice, penitently; "I don't mean to be ungrateful. I'm only trying to gather up the poor shreds of my self-respect, lost in letting you do too much already."

Lester was forced to look on while Alice wrestled with tasks beyond her strength, until the return of some alarming symptoms taught her wisdom. Then she betook herself sullenly to her hammock, where she lay panting for hours of the burning days of early September.

One afternoon, Lester strolled over with a new magazine and a pile of cushions.

"Don't you want me to read to you?" he asked brightly. "Here's a jolly article on animal surgery—curing sick tigers at the zoo, you know. And there's a piece about icebergs—mighty cool and refreshing for this time of year. Just look at these colored pictures, and see if your temperature doesn't go down ten degrees."

"I don't want to know anything about beasts or sickness," said Alice with sharp disgust; "and as for your iceberg article, I'm sure it's full of tales of shipwrecks that would give me the horrors. Sit down, though, Lester," she added, relenting; "it is good of you to come. I don't know what makes me so hard to please nowadays."

After a few moments' silence, she said mournfully, "When I was a young girl, I read a number of stories that seemed to me the most delightful in the world. In each there was a picturesque old garden—quite a Garden of Eden, to judge

from the description—where a lovely but unconscious heroine gained culture—"

"Horticulture?" suggested Lester.

"No, book learning and goodness and every conceivable grace and charm. An old coin, for instance, would set her to pursuing some course in history or biography, and she would study through long, golden hours in sweet, primitive seclusion. The sun always shone in that garden, and there was no serpent—at least, he never ventured to attack her when she was in the garden. So there she grew daily in beauty and wisdom, without losing her charming simplicity. Oh, how it roused my envy! How much faster I could learn if I were only allowed to get my lessons in the garden! But in those days, I was expected to do all my studying in the school room. Perhaps I ought in all honesty to say that some of the charm of those stories lay in the fact that a wealthy and aristocratic suitor was always lurking in the background to carry off the lovely maiden as soon as her process of self-culture was complete, and a few obstacles interposed by stony-hearted relatives were removed. That, of course, was when I was young and romantic. I know the world better now."

"I know those books," ruminated Lester. "I read one myself, but never saw much in it—honied sentiment and milk-and-water piety; that's all."

"But culture in a garden," protested Alice, "you can't think what fascinating suggestions lie in the mere idea. Leisure to read and think in the midst of sweet, wholesome, rural surroundings; how I longed for it in my college days. Just as many people fail to live because they are too busy making a living; so I failed to learn to think because I was too busy learning words and names and facts—or theories. Perhaps the reason why I never had any religious doubts worthy of the name, is because I have never done any real thinking along those lines."

"I don't believe it," asserted Lester, stoutly.

"At any rate, here I am now with abundant leisure, set down like a lily of the field in the midst of this green lawn and the flower beds you keep so tidy and the dear, great trees—and now, with every opportunity, the desire is gone. Growth, culture, progress are only idle words."

"Is your appetite good, Alice?" asked Lester with apparent irrelevance.

"No, I have to force myself to eat. What a materialist you are, Lester!"

"I sometimes think I ought to be a doctor; but a minister nowadays is supposed to know everything. Can't you see the logic of my question, Alice? Is it sinful in you not to have a relish for your food? Are you going to acquire an appetite by tears and penances? Be just to yourself? Don't go about moaning, *'Sum vermis.'* If books don't tempt you just now, try people."

"O Lester," broke out Alice, "you've touched the sorest point of all. You can't think what it meant to me to give up the greatest hope of my life—to be told that no physician would give me a certificate of fitness for the work I had chosen. To offer all, only to have my offering rejected—it fills me with despair."

"Alice, do you think that when Abraham offered his son Isaac to the Lord, his offering was rejected?"

"Why, no," she answered slowly, "the Lord gave him a better offering. Do you think—"

"I am sure," he responded with shining eyes.

There was silence for a while; then she said softly, "Thank you, Lester."

A volume of sermons could not have helped her more. The simple message became to her 'the shadow of a great rock in a weary land." She had found the steps called promises in the Slough of Despond—but that the hand of help held out to her should be Lester's! She was amazed and humbled.

His goodness was as constant and pervasive as the air she breathed. So simply and unobtrusively was it displayed, that it scarcely seemed to impose an obligation. If its motive lay deeper than Christian charity, it was concealed with incredible art. Nor was Alice its only object. The pastor of the village church had broken down in health soon after coming to Lawndale from an exacting

city church. More considerate than his city parishioners, the Lawndale flock had given him a six months' vacation, and asked Lester to supply his place. Remembering the old proverb about a prophet in his own country, Lester felt that the most he could do would hardly answer expectations; and yet this spurred him all the more to do his best. He did not resume his course on the history of ethics. His sermons were marked by a new earnestness and a new simplicity, but they showed that he had learned to translate faith into life.

Every evening after an early supper, Lester took Alice for a drive in the golden sunset light. Lucy accompanied them a few times, but rapid motion always made her nervous, and her mind was always on her babies, so she begged them to go without her.

One night, on their way back to the village, they were passing a poor, roadside cabin, when a tiny boy rushed from the door, flame-wreathed and shrieking. Almost automatically Lester drew rein, and Alice leaped from the buggy, snatching after her the laprobe. Fortunately, it was a heavy woolen rug. She flung it about the child and rolled him in it on the ground where he fell. The flames were speedily extinguished, but the child lay white and deathlike. The dusk cast a tragic shadow on his small features, which had the delicate beauty not infrequently seen in the ill-nourished children of the poor.

Alice looked up at the throng of older and younger children wailing and exclaiming about her, then turned back to Lester, who was coming up. Her voice and manner had a brisk energy to which they had long been strangers.

"Get a doctor at once, please, Lester. I'll stay till you come back."

Then she turned to the children. They seemed a countless host, but there were really only six, including the corpse-like figure on the ground.

"Where is your mother?" asked Alice.

A wan, stoop-shouldered girl pushed forward. "I'm all the ma them children has," she said, swallowing a sob. "I'm Rita. Our mother died when the last baby came, an' then it died too. That was two year ago. Teddy, here, is three, and Phil"—pointing to the prostrate form—"is next; he's five. Oh, he ain't dead, is he? Kind lady, do tell me he ain't dead!"

Alice dared not answer. She raised the blanketed figure and carried it into the house. Rita directed her to a dirty and tumbled bed. Alice asked for sweet oil, and finding there was none called next for soda and flour. She exhausted the whole scanty supply in bandaging the child. In some places the clothing had to be soaked in warm water to remove it from the burned flesh. The meager little body was a pitiful sight, and Alice's tears fell upon it as she swathed it in hasty dressings.

"He put coal oil on the fire," explained Rita, in the intervals of roaming about distractedly wringing her hands. "I had a headache, and he said he wanted to make me a cup of tea. He was the thoughtfullest little feller! Oh, it's always the best ones that's taken. The fire was low and he must a' thought it was dead." And she began to sob afresh.

With difficulty Alice quieted her and urged her to try her persuasions on the other children, who were indulging in a pandemonium of woe in the yard.

At last came the doctor, to Alice's great relief. Leaving the child in his care, Alice despatched Lester again for a cot, clean sheets and bedding, and some provisions, declaring that she intended to remain and nurse the little fellow.

For a week, Alice scarcely left Philip. He was the gentlest and most winsome of patients, and his attachment and gratitude knew no bounds. The other children, a savage little horde, were softened by their brother's illness, and became quite tractable. When the little lad grew better, Alice proposed housecleaning, and flung herself into the work with such abandonment of zeal as to call for the doctor's interference.

It was beautiful to see her with the child. His illness permitted cuddling and petting that he might otherwise have resented. As she held him in her arms, her face took on the Madonna look that comes to all women with mother-love. She lavished on him many a pet name

and term of endearment; but to him, in his loyal affection, she was always and exclusively, "my friend."

Once she paused in crooning a nursery rhyme to ask him, "How much do you think your friend loves you, my lamb?"

He sat up and gazed into her eyes with a clear, calm scrutiny of a child. "I don't know," he answered gravely; "I 'spect God knows."

Alice hugged him close again. "Yes, God knows," she murmured, "for He gave you to me to love when I had no one else."

As Philip grew able, Alice consented to resume her daily drives, taking him with her.

She seemed a new creature now. Her former listlessness was replaced by keenest interest in every feature of the landscape. For the boy's sake, she studied the birds, the trees, the autumn flowers, that she might point them out and name them to him. They held grave discussions and indulged in profound speculations. Sometimes they plunged into such metaphysical depths—where is a child's equal for raising metaphysical puzzles?—that they had to appeal to Lester to help them out.

Then he would say, "I'm only too much honored that you regard me in any other light than that of coachman."

Once, when Alice fell into one of her old anxieties about the future, Lester asked her suddenly, "Alice, do you think God loves you as much as you love the boy?"

With flushed face and shining eyes, she looked up in prompt acknowledgement of the rebuke.

The first touch of autumn had come. Alice was weighing an offer of home missionary work in the Southland, and considering how much of her household gear she could give to Rita Hickman with any assurance of seeing it again on her return home in the spring, when she turned and saw Rita herself standing before her. Rita had come to think Alice a model in all things and clung to her like a shadow. The child was deplorably lacking in the good old New England virtue of "faculty," and had a reckless tongue besides; but Alice tried to help her without encouraging her naturally excessive forwardness.

"Well, Miss Edgerton," she began, "it ain't to be expected that you'll stay with us much longer. I hope you won't fergit us when you are gone. We sure won't fergit what you done fer Philly. Be ye goin' out where he was before?"

"Where who was before? I don't understand you, Rita."

"The preacher—Mr. Galbraith."

"I have no idea what Mr. Galbraith intends to do, I'm sure."

"Well now, ain't that strange! Mebbe it isn't comin' off right away, then?"

"What coming off? I never knew you to be quite so unintelligible before, Rita?"

"Why, the weddin' "—with a half-repressed snicker.

"Whose wedding, for pity's sake?"

"Why, your'n, an' his'n. They all say—"

"That will do, Rita. I don't care to discuss the subject. Only if you hear any more gossip of that kind, you may say, on my authority, that there is nothing in it."

Rita looked disappointed; whereupon Alice with some sterness proceeded to give her youthful caller a lecture on the evils of gossip that she will not soon forget.

The days were shorter and cooler now, and the daily drives took place before supper as a rule. When Lester arrived that afternoon, Alice met him at the door, not with an air of welcome, but as if to withstand his entrance, and informed him coldly that she was occupied and could not go driving with him. He noticed at once her altered manner.

"Don't tell me you're too busy," he protested. "It's a perfect day. We'll call for the infant—not the Infant Terrible, but the *Enfant Gâté*—I'll warrant he has no previous engagements."

"Don't urge me, please; I can't go."

"But your reason, girl; give me your reason!"

She gave a sidelong glance upward as she began playfully: "'If reasons were as plenty as blackberries, I would give no man a reason upon compulsion, I'—" But before she had finished the

quotation, her eyes dropped, and she half turned away to hide her crimson cheeks.

"Tut, tut! Shakespeare was never quoted in a worse cause. But if you quote Shakespeare, I shall quote De Quincey and ask you what old and long-forgotten murder has begun to prey upon your conscience at last. Some slaughter of truth, I should judge from your look of guilt."

"Don't tease me, if you please, Les—I mean—" and she stopped in hopeless confusion.

"This must be looked into. You haven't asked me in, but I'm coming."

"Please, no," cried Alice in evident alarm.

"I beg your pardon if I'm rude. Perhaps you have all the family skeletons out for dusting and airing. I'll come after supper and bring the new book we were to read together."

"Oh, no, that's worse yet," stammered Alice.

"Come, Alice, do you mean to forbid me the house altogether? This looks serious. What have I done?"

"Nothing, nothing! Please go away!"

"And never come again?"

"And never come again." But the tone was far from firm.

Instead of turning dejectedly away, Lester looked at her with a smile of mingled amusement and determination. He threw open the door, which Alice had been holding half closed against him, entered the hall, closed the door again, and stood confronting her.

"I think I know what this means. Some old cat has been here with gossip."

"Not an old cat,"—Alice was choking with half-hysteric laughter—"only a young kitten."

"And you, Alice, who have always been so independent of the world's judgment—you allow yourself to be overcome by such a trifle!"

"It isn't a trifle. It made me think—it made me clear—. Oh, why have I allowed you to do so much for me this summer?"

"Nonsense, you didn't allow me; it was a case of *'le roi s'amuse.'* Listen, Alice," and he possessed himself of one reluctant hand, "only one reason can justify this agitation. Perhaps I should say two. Either you are angry with me—" But his manner expressed no alarm on that score, and needed not the assurance of Alice's hasty, "No, no!"

—"Or else, you—you—"

"Don't, don't!" pleaded Alice, looking up with tears in her eyes, "don't humiliate me! Oh, why couldn't you have been my brother?"

"Do you mean that?" he asked with curious emphasis; "do you, Alice? Think well what you say."

"Do you doubt my word?" she faltered with downcast eyes.

"Alice Edgerton! Can you look me in the eye and say, 'I wish you were my brother, Lester'?"

Alice looked up, but her eyes fell again before she could open her lips. The hand Lester held, relaxed.

He fixed his eyes upon her as if he would draw her soul from her body.

"Alice! Can it be true?" he whispered at last.

(To Be Continued.)

Rockdale, Wis., Nov. 7, 1906.

I find your magazine a staunch advocate of Christian principles against the powers of darkness, and need it. Yours,

Rev. John Halvorson.

Boswell, Ind., Nov. 9, 1906.

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ADDRESS

NATIONAL CHRISTIAN ASSOCIATION

221 West Madison St., Chicago, Ill.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXIX. CHICAGO, APRIL, 1907. NUMBER 12.

ANNUAL MEETING.

This month closes our financial year, and our Annual Meeting comes regularly in May, but has been postponed by our Board of Directors until June. We hope to see many of our friends at that time. Full information will be given later.

The Kansas senate has passed a bill making it unlawful for high school students to belong to fraternities.

SCORES FRATERNITIES.

"The fraternities in our schools are a great curse in our community," Dr. Hirsch said. "This fact is recognized by educators. In Germany it is just as serious a question. It leads to the greatest extravagances on the part of the students and takes out all seriousness which characterized student life in European institutions. The only thought of the German fraternity man is to carouse in the club, to parade in the drawing room."

—Chicago Chronicle, Jan. 14, 1907.

PLANTATION LOGIC.

A white man wishing to dissuade a negro from joining the great emigration to Kansas assured him that the climate was unendurable to a negro bred in the South, when the negro inquired, "Ain' it dis yer Bleedin' Kansas dey use' ter tell so much about?" "Yes that's it, the same one." "Well, huccum de climate good for slave nigger and bad for free nigger?"

"Haec fabula docet" that it is, for some time now, in order to explain rather more fully why fraternities that are universally undemocratic in high schools are good institutions to develop future citizens in college: and why secret orders are so mean when composed of persons under twenty-one and so noble when composed of persons over twenty-one.

THE THISTLE OVER THE FENCE.

A person was once walking with a farmer through a beautiful field, when he happened to see a tall thistle on the other side of the fence. In a second, over the fence he jumped, and cut it off close to the ground.

"Is that your field?" asked his companion.

"Oh, no," said the farmer; "bad weeds do not care much for fences; and if I should leave that thistle to blossom in my neighbor's field, I should soon have plenty in my own."

Evil weeds in your neighbor's field will scatter seeds of evil in your own; therefore every weed pulled up in your neighbor's field is a dangerous enemy driven off from your own. Surely no one liveth or dieth to himself. All are linked together.—Selected.

"Haec fabula docet" that the notion that lodges are outside the field of our natural interest (because, so far as we are personally related, they are over the fence) may expose us or those who follow to infesting thistles.

"Religion is like the measles; if it goes in on you it will kill you. The trouble with a great many Christians in this city is, religion has gone in on them. Keep it broken out on hands, feet, and tongue."

THE WASHINGTON ARGUMENT.

There is perhaps no more salient defense of Freemasonry than the name of Washington, unless the membership of clergymen is excepted. Being so constantly put forward as proof, its value to the argument deserves to be examined. Cast into syllogistic form and fairly stat-

ed, that argument appears to be as follows:

Major premise: Whatever Washington did any one may do.

Minor premise: Washington joined a lodge.

Conclusion: Therefore anyone may join a lodge.

Precisely the same logical method applied to another question will produce an argument strictly parallel.

Major premise: Whatever Washington did anyone may do.

Minor premise: Washington held slaves.

Conclusion: Therefore anyone may hold slaves.

Exculpation for Freemasonry and slavery are thus identical, for the favorite reason and the implied reasoning are identical.

The reasoning will continue parallel when subsidiary points are noted. For instance, some one might say, Yet he showed his judgment of slavery by the provisions of his will. While this is true, as we are all glad to claim, he continued to own slaves as long as he lived, and died holding slaves subject, as his property, to the disposal of his executor. The horseback ride that figures in the account of his last illness, was taken about his plantation cultivated by slaves: the house where he returned to die, was taken care of by slaves. He died their master.

On the other hand, his lodge life, beginning before the birthday that made him eligible to full initiation, ended, practically, thirty years before he died. This was long before he was General Washington, longer yet before he was President Washington. He continued an active slave-holder, but neither spent his last years nor died an active Mason. Therefore, if the favorite Masonic reasoning has force in favor of the lodge, its emphasis is far greater in favor of slavery.

It cannot be urged that his words and actions were in a degree adverse to slavery, yet not at all against the other institution: for his action was persistently absenting himself; while in word he refused to advise one of his staff to join, told him that Masonry could be used for the worst of purposes, and not long before he died repudiated the supposition that he presided over lodges, adding the claim of extended absence from lodge meetings. Whatever he did in these ways, *what he did not do* was to use his influence and name toward the same point of compass toward which they are steered by Freemasons.

Washington was not in the later sense of the terms a radical or active abolitionist, teetotaler or anti-Mason, yet under a Republican government he was never an active Freemason. Circumstances changed and so did the thoughts of men. Men resembling Washington in character and principle became all three. If in any practical way affecting the long period during which he did the work and held the positions to which he owed his fame, he approached nearest either class, it was the anti-Masons. Not every support of this is cited here, nor is any whatever vitally needed after the major premise is lost from the Masonic argument.

K. T. TRIENNIAL CONCLAVE.

Saratoga is to have the Knights Templar grand encampment conclave July 7 to 15. There is to be a great electrical display, including an immense maltese cross, covering the front of the town hall, where the business sessions are held. Town hall will have this cross and Convention hall will have a ball. At the same time with this, there will be included with it in a progressive ball, the same at the United States, Grand Union and Congress hall hotels. There are expected electrical displays in front of the various commandry headquarters, and in Hilton Park; excursions to Fort Ticonderoga and Lake George; band concerts; exhibition drills; free vaudeville in Congress Park; competitive drill on the race track; with unlimited wine and women, too numerous—or something—to mention. Gallant Knights in full feather are expected to come flocking from every State in the Union, and the first Triennial held in New York State since 1816 is to be the greatest ever, or thereabouts.

Water will cleanse the body, but only blood will cleanse the soul.

Contributions.

THE OATH OF SENATOR SMOOT.

Writing to Senator P. C. Knox of Pittsburg and Valley Forge several days before the vote on the retention of Senator Smoot was cast, I called his special attention to this view of the matter, expressed by the Washington correspondent of a popular journal, when the question at the first was laid freshly before the people: "The first ground upon which opposition to him is based is that as an apostle of the Mormon Church he has taken an oath which forbids his yielding obedience to the United States. He has less right in the Senate than a subject of Great Britain or Germany." And hence the query was asked Senator Knox whether he approved of such oath-taking, or would he say that the oath didn't really mean anything, or, again, that such imprecatory obligations, while utterly condemnable in the Mafia and the Black Hand, have no sinister significance when solemnly entered into by the Mormon; the conviction being expressed, in concluding: "I cannot for a moment believe that the eminent Virginian who fought near my home on the Brandywine battlefield, and who, later, prayed for his country at Valley Forge, would say so."

Senator Knox, replying, said that he would send me a copy of his speech, which was not fully reported in the papers, and also a copy of Senator Sutherland's speech, which discusses the question I had raised.

Here, from the favoring speech of Senator Knox, is an extract from the two short paragraphs in which he referred to the oath: "Many have testified that there is no obligation inconsistent with the duties of good citizenship. At most, it was nothing more than an obligation to pray to the Almighty to avenge the death of the prophets upon this nation. In view of the fact that it is Almighty God who is to wreak this vengeance, the danger does not seem to be at all imminent. Whatever the exact nature of the oath, it was not shown that of the many who have taken it, any one had ever actually interested himself in wreaking this vengeance; nor was it shown that any person ever heard of any one who had attempted it."

And here, from the authorized printed speech of Senator Sutherland (the Utah associate in the Senate of Reed Smoot) is his reply to the query of Senator Burrows, who had been chairman of the Committee on Investigation: "The Senator from Utah declined to state what these obligations were, and so did other witnesses; and they declined to state it upon precisely the same theory that a member of the Masonic order or any other secret society would decline if called to testify about the ceremonies of his order. Unless he were compelled, he would absolutely decline to state what were in these ceremonies. He would be perfectly willing to state what was not in them. Any Mason would be willing to state that there is nothing in the Masonic ceremonies or ritual that in any way imports hostility to the government, but if he were asked to state in detail what those ceremonies were, in all probability he would decline to state them. Upon precisely the same ground, Senator Smoot and these other witnesses who are still members of the church declined to state them."

Such was the precise declaration of the parity between the distinguishing characteristics of the Mormon and the Masonic oaths, as delivered on the floor of the United States Senate one month before it was voted that Reed Smoot was entitled to retain his seat in that body. Now, as it was shown less than a year ago by the Washington correspondent of the Boston *Transcript* that eighty per cent of the Senators belong to the unrevealable oath-bound order of the Freemasons, it were well to know to what extent the favorers of retention belong to that organization. Were there any who so voted not of those who had taken the Masonic oaths? Josiah W. Leeds.

Having seen, since the above was written, how the Senators, individually, cast their votes, I am obliged to admit that this important State question, in which the moral element so largely appeared, was very largely settled from the *party*

standpoint—the Republicans (with the President) ranged on the side of the Republican Smoot, the Democrats, even Tillman, for his exclusion.—J. W. L.

PRESIDENT BLANCHARD'S LETTER.

Dear Fathers and Brethren—I find in the "Home Light" for February a few facts respecting French Masonry, which are of great significance regarding Masonry in every other country where it exists. In order that you may get the facts fully in mind I quote quite freely from the article mentioned. It is headed "Neither God Nor Master," and a portion of it reads as follows:

"Readers of the Boston Evening Transcript of the 16th inst. are indebted to Mr. Sanborn for a very interesting account of the part which Freemasonry has taken in shaping civil and religious affairs in France. He classes it among the chief, if it be not the most potent factor, in the present crisis. Prefacing his remarks with the statement that what he is about to disclose will be 'a distinct shock to an American,' he proceeds: 'Masonic lodges, as lodges, parade the streets, in periods of political excitement under banners which are inscribed "Neither God Nor Master," pass resolutions and issue manifestos for or against this or that political candidate,' etc. 'It is hard,' the writer adds, 'to realize the force and scope of the influence exerted by Freemasonry on the personnel of the Chamber and the Senate, on the action of these two bodies, and on the rise and fall of ministries.' As showing Masonic duplicity in the political arena the writer gives an example of what he witnessed.

"A few years ago one of the most brilliant, most straight-thinking and clear-speaking, and to all appearances, most independent members of the French Senate made a masterful speech in denunciation of the despotic tendencies of a certain pet measure of the Premier, only to conclude it with an eloquent peroration urging the Senators to vote for the measure all the same. On my requesting an explanation of this to me inexplicable phenomenon, the French publicist to whom I applied, answered with an expressive shrug, 'In France one is or is not a Free Mason.'"

All opponents of secret societies admit that under despotic governments, or in times of war, when a small, weak people are being opposed by mighty foes, the principle of secret organization may be justified. There was probably never in the history of the world a revolution more justified by the facts in the case than the one which resulted in destroying the old regime in France. Two-thirds of the real property in the kingdom was owned by the nobles and priests who paid no taxes. All the burdens of government with the added burden of the priesthood were borne by millions of persons as poor and wretched as the peasants of Ireland were one hundred years ago. Secrecy played an important part in breaking up this despotism, and I do not know that any one could blame those who organized and controlled the lodges which accomplished so beneficent a work. It was a carnival of blood, and was properly called the "Reign of Terror," but as Whittier says:

> "Not painlessly our God doth frame
> Or mold anew a nation."

There are sins that can be atoned for only by blood. As Carlyle has described it: It was horrible to see four thousand persons guillotined, their blood running red to the Seine. But it was more horrible to see thirty millions of people so white that their blood could not have run red. (I quote his thought, not his words.)

Affairs at the present time are in an entirely different situation. There is no reason for Freemasonry so far as an outside observer can tell. If it be claimed that the Romish church is an army—that the Masonic lodge in France constitute another army, and that as long as the one exists the other cannot be disbanded, that would give at least a color of justification for the lodge rule. But see what we have. In 1898 M. Blatin said: "We have organized in parliament a veritable syndicate of Masons." And at the convent of 1895 a letter was read from Premier Combes which contained the following significant sentence: "Extend my heartiest thanks to the convent: I entered on my office without fear, I shall leave it without having merited re-

proach." Here we have an "organized syndicate of Masons."

The same article in the Home Light declares that the Boston papers affirm that a similar organization is in existence among the State Senators of Massachusetts. The article reads: "It has been published in some of the Boston papers that there is a lodge in the Massachusetts Legislature named the Senate Lodge, and that it is composed exclusively of members in the upper house. If so, it is precisely in accord with the condition in the French parliament in 1898, and bodes serious trouble for this commonwealth."

Now it is quite possible that in our State Legislature, in the Upper and Lower Houses of our Congress, and in our State and National Supreme Court, etc., no such formal Masonic organization exists. It is, however, one of the dangers of secret societies that they do not require any formal organization to do their deadly work. I do not remember who it was—but some one said, speaking of Masonry, "It is a treasonable oragnization distributed throughout the whole country, and perpetually in session." We cannot too frequently be reminded of what Wendell Phillips said respecting organizations of this sort: "Needful for no good purpose, capable of being used for any evil purpose whatsoever."

I am not sure, but I think it was General C. H. Howard who said that the work of the Rebellion was planned in the Royal Arch Chapters of the South. If he did not say this, some well-informed man did; and there is every reason to suppose that the statement is correct. Why should it not have been so? Here were a handful of men contemplating treason, the penalty of which, throughout the civilized world, is death. They knew that the majority of their own citizens did not wish the rebellion; they also knew in a way the national power against which they must contend. What more natural than that such men under such circumstances should meet and act under the obligation of a Royal Arch Mason? The Blue Lodge oath does not bind men to conceal murder and *treason;* the Royal Arch oath requires them to do both. Therefore, the natural thing to do under the circumstances was to act in the capacity of Royal Arch Masons. They needed no new organization. All they required was to see that none were present except members of the Chapter.

It has also been affirmed—I do not know by whom nor how truly—that when the Ku-Klux-Clan were operating through the South, burning the humble cabins of poor negroes, tying them to trees and beating them until they were maimed for life, or killed, hanging them to trees which grew by their lowly cabins; or doing the same sort of things for Northern men who had invested their money in the South and proposed to become citizens of that section—it is alleged by some that this Ku-Klux-Clan kept their uniforms in the Masonic lodges of the regions where they operated. I do not say that this is true. I say that it would be very natural; and that no special Masonic organization would be required in order to make it safe to do work of this kind. The fundamental difficulty is not with the character of the men who make up the order, nor with any particular temporary organization which they may form; the difficulty is with the thing itself. There can be no peace in society, while a part of the community is engaged in a perpetual conspiracy against the rest of it; and this is inherent in the very nature of the secret organizations.

It has been remarked by Masonic writers that "the government of Freemasonry is absolutely despotic." That "the power of the Master in his lodge is absolute," and that "the one unforgivable sin in a Free Mason is disobedience." Allowing that this is true, who cannot see that the members of such an organization are absolutely disqualified for holding official position in a free government. Are they even capable of being good citizens, when at any hour the obligations of their order may conflict with the obligations of citizenship?

From the article in the Home Light I quote again: "At a congress of the lodges, held in 1894, it was resolved that all Free Masons entering the cabinet

shall make it their duty under guidance of the Grand Orient, to place at the head of principal departments under their control Freemasons who will be able to render them precious assistance." Whether or not a formal resolution like this is taken by the high officials in our government makes little or no difference, so long as they are connected with the lodge. The very nature of the organization secures a united action—and a united action not for the benefit of the people, but for the benefit of the order.

One might suppose that these lodge men would in general content themselves with seeking the interests of their own. Of course, this favoritism is a gross fault in civic duty, and is especially reprehensible when found in an official. But it is equally clear that if for any cause it should be necessary to destroy a man, who was not subservient to the Masonic order in order to favor one who was, or to promote the interests of the organization as a whole, then the same people, who can secretly combine to help themselves, can also secretly combine to crush the outsider.

Men oftentimes want to know how it is that persons can be sufficiently interested in a thing like Masonry to keep it up. The ritual is so foolish, so offensive to the tastes even of the ordinarily intelligent man to say nothing of the Christian, the obligations are so inconsistent with civic and Christian duty, the penalties are so murderous and vile that men wonder how persons who are worthy men in private life, who occupy distinguished positions before the public, can consent to have any fellowship with such organizations. The reason is here revealed. They consent to the shame and folly and sin of the organization for the sake of the benefits which they derive. They want power; and to get power they combine secretly. This is one of the sources of power, and it is influential in proportion to the number of persons, and the character of the persons, and the position of the persons engaged in the conspiracy.

Of course, the attempt of the secret societies to organize a world-wide empire will fail. God has decreed that no universal empire can follow Rome until the kingdom of Jesus Christ comes. But before that day a great and terrible struggle between Christ and anti-Christ must be fought out. And thoughtful men everywhere are coming to believe that the anti-Christian forces of the world are to be massed under the leadership of the lodge. Each day this tendency becomes more apparent. In our own country, slavery, while it existed, was protected by the lodge. The liquor power is protected by it to-day. Politicians in our State and National Legislatures to-day are not subservient to the saloons because they wish to be; but because they dread the political power of the grog shop, and *because they are secretly joined to men who are interested in the grog business.*

This is only one instance. Any observing man can find others in any community, if he will quietly study the forces which are operating about him.

What, therefore, should be the position of Christian men respecting this world-wide movement which we call lodgism? Every Christian man should understand that the whole lodge movement is opposed to his home, is opposed to his church, is hostile to his government, and that it will seek to destroy everything which it cannot control. The difficulty with our country at the present time is that there are enough worthy men mixed up with the evil men in the lodges to confound and confuse the minds of our young men. As some one recently said about saloons, "Drinking men will die, and unless we can get the boys, the saloon must cease;" so we may say that the lodge men must die, do die, and multitudes of them leave the organization, influenced by various sufficient reasons: and unless the lodges get new men they cannot keep up their funds, and cannot perpetuate their power.

The churches in the United States could wipe out secret societies in one year if they would simply declare the whole counsel of God regarding them. But when God's people have no knowledge they go into captivity. This has been the history of the past; it will be the revelation of the future. I remind

you once more of what that great man, Gerrit Smith, said in a public address in Syracuse, New York—"We who were men when Morgan was murdered have sinned against the present generation in that we have allowed it to grow up in ignorance of the real character of Freemasonry." This was a true testimony, and it is equally true that every public teacher sins against his people if he does not enlighten the young men who are about him in regard to these great organizations. They organize "syndicates in legislative bodies," they organize "syndicates in the courts"; they combine judges, jurors, attorneys and witnesses in unholy unions. A lawyer told me in Jersey City recently, "I heard a judge say to a lawyer who was appealing to him as a Mason to do certain things, 'Mr. B—, if you do a thing of that kind again in this court, I shall put you into the hands of an officer.'" Here is an honest judge who reveals the fact that a secret society is appealing to him to prostitute his official position to the services of the order. Supposing that he had chosen to be true to his secret society obligation, who would have known anything about the circumstance? The prophet, describing a time like ours says, "Justice is fallen in the streets, and Truth cannot enter." This will be true of our nation unless the secret society influence, which is now perverting and destroying everything that is good, can be checked.

I once went across from Worcester to Old Boylston to see John B. Gough that I might learn his opinions of secret temperance orders. He was absent from home, and I met Mrs. Gough. Stating my errand to her, she replied, "Mr. Gough is absent, and I never speak for him. He speaks for himself. But if you wish to know my opinion of secret societies, I would just as lief give it you as not." I replied that I should be very pleased to know what Mrs. Gough thought of lodges. Speaking most impressively she said, "I think secret societies are sucking the life-blood out of every decent thing there is in our country." Sincerely and fraternally yours,

Charles A. Blanchard.

A LUTHERAN TESTIMONY.

BY REV. O. T. LEE.

I am opposed to secret societies because they reject and deny the only and true Saviour, Jesus Christ, whom I love and whom I must confess, because He is my Saviour and best Friend.

Secret societies pose as religious organizations, promising to their true and loyal members eternal happiness outside of Christ. This is a fraud and deception, but the devil makes use of it to gather recruits for his kingdom.

I am convinced that the religion of secret societies is heathen religion in a new cloak, and as a servant of Jesus, my Lord, it is my duty to testify against them as dangerous to the eternal welfare of immortal souls.

I am asked if we ought to let the minor lodges into the churches? If I let the children of a family into my house, I might as well take the father and mother at the same time. All these secret organizations claim to be of one family, and they are. If there is any difference, it is in quantity and not in quality. The same underlying principles govern them all.

If a man loves his own soul, and would try to save that soul, let him stay away from all secret societies. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

The Mormons, figures of the United States government officers show, are growing very rapidly. The report of Carroll D. Wright, United States Commissioner, shows that they have increased in number during the last sixteen years 138 per cent. That is to say, they have been doubling their number every twelve years. There were 166,125 in 1890. There were 396,354 in 1906. No one other religious body has increased as largely within the same period. They now rank eighth in numbers among the denominations in the United States.

Varying Voices.

LABOR UNIONISM.

The attitude of organized labor toward the judiciary of the United States cannot be described as friendly of late. The courts have not always rendered their decisions in favor of unionism, and that does not please the union leaders. All they want is to have everything their own way, and this trifling privilege, which they evidently hold to be a right rather than a privilege, is sometimes denied them. They have used the muck rake, in the matter of the courts, for some time. They have chosen the present inopportune moment to flaunt that implement in vigorous fashion.

The American Federation of Labor was displeased with the official reception of its recently submitted list of grievances, and proposes to get even by going into politics openly and actively. In pursuance of that determination the circular letter was issued to all of the trade unionists of America. One paragraph of the letter reads as follows:

"That the American Federation of Labor most firmly and unequivocally favors the independent use of the ballot by the trade unionists and workingmen, united regardless of party, that we may elect men from our own ranks to make new laws and administer them along the lines laid down in the legislative demands of the American Federation of Labor, and at the same time secure an impartial judiciary that will not govern us by arbitrary injunction of the courts nor act as the pliant tools of corporate wealth."

The last part of this paragraph preaches a most dangerous doctrine. The charge is little short of specific that the courts of the land are corrupt, "the pliant tools of corporate wealth." This may not be a technical "contempt of court," but so direct a charge of venality is certainly an expression of contempt for the judiciary. It is a muck rake of many horsepower. * * * It is a bad idea to permit 2,000,000 labor unionists to believe the assertion of their leaders that our judiciary is corrupt and rotten.—*New York Sun.*

MORMON CHURCH VINDICATED.

Some of our contemporaries, commenting upon the final disposition by the United States Senate of the case against Senator Smoot, make the distinction that, while the Senator was vindicated, the church was not. This is, of course, true as far as it is true that the church was not on trial. The Senate was not called upon to give any opinion on the doctrines or practices of the church. That is a matter entirely foreign to the domain of the Senate. And so far, the church was not an issue.

But the decision was, nevertheless, a vindication of the church. The allegation of the conspirators was that, though Senator Smoot was personally irreproachable, he was a member and official of a law-breaking, treasonable organization, and for that reason he ought to be excluded from the division of Congress to which he had been elected. It was also alleged that his election was irregular, because effected by undue pressure upon the electors. Had there been any truth in these charges, the Senate would, we believe, have voted to expel the Senator from Utah. His moral status would then, in the opinion of the Senators, have justified adverse action on his case. But, after a most thorough investigation, the Senate found no justification for expulsion on the grounds alleged, or any other grounds, and for that reason the vote was a glorious vindication of the church. It was equal to saying to the crusaders, Your charges are not true. In fact, it was said in so many words, that the only charge that had been proved was that Smoot is a "Mormon," and that is no offense.

Thus the church was vindicated and the conspirators confounded. But our Christian friends need feel no alarm on that account. The victory will not be the signal of any unlawful aggression. The church has no other mission than the proclamation of the gospel of peace and good will to the children of men. It has been long enough in the school of adversity to learn humility, as well as implicit faith in final victory for the cause of truth.—*The Deseret News,* Salt Lake City, Utah.

THE HIGHER LEARNING.

Five sons had Mr. Wilberforce,
And, being keen on knowledge,
He took it as a thing of course,
To send them all to college.

(Poor man, who'd no one to proclaim
His quiet misinformation!
He thought mere wisdom was the aim
Of higher education.)

John Jasper was the oldest son—
He made the school eleven—
Now (thanks to duty nobly done)
John Jasper is in heaven.

The Sophomores caught William Fritz,
Old Wilberforce's next 'un;
They kicked him playfully to bits,
And passed him to the sexton.

George James was bound upon the track
(Sing college frats so merry!)
And what they found of him, alack!
Was scarce enough to bury.

Sam Jack excelled at Fisticuff
(One higher branch they taught 'em)—
What though the sport were somewhat rough?
Jack passed a fine post-mortem.

The fifth son, Tom, still lives—of course
He did not go to college—
(By this time Mr. Wilberforce
Had got enough of knowledge).

And Tom, unlearned, stints hard and saves
The money that he's earning,
To place this tablet o'er four graves:
"They Died of Too Much Learning."

—*Richmond (Va.) Times-Dispatch.*

FROM CALIFORNIA.

Disband the School Fraternities.

(From the San Francisco Call.)

In many of the Eastern States and in parts of California school boards have taken action to suppress the fraternities and sororities, so called, in the common schools. The recent suicide of a girl student at a local school because of the jealousies and rivalries attributed to associations of this kind furnishes a striking illustration of the dangers that may arise from such societies when carried to extremes. It may be urged that a similar case might not occur again in a hundred years, but that is not the point. The danger arises from the fact that these associations furnish an injurious, distracting influence. The youthful mind is impressible and easily molded. The public opinion of a school concentrated by association comes to regard these fraternities as the most important affair of their life. Jealousies, heart burnings, rivalries and intrigues distract the minds of students. An atmosphere of politics pervades the institution.

Very much the same conditions are found in the universities. The boys and girls come to regard the fraternities as the first and greatest thing in university life. The student body is split up in cliques and factions. They ape the fashions of older folk. Worst of all, the fraternity breeds snobs and fosters an undemocratic spirit.

Studies are neglected to keep up the pace with fraternity functions. There are altogether too many "student activities" that clash with the business of education. It was only the other day that the Stanford faculty conditioned several score of the leading spirits of the student body. They had been busy at everything but learning their lessons.

THE CALIFORNIA LEGISLATURE.

On High School Fraternities.

(From the Portland Oregonian.)

The California Legislature will be called upon to deal with the question of high school fraternities through a law introduced for that purpose by a member of the House of Representatives. The law is specific and if enacted and enforced will put an end to a growing evil that threatens the harmony, usefulness and democratic spirit of the American public schools. If the public schools teach anything they teach equality of privilege, and the fraternities and sororities that have grown up within them are in direct opposition to this equality. Sooner or later these societies will have to go or the high schools of the country be given over unconditionally to their control.

A friend wrote not long ago ordering a copy of the Revised Knights of Pythias Ritual. She says: "I got one from you about a year ago, and it has been doing its work. I have proved its truthfulness and reliability. I am opposing secret orders in every way I can, but it is a hard battle. Our town has the lodge craze, and of course the church suffers as a result."

Editorial.

A WOMAN ON MASONIC HUSBANDS.

A woman speaking on temperance and morality took occasion in one meeting to mention Freemasonry, opposing it and saying that she referred to the Masonic bodies for they "are the father and mother of all others." "They take a man away from his wife," said she, "and make him swear to keep secrets, even from the one who is flesh of his flesh. A Mason, or a member of a secret lodge cannot be a good husband. Members of lodges swear not to violate the chastity of a brother's wife, mother or sister, as if they should have the right to treat any other woman in that manner."

Whatever may be thought of the implication she thus derived, this, which she is not reported to have said, is also worth considering when Masons represent Masonry as a perfect system of morality. No moral teaching is complete which is not general, and applied to all cases. Masonry fails of enjoining chastity as a virtue, and merely requires care of near relatives of Masons of the third degree. It is like a kind of business arrangement or insurance affecting only the beneficiaries named. The virtue, as such, is ignored.

INDIAN FRATERNITIES.

Eleven secret orders exist among the Indians of the Cattaragus Indian Reservation near Lawton, New York. The State archeologist, Arthur C. Parker, a Seneca Indian, whom his people call Kawasa Waneh, which signifies "a great snow slide," was sent by the director of the New York State Museum to attend the celebration of the New Year on the reservation and make a study of the rites for the State Education Department. Mr. Parker found the nine days pow-pow occupied mostly with exhibitions of eleven secret orders, or as they are sometimes called "Medicine Societies." Two or three had been known as such already, but he discovered that there were eleven. They were old Indian orders, with rituals and definite ceremonials. He obtained copies of the rituals; and of all ceremonial songs and speeches, phonographic records. These records and the music will be published by the museum.

Four orders seem to be more secret than the rest, for they did not hold their sessions in the form of public exhibitions outside their lodges. These were the Guards of the Little Waters; the Brothers of the Animals, or Talkers with the Nature Spirits; the Ogiwe, or Appeasers of the Restless Dead; and the Friends of the Pygmies or Dark Dancers.

Those which held public exhibitions in the Long House were the False Face Company; Husk Face People; Women's Otter Society; Singers for the Women; Buffalo Society; Bear Medicine Society, and the Eagle Order.

We may look now to see the bar-tending Eagles set up the regulation "ancient" claim. Possibly they will in time absorb the nominally Red Men, who, in such company, will be in a fair way slowly to acquire noses fitting their name.

One thing would disappoint the white joiner; there are no feathers only plain American dressing, although the participants talked, acted and danced like Indians. It is said that the rituals of all these orders, especially of the four which were markedly secret in respect to the annual pow-pow, will be of interest to white fraternities. Many in these lodges spoke English well when they chose, and some had been students of Hampton, Carlisle, or some classical or technical school. A member of the "Little Water" order being asked what he thought of the publication of the rituals replied: "White men have been teaching us for three hundred years, and we wish to let the white race see that there are a few things that we can teach them as well. As far as our secrets go, no one will ever betray them. Gwasa Waneh will not; though he knows our rites he will not divulge what lies deep."

A great many people are faithful patrons of the launderer who have never thought to wash their robes in the blood of the Lamb.

REVIVAL IN OBERLIN.

For more than sixteen years there had been no general revival in this place, so distinguished in the past for earnestness in religion as well as for radicalism on questions of reform. A tabernacle was erected early in February, and on the tenth of that month Rev. M. H. Lyon, of Wheaton, Ill., commenced a series of meetings which have continued twice a day since then, closing Sunday evening, March tenth. They have had a most powerful influence on the churches and people of Oberlin. Mr. Lyon has had the courage of his convictions, and has not failed to declare the whole counsel of God as it was manifest to him. He has been especially faithful in pointing out the absurdity of lodge religion, and the spurious benevolence of the so-called benevolent societies, which were made up of the well-to-do, but carefully excluded every real object of benevolence. He has insisted that the church of Christ is the only real benevolent institution. The "orders" are shams and frauds.

This was a much needed testimony, and will be, I trust, marked in its results. Not only have some hundreds professed conversion, but dancing clubs have been disbanded and cards and other implements for gaming have been burned.

This revival of religion came immediately after a marked temperance revival, that put a stop to the illicit sale of intoxicants, and made Oberlin a safe place for students as well as citizens. We trust the good work will go on.

OVERWHELMING EVIDENCE BY MASONS.

Although the heading we have chosen could include more, we bring under it here one kind of evidence only, which, taken by itself, is, in both nature and amount, overwhelming. At the time when Masonry was thoroughly exposed, there were a little more than fifty thousand Masons in the United States, forty-five thousand of whom ceased to be active Masons; in fact, that number is asserted to have publicly renounced Masonry. Between one and two thousand lodges gave up their charters. Almost all of the remaining five thousand were in the slave-holding States, and Masonry almost ceased from its northern existence. Such overwhelming renunciation is overwhelming proof. What does it prove?

First: that the revelation of the order was true.

Second: that the order could not stand in open light.

Third: that from that time the phrase "secrets of Masonry" has been an empty name for nothing.

Fourth: that it is not the prejudice of outsiders that proves blighting to Masonic ambitions and schemes, but knowledge brought from inside the lodge.

Fifth: that the plan of the anti-Masonic campaign is therefore clear and plain.

SUNDAY BENEFIT PERFORMANCES.

The Roman Catholics seem to have strange allies in the Jews for once. A Hebrew lodge in a Massachusetts city applied to the license board for permission to run charitable benefit performances of a theatrical kind on Sunday. This was refused, but if the Catholics ever realize their not wholly visionary hopes in the commonwealth which includes that city, license will no longer need to be asked for, unless, possibly, by non-Catholics, in which case there might still be no chance for Hebrews.

The same lodge has had internal dissension over theatrical benefit business. The president in 1906 was a fish vender named Goldstein, who says: "The trouble in the lodge about theatrical benefits was a mere disagreement over parliamentary rules. Such troubles are bound to occur in all lodges, especially at election time." This seems a little discount on the sweeping claims sometimes made by them. Mr. Goldstein also said, or is still further reported as saying, "Neither Lewis nor Schwartz said anything in that meeting about me grafting. If they had, I would have knocked them down. If they had accused me of grafting, they would not have left the hall the same way they came in."

This is partly interesting as containing a lodge man's idea of all lodges, especially about the time of election.

News of Our Work.

Rev. H. A. Day, 35 Crosby street, Grand Rapids, Mich., is a man whom we recommend to any one wishing an address on the "Relation of Secret Societies to the Kingdom of Christ." He will go anywhere in Michigan on terms that any community can meet. We hope that the friends in Michigan will take advantage of this opportunity.

IOWA'S NEEDS.

Elder J. S. Baxter, chosen at the last annual meeting of the State Association as field agent, felt under the necessity of changing his work to Oklahoma, where he is now lecturing for the cause. Iowa is one of the best States in the Union and has many anti-secret churches and friends. We hope that it may soon be occupied by a godly, earnest lecturer. Write to the President of the Iowa State Association, Rev. J. S. McGaw, Morning Sun, Iowa. The first year after graduation from college could not be better spent, by men with a gift for speaking and love for souls, than as field agent for the Iowa Christian Association.

AGENT DAVIDSON'S LETTER.

New Orleans, La., March 16, 1907.

Dear Cynosure—I am here where I spent over fourteen years as a pastor; where I lost more than two thousand dollars as a result of incendiary fires, and suffered great persecution from the lodge.

I was cordially received by the brethren and on Sunday I visited eight churches and preached and lectured in seven of them. I visited St. Matthew's Baptist church, where I was pastor for over fourteen years. At one time this church would not tolerate in its fellowship a lodge member, but oh, what a change! The present pastor is an ardent lodge man, and with few exceptions all the members are secretists.

I delivered a short address to the Sunday school, of which Mrs. M. E. Robinson is superintendent. Then I lectured at the second church to a large Sunday school under the leadership of Mr. Thomas. Rev. Hubbs, the pastor of this church, has been an anti-secretist since 1885, and is still loyal to Christ. I lectured in the Mount Zion Baptist church, before the Young People's Union. I preached in St. Mark's Fourth Baptist church. I also paid a visit to St. Paul (Wesley Chapel) M. E. church and was welcomed by Pastor T. J. Johnson. I also visited the Progressive Baptist church, Rev. I. L. Burrell pastor, and met there a small congregation. I lectured in the First Free Mission Baptist church, Rev. F. B. Houston pastor. I called at the First Zion Travelers' Baptist church, Rev. E. W. Brown pastor, where I spoke ten minutes. Monday I met the Ministers' Weekly Conference at the Messenger office. I was allowed five minutes to speak. Several pastors extended me a cordial invitation to preach to their people. Tuesday night I preached at Mount Zion Baptist church and distributed tracts. Wednesday night I preached at Pulane Avenue church, Dr. E. D. Simons pastor. Thursday night I preached at Progressive Baptist church, Rev. I. L. Burrell, D. D., pastor, and distributed tracts.

My stay in New Orleans was very pleasant. I received a welcome everywhere. I attended the Baptist Normal Convention, and spoke to them and received an ovation. I found all the negro colleges full and doing a grand work. I received a number of subscriptions for the Cynosure.

White Castle, La.

I reached this point and was cordially received by Rev. W. B. Griffin. At night I preached at St. Paul's Baptist church, Rev. A. L. Ash pastor, and distributed tracts. Secretism is very strong here, but I have sown some good seed of reform in fertile soil. Pray God's blessing upon the work in the South, and that much to His glory may be accomplished.

Helm, Miss.

I was cordially received and entertained here by Brother John Lewis and his kind wife. Although he is a Mason, an Oddfellow and a Knight of Pythias, he admitted that secret orders are detrimental to spiritual growth.

Although the Sabbath was a lovely, sunshiny day, only three females and fifteen males attended services. I only secured one Cynosure subscription. I gave out some antilodge tracts, which I hope will bear fruit to the honor of our God, and His Son, Jesus Christ.

Shaw, Miss.

The brethren at New White Stone church were very much wrought up over my antilodge talk, and at the conclusion of the services everybody walked out and left me, except Deacon B. W. Smith and J. Lewis. Brother Armstrong conveyed me up the road ten miles, to the Stranger's Home church, where Rev. D. B. Cleveland, the pastor, allowed me to speak of our work. The collection was small but very acceptable. I secured two subscriptions for the Cynosure.

Mound Bayou, Miss.

Bayou is absolutely a negro town. There are 1,000 inhabitants who own their homes. I was most cordially greeted by Dr. A. A. Cosey, pastor of Green Grove Baptist church. Here they have a negro lawyer, negro town council, negro marshal, negro justice of the peace, negro constable, and not a prisoner in jail now, nor has there been one in jail in more than six months. There are half a dozen large general stores, which would do credit to suburban Chicago, and also several small stores; a first-class hotel, and a restaurant; a fine, two-story, elaborately furnished brick bank and a livery stable; all owned, operated and conducted by negroes. There is not a saloon or gambling place in the town. The Yazoo and Mississippi Valley Railway has one of the best passenger stations between Leland and Clarksdale located here, with a negro ticket agent and express agent, whose accounts have never been wrong. There is not a white person who owns a foot of land or lives in the corporate limits of the town.

I paid a visit to the Mound Bayou Industrial and Collegiate Institute, owned and supported by the Baptist Negro Women's State Convention, where Prof. McCorkle and his able corps of five lady teachers cordially received me and gave me thirty minutes to speak of our work and hand out tracts. Two of the teachers subscribed for the Cynosure. The school is doing a very creditable work, though overcrowded for room to accommodate the students. Dr. Cosly and Prof. McCorkle both heartily endorsed all I said, and the students gave a college yell: "Hurrah, rah! rah!"

I called at the Normal and Industrial school, where Prof. Ousley cordially received me, and gave me twenty minutes to speak of our work and give out tracts. Here I found a good building, three teachers and a large number of students. This school is under the American Missionary Association (Congregational). Prof. Ousley and Mrs. Jones both heartily endorsed our work. They said that some of their students that very day had asked to be excused to attend a lodge meeting. They both subscribed for the Cynosure.

I called at the public school under Rev. T. M. Chestnut and two lady teachers. I was given ten minutes to speak of our work to the 100 pupils. Prof. Chestnut endorsed what I said.

Clarksdale, Miss.

Here I met Rev. A. B. Cockrell, who cordially received and entertained me. Prof. Small, of the Baptist Academy, subscribed for the Cynosure and allowed me to address his school on our work. At night I preached in the M. E. church and explained the evils of Lodgeism. One good brother was so wrought up that he left the church. The pastor endorsed all I said. A collection of twenty-five cents was lifted for me.

Louisville, Ky.

In this metropolis of Kentucky I was cordially received by Rev. L. G. Jordan, at one time a lecturer for the National Christian Association. I had an opportunity to speak on Saturday before the General Missionary Conference, and struck the Lodge a hard blow. Quite a number of the prominent brethren present were antisecretists, and so were practically all of the sisters.

I preached for Dr. C. H. Parish in his fine Calvary church, and for Dr. Craighead in his fine Zion church, and also gave a lecture at the conference at Fifth Street church.

The negro young men have purchased a building here as Y. M. C. A. head-

quarters, which is the finest building owned by negroes in this country. The negroes here own good church buildings, all supplied with fine pipe organs and good choirs. The Foreign Mission Board has in this city a fine, modern, two-story, brick building, with a large dining room, a large reception room (used also for a chapel) and two large and well-equipped offices where ten young ladies under Dr. Jordan and Miss Buroughs are kept busy daily. Here also is a fine printing plant, where all of the printing for the board is done. In this plant four employes are kept busy.

(Editor's Note.—Compare the above described condition of the negro in the ex-slave States, with the condition fifty years ago, when Chief Justice Taney of the U. S. Supreme Court gave the noted Dred Scott Decision, practically declaring that the negro had no right which a white man was bound to respect.)

Oxford, Miss.

I was cordially received and entertained here by Deacon A. T. Carothers. He is held in high esteem by whites and blacks alike, and is regarded already as one of the most astute expounders of law in northeastern Mississippi. I called upon Prof. I. T. Ellis at the public school, and was introduced and spoke for ten minutes. I found that the Grand Lodge of the "United Brethren of Friendship" were holding their annual session here. I repaired to their hall and stood outside and distributed tracts, which caused a great stir and commotion among the members of the secret empire. At night I preached to a small congregation at the Second Baptist church. Dr. J. C. Stewart, the young pastor, although a Mason, heartily endorsed all that I said, and declared to his people that the secret lodge is paralyzing the churches. I preached three consecutive nights at the Second Baptist church. To kill the influence of my meetings, the lodge held two public night services and one memorial service at the Methodist Episcopal church, and Thursday night a public installation; but despite their public meetings there was an increase in attendance at my meetings each evening. I secured a few Cynosure subscriptions and distributed many tracts, which I trust will bring forth abundant fruit by and by.

Water Valley, Miss.

Here I was cordially received by Pastor William H. Benford. This, like all other Southern cities, is greatly infested with secret societies of various kinds. Here as elsewhere, it is paralyzing the churches, corrupting families and working general moral and spiritual and financial ruin. I lectured before the Sunday school of Everdale Baptist church. This is one of the best schools and most orderly I ever addressed. It has about three hundred students, with well qualified teachers. Fully thirty per cent of the scholars are adults.

I preached for Rev. Benford, who heartily endorsed all that I said and invited me to come again. I preached in the afternoon in the Methodist Episcopal church, to a very attentive audience. Pastor Troupe and Presiding Elder Coates, of the A. M. E. church, each endorsed our work and praised God for having sent me to Water Valley. I also addressed the Women's Home and Foreign Mission Society in the Everdale church. It was very surprising to them to have a man openly oppose secretism in this lodge-ridden place. I think the seed sown will bear fruit. I received two Cynosure subscriptions. I again lectured, to an unusually large audience, at the Everdale church.

Winona, Miss.

Rev. H. M. Thompson, president of Zion Baptist College, as well as pastor of the First Baptist church, invited me to address the students in the college chapel. I distributed a number of tracts and tried to make a lasting impression on the minds of the many young men and women students in this college.

I was cordially received by Prof. W. A. Hutchinson of the city public schools, and addressed his school of 250 students on our work, and distributed tracts. Late in the afternoon I met the Home and Foreign Missions Sisters at the Baptist parsonage, with Pastor Thompson, where I spoke earnestly to them. I was kindly entertained by Rev. and Mrs. White. Their kindness I highly appreciated. That night I preached to an intelligent and appreciative audience in Rev. Thompson's church. I explained the

work of the National Christian Association and gave out tracts. Dr. Thompson endorsed all that I said and invited me to return.

Greenville, Miss.

I reached home and was greeted by Mrs. Davidson after twenty-seven days of absence, and found all things well. At night I preached for Rev. A. B. Bolden and distributed tracts and explained our work. All of which was endorsed by Pastor Bolden. Although he is a Master Mason, he endorsed all I said and declared that the Church was greatly hindered by Lodgeism.

Crystal Springs, Miss.

I did not get an opportunity to speak here, but distributed a few tracts and secured Rev. Minor's subscription. He is an ardent secretist, but has seen its corrupt influences in the Church.

Hammond, La.

I was received very kindly at this place by Rev. H. D. Randle. He is a son of St. Matthew's Baptist church, New Orleans, where I was pastor so long. He still holds many of our old reform ideas, although he has felt the blow of the Jubulum mall. Rev. Randle declares that the lodge is ruining the Church, and regrets ever having joined it. Pray for him! Mrs. Randle, his wife, is an intelligent and wideawake Christian worker, and an ardent antisecretist, and a true representative of her race.

I met another ardent antisecretist, Rev. J. W. Washington, of the Greenfield Baptist church. He is a friend to our cause, and a fearless expounder of the Word. I lectured in his church and distributed tracts. My collection was very poor, amounting to sixty cents in both churches combined. I left a few Cynosure readers here.

It was in this place that I was sheltered and protected, in 1888, by Mr. Levi Thompson, who is still living. He protected me when the secretists of Amite City shot at me and chased me out of town by night for preaching an antilodge sermon.

Ponchatoula, La.

I was cordially received here by Deacon Jerry Thorn and a host of old friends. Rev. I. H. Perkins, pastor of the New Zion church, kindly gave me an opportunity to lecture. There were but few present, but much interest was manifested.

I asked both the prayers and material help and sympathy of reform friends, to enable me to more successfully prosecute this work of the Lord in the lodge-ridden Southland. F. James Davidson.

CURRENT EXPENSE FUND.

We now have three agents in the field lecturing and hope by another month to have the fourth. God is answering our prayers for workers. There should be at least three thousand dollars raised this year for current expenses.

SOUTHERN FUND.

We need one thousand dollars for the work in the South. Read the reports of our agent, Rev. F. J. Davidson, and come to his aid by liberal contributions. Since Rev. H. H. Hinman was our Southern agent, a new generation has arisen and been swept into the lodge maelstrom. There are pastors—lodge members—all over the South, crying to us for light and help, that themselves and their churches may be rescued from the Satanic delusion of lodge brotherhood, benevolence and religion. No one can read the sermon in the last number of the Cynosure, by Rev. Dr. McNair, of Yazoo City, Miss., or the report in this number of our zealous agent, Rev. Francis James Davidson, without hearing a Macedonian call for help.

TRACT FUND.

A thousand dollars for the Free Tract Fund would be none too much. Very few who distribute tracts are able to pay for them. Let us build up this work. Not half, or a quarter, of the tracts needed, and that could have been profitably used, were available at the recent Pennsylvania Convention. This fund ought to be on our list of contributions for the coming year.

There is a Horeb for all who are ready to walk on the heights with God and are prepared to wear the shining face.

AGENT BAXTER'S REPORT.

Navarre, Kan., March 18, 1907.

Dear Brother Phillips—The first of my work in Kansas was at Denison. Two services were held. Two lodgemen were present Friday evening. Here I met an old friend of our work, J. A. Torrence. The kindness of Brother Torrence, Pastor Elliot and others will not be forgotten.

Brother Torrence told me of a minister who had been an organizer of lodges. In his last illness he declined all lodge help (?) and sent for a member of his congregation to wait upon him.

I next spoke in a church four and one-half miles north of Leona. Our work is indebted to Brother Stewart, the pastor, and other friends, for favors. Brother Stewart subscribed for the Cynosure and also purchased a book I had with me, "Finney on Masonry." Tracts were given out. Once, in Topeka, Brother Stewart said to a member of an Odd-fellow's lodge: "I will give you five dollars if your Chaplain will use the name of Christ in prayer in your lodge." "Oh," said he, "our Chaplain uses His name in prayer." To a member of a Masonic lodge Brother Stewart said: "I will give you ten dollars if your Chaplain will use the name of Christ in prayer in your lodge." Neither of these men ever demanded the money. There were Jews in the first-named lodge, and I think also in the other.

While at Hiawatha, I attended chapel exercises at the Academy. This service was led by an evangelist. In his address he related visiting a certain building, where, suspended by a strong iron chain, was a piece of iron weighing tons. To the same beam above was attached a No. 60 cotton thread, tied to a cork about the size of a half-dollar. A friend drew the cork backward and let it fall against the iron weight again and again, until the heavy iron pendulum was swinging to and fro. How similar to the influence of Masonic oaths upon men. Soul and spirit become saturated with their immoral teachings. No wonder our court trials swarm with perjurers.

At Sabetha my next service was held. I was with Pastor Dessenberger. Good, it is hoped, may come from the work there. The Cynosure will find its way to the home of Brother Wurzbacher.

My next point was eleven miles from Burr Oak and a half-mile north of the Kansas line. Four new names were added to the Cynosure list and one renewal secured. The next evening was spent at North Branch. Two subscriptions for the Cynosure were secured, and God blessed me in speaking to this people. I spoke at the Ensign schoolhouse on Tuesday evening, and added two names to the Cynosure list. The kind assistance of Brother B. F. Hester and family God Himself will reward.

Brother Hester gave me the following incident: A minister, returning from church, overheard a man repeating to himself, as he walked along: "I was humbugged. I made a fool of myself." The preacher said nothing to him until next day, when he asked, "Did you not say so and so last night?" "Yes," he replied. "You must have been initiated into the Masonic lodge." "Yes." "Are you going back any more?" "No, I have quit them." However, he went back. "I wanted to see somebody else humbugged," was his excuse.

Thursday evening a meeting was held in Brother John C. Hope's field of labor, north of Clifton. Perhaps in no place, up to this time, were there so many men present at any of my meetings. Brother J. P. Stoddard at one time spoke in this church. I had dinner with an older subscriber for the Cynosure—Brother Burke.

March 17th I spoke southwest of Navarre. Brother D. W. Brehm subscribed for the Cynosure. He had been formerly a reader of it, and loves the cause. Our thanks are due Brother Jacob N. Engle for opening the way for this service.

At the above-named places the average attendance was small, except at the last one, where there were 250 or more present. J. S. Baxter.

A motto for those who strive: "My grace is sufficient for thee."

PENNSYLVANIA CONVENTION.

Up to the time of going to press, no report has been received of the Pennsylvania convention which met in Elizabethtown on March 13th and 14th. There must have been some miscarriage in the mails. From a private letter we quote: "Everybody that likes us in Elizabethtown says that the convention was a grand success. The Auditorium was packed the last evening; many having to stand, and some could not get in. One man was converted and 'spoke out in meeting.'"

SECRETARY STODDARD'S LETTER.

Convention and Pennsylvania Work—Plans for New York State, Ohio and Indiana.

Lincoln Falls, Pa., March 18, 1907.

Dear Cynosure—This finds me in the heart of the Allegheny Mountains. As I look from the window the shaggy sentinels of the forest tower in every direction, while at our feet the aged sawmill continues to contribute to the lumber need. I am here to fill the arrangement made by our good Brother Dodd, to bring needed light. Of the ten lectures and sermons advertised, five have been delivered. Friends hope, pray and believe that this well-planned effort will be for the glory of God and to the lasting good of some who are influenced. I am delivering this series of lectures and sermons in response to an invitation given by the Elkland Circuit, Wesleyan Methodist Conference, of which our aged friend and co-worker, David Molyneux, is chairman. I find in this section a sturdy, clean type of Christians, who very much appreciate our efforts. As the snake found its way into Eden's garden, so the lodges have wormed their way into this favored land.

You will want to hear of the Pennsylvania State Meeting. It came up to our expectation and surpassed the expectation of some. The Auditorium proved to be too small to accommodate those wishing to attend. There were homes and food offered in abundance. The money need was supplied, and a small balance over. The spirit of the meeting was that of the One we sought to honor. Not a harsh or inconsiderate expression was heard, and many were the requests by the awakened converts that the meetings continue. A thoughtful friend, in renouncing his lodges, said that he had been called names because of his lodge connection, but he was not thus convinced of his error; the convention had shown him his wrong, and he was now through with the lodges. So far as heard, no friend was sorry our meeting came to Elizabethtown. May the Lord bless and graciously reward those who helped make this gathering the success that it was. The fine singing of the college students, under the direction of Professor Wampler, was much appreciated. There is much I should be glad to write regarding the speakers, and their messages, but limited space requires that I leave this for the Secretary.

During the month past I have held meetings in the Mennonite churches of Boyertown and Bally, Pa., the Brethren church, Elizabethtown Pa. I took part in a meeting at the Mingo church of the German Baptist Brethren, and the Mount Joy Chapel of the Church of God. It is believed all contributed some help to the Cause we love. It is a joy to give the light to some who need what I may bring, and to note the general disposition of friends to contribute to my need. I am realizing what I have believed. If our lives are given to God's service, He will see that we are given the things necessary to live. In all my travels I have never seen any need of joining with the ungodly to get needed help; the gifts that come from loving hearts are gifts indeed.

Our meetings here are as follows: Elkland church, three; Bethel, one; Lincoln Falls, two; Warburton Hall, one; Estella, one, and Millview, two; the concluding lectures to be given Thursday afternoon and evening.

My efforts for the rest of March go to New York City and vicinity. Our friend, H. J. Haarsma, writing for the Consistory of the Christian Reformed Church of West Sayville, N. Y., tells of their pleasant expectation of the lecture planned for their church on the evening of March 26th, and adds by way of encouragement, "We shall try to have some fresh oysters." He prays that "God may

bless our little place in snatching it from the deadly plague of lodgism, so attractive to our young men."

During April I hope to work in Ohio and Indiana. Any friends wishing help should write at once. Address me, 3118 14th street, N. W., Washington, D. C.

Yours, happy in the Master's service,
W. B. Stoddard.

PENNSYLVANIA CONVENTION LETTERS.

[Editor's Note.—Space limits forbid the publication of many letters.]

Juniata College,
Huntington, Pa., March 13, 1907.

I had thought I would get to the convention, but other duties will not permit me to be present.

I am much interested in this department of reformatory work. Secretism is a malicious and strong foe to the church of Jesus Christ. I constantly come in contact with it at the mission points of our district. Just now I know of a number of men and one lady who are standing outside of the church because they are not willing to give up their orders. The trouble is, secret societies have an outward show of goodness, and because of this so many are not willing to investigate that they may see what is within. Then, too, many are so strongly prejudiced in their favor that they cannot see when their foulness is exposed. Let us work wisely and earnestly to suppress this growing evil. I pray that the convention may do much to strengthen the ranks of those who are battling for the right. Yours sincerely,
(Prof.) J. B. Brumbaugh.

New Brighton, Pa., March 12, 1907.

I am with you in this much needed reform work. The extent to which the principle of organized secrecy is carried, is indeed astonishing. The most commonplace organizations, for the most trivial purposes, are carefully guarded by grips and pass-words. This indicates a state of mental or moral degeneracy.

If one should place a very valuable treasure under lock and key, no one would think it strange; but if he should begin to put the most commonplace and even useless articles in safety vaults, he would be considered mentally unbalanced. So when we see the modern craze for secrecy, shall we not conclude that society is passing through a state of mental depression from which it is to be hoped that we may recover before a "brain storm" may result in some great tragedy to the race?

We have no need to be discouraged. The light will invariably dispel the darkness. Let us take courage and fight on in the cause of Him who has said, "Every tree that bringeth not forth good fruit is hewn down and cast into the fire"; and "Every plant which my Heavenly Father hath not planted shall be rooted up."

Though thousands may fall in the conflict,
And centuries roll by in the fight;
The cause of our Christ is advancing
Toward the ultimate triumph of right.

Then, O Christian comrades, take courage,
Nor look at the things that are seen;
Fill bravely the place He assigns you,
And laurels immortal you'll glean.

Fight on till the power of the gospel
Does the last work of Satan expel;
Till the tottering kingdom of darkness
Rolls back on the billows of hell;

Till Jesus, our King and our Savior,
His rightful inheritance gains,
And o'er all earth's peoples and nations
In glory and majesty reigns.

(Rev.) Dudley W. Rose.

Windom, Pa., March 17, 1907.

Enclosed you will please find a brief on College Fraternities which I gave at the Pennsylvania Convention, as a substitute for Dr. T. P. Stevenson. Sincerely yours, Enos H. Hess, M. S.

The primary and avowed object of College Fraternities is to provide the student with a congenial home during his college life. A most worthy object, indeed; as all will admit, who have ever been away from home and isolated so as not to have the helpfulness of friends during times of adversity and discouragement. The first few weeks of a student's college life are, as a rule,

of such a nature as to make him feel very keenly the need of friends, and that is the time during which the fraternity men are most active in securing members for their respective societies.

We are not here to oppose the good of such societies, but from seven years of close observation we are led to believe that the covert purpose of the fraternities are:

First, to afford their members special privileges in the society life of the college, making of them an "upper ten" class.

Second, to secure for their members an undue proportion of class and athletic offices.

Third, to permit their members a worthy life (I. Jno. 2:16) and to carry out, in part, Gal. 5:19-21 under cover.

The primary object of a college is to fit and equip men for life's battles and duties. In many instances the college fraternities work in the opposite direction, and weaken rather than strengthen a man's character. Enos H. Hess.

Letters to the convention from Pennsylvania friends were received from the following: Rev. Adolf Ebert, Eld. J. N. Durr, Pre. John H. Mosemann, Rev. T. H. Acheson, Rev. J. C. McFeeters, Rev. T. P. Stevenson, Rev. W. S. Gottshall, Rev. A. S. Shelly, Rev. Dudley W. Rose, Prof. J. B. Brumbaugh, Eld. I. W. Taylor, H. A. Garman, J. C. Young, Rev. Louis S. Bauman, J. C. Berg, F. W. Rausern, Emma Carstensen, Rev. Henry J. Becker, Rev. Allen M. Fretz, S. B. Latshaw, J. S. Yaukey, Rev. T. T. Myers, C. F. Kreider, J. H. Myers, S. G. Graybill and Brethren Church, 10th street, Philadelphia, per H. C. Cassel.

OUR ARKANSAS COLPORTEUR.

Pine Bluff, Ark.

W. I. Phillips:

Dear Sir—In my last letter I told you of my experience at the A. M. E. church at Poplar Grove, Ark.

After I left the church that night, I went to see a lady friend and found her very sick; so I stayed with her one week. Her husband and his brothers own a nice farm, and all live on the same place. All of them are Masons; and their wives are members of the Eastern Star. All belong to the church.

The next day the brothers came to see their sick sister-in-law. While they were there, I took the 33d degree Masonic volumes—Scotch Rite—and showed them to the men, and told them how very wicked it was to belong to such a secret society. They were dumbfounded when they saw the book. One put his hand in his pocket and said, "What will you take for the two books?" I told him the price and he paid me at once. I think he told a good many of the Masons about them. A few nights after that, the sick woman was resting well, so I told her that I was so rest-broken from being up with her for three nights that I would go into the other room and go to bed. She says, "Oh, no, don't go into the other room, I am afraid the Masons will kill you. You know that everybody in this county is a Mason or an Eastern Star." She said, "I know that my husband is a friend to you, but I have heard so much talking out in the yard, that I am afraid some of the others will slip in here and kill you. The whole settlement is mad with you." I said if God's Word makes them mad, it is all right. I am going into the other room and go to bed. I said that the fourth chapter of Zechariah, 10th verse, tells me: "God has seven eyes that run to and fro through the whole earth," and I know He is watching over me. So I went to bed. The next morning she said, "God is certainly taking care of you. When my husband came in last night, I asked him, was he not afraid some one would kill you? He said, 'How dare any man even insult that good woman here in my house! She is right, and if she stays here in this house long, I believe I would become a true Christian.'"

The doctor came in to see the lady, and, at the time, her husband was looking at the little book called "Masonic Penalties." He handed the book to the doctor. When the doctor had looked at it he said, "Where did you get this book?" Her husband said. "From the missionary." The doctor then said, "Madam, where did you get this book?"

I said, "Sir, I got it from the National Christian Association." He said, "You have got no business with this book. What will you take for it?" I told him, and he asked me to change some money. I went into the other room to get the change; he said while I was gone: "If she had not sold this book to me I would have taken it away from her." He was so mad that he was trembling. I said, if your lodge is such a good thing, and such a "light," why do you get so mad about it? He had come to himself and was ashamed. After he left, one of the lodge brothers told me that if I would take the money they would give me $500 to quit selling these books.

I have sold nearly all of my books, and will soon order some more. Yours for Christ, (Mrs.) Lizzie Woods.

CONSTITUTION AND BY-LAWS.

Article I.

The name of this association shall be the Michigan Christian Association Opposed to Secret Societies.

Article II.

The object of this association shall be to oppose, withstand and to remove secret societies.

Article III.

1. The plan of operation shall be to provide for the thorough and continued canvass of the State for the purpose of informing the people, both by addresses and printed documents of the reasons for the reflection of secret orders.

2. The funds of this association shall be raised by gifts, freewill offerings and the canvassing by agents.

Article IV.

1. Any person who is in sympathy with the object of this association may become a member by paying one dollar annually and subscribing to the Constitution and By-Laws.

2. Any person who may have become a member and shall be found to be a member of, or shall join any secret order, or shall express themselves in sympathy therewith shall forfeit membership in this association.

Article V.

The affairs of this association shall be managed by an Executive Committee to be chosen annually by the members of the association.

Article VI.

The officers of this association shall be a President, Vice President, Secretary and Treasurer. They shall be elected at the annual meeting of the association and shall hold their office for one year or until their successors are elected.

Article VII.

The Constitution and By-Laws may be amended by a two-thirds vote of the members present at the annual meeting.

BY-LAWS.

1. The President shall preside at all the meetings of the association and Executive Committee, and perform such other duites as belong to the office.

2. The Vice President shall, when called upon by the President, preside at the annual meeting or special meetings of the association.

3. The Secretary shall keep a correct record of all the proceedings of each meeting of the association and Executive Committee and shall keep a book of membership with the Constitution written in it.

4. The Treasurer shall be the custodian of all moneys belonging to the association and shall pay out no money except on the order of the President, counter-signed by the Secretary. He shall keep a true account of the money received and paid out by him, and shall report the same to the Executive Committee when so ordered.

He shall also present a full report of the finance of the association at the annual meeting of that body.

5. The Executive Committee shall consist of the President, Vice President, Secretary and Treasurer.

Said committee shall arrange the time and place for the annual meeting and such other meetings as they may think necessary. The funds of the association shall be under control of this committee to be used in the interests of the association.

Meetings of this committee shall be held at the call of the chairman or any two members thereof.

J. Groen, H. A. Day, H. G. Patterson, A. R. Merrill, Committee.

A Twentieth-Century Minister

BY SUSAN FIDELITE HINMAN

XIII.

After a pause—

"Now may I come in?" Lester asked confidently.

Alice drew back.

"Oh, please, not yet! I am so dazed, so confused. I can't think—I can't understand. I—I'm afraid of you, Lester." The last words were in a dismayed whisper.

"I give you an hour," he announced with the complacent joy of hope assured.

"Two—not less than two," she begged.

He drew out his watch. When he looked up, she was flying up the staircase.

"Good-by, dear," he called after her.

She did not turn her head or answer.

She rushed to her room, closed and bolted the door in a strange panic and fell on her knees beside her bed sobbing, "Mother, O mother!"

Never had the daughter felt her need more sorely. The new love held out to her—she could not doubt the love in Lester's eyes—seemed so vague and shadowy. She dared not lean her weight upon it as she had done on the deep mother-love, grown tenfold more precious since it had passed from earth.

She sobbed herself into quiet and tried to think and pray. How long she knelt there, she could not have told. When she lifted her head, the room was dark. No square of light marked the place where the window must be. She rose shivering, for the evening was frosty, and passed down through the cold, dark, silent house.

Entering at last the kitchen, she stopped on the threshold, quite dazzled. A lamp was burning on the table beside a covered tray, a warm fire snapped and crackled in the stove, and the tea-kettle was singing merrily. The kitchen clock struck eight as she stared about this scene of homely enchantment.

At last she spied, lying on the cloth that covered the tray, a half dozen sheets torn from a note-book and folded together like a letter. She opened and read:

"Dearest—I know not what point I have reached in this strange wooing, but I am ready to begin anew each day to show you how much I love you.

"Forgive me—I can scarcely forgive myself—that I drove you to-day to a confession for which you were evidently unprepared, and which must have been a severer strain on maidenly reserve than a man's coarser nature can realize."

("The boldness of the man! I'm sure I confessed nothing," interjected the reader.)

"Let me tell you, dear, how I began to love you. Always, to me, your 'soul was like a star and dwelt apart.' It has been one of the influences, together with a pure, unfailing love of mother and sister, that have kept me from evil. It has made it possible, through all the storms of unbelief and the stress of life, to retain my faith in God and goodness. I saw you always standing on a height above me, and the magnetism of that lovely purity drew me even when I seemed all scornful criticism.

"When I came home last June, my pride had been chastened. I looked only for humble service in the field that lay nearest. To help 'the struggling neighbor' was the summit of my ambition. In my sympathy with your sorrow and pain, to render the little help in my power was an easy and welcome service.

"But when I saw you, restored and strengthened, turning yourself to service, so naturally, so spontaneously, with a fervor and devotion so far beyond mine—how can I express my admiration and joy! Of late, the hope has come to me that we might be sharers in the same service, fellow-workers in the great harvest field—but not till to-day did I feel emboldened to press my hopes—how crudely and uncouthly—upon you. Forgive my boldness, love, but foster, if you can, my hopes.

"Alas, it grows late as I sit here by your kitchen fire—emblem, I trust, of the hearth-fire we two shall kindle some day. I hope your long seclusion does

not mean that I have pained and shocked you too much. I go, leaving you my little, humble offering. I had hoped we might share it as a sacramental feast; but that is a joy, I trust, in reserve. Good-night! With heart's love,

"Lester."

"P. S.—You have only to pour boiling water on the cocoa. I hope the cream is not sour, but I couldn't be sure."

Alice laughed gleefully at this postscript, with its descent from the sublime to the ridiculous; then she caught her breath with something like a sob. That tender thoughtfulness; how many weeks had it brightened her pathway, unheeded as sunlight, and like the sunlight, stooping in lowliest ways to serve her? How could she have prized it so little? The very wood-box, neatly piled with well-split sticks, bore witness to the simple sincerity of his love. And yet, his movements had been so noiseless, his presence so unobtrusive, that she had not heard him. The state of the fire indicated that he had not been long gone. Perhaps only fifteen minutes ago he had sat writing at the little pine table.

Reverently she lifted the cloth covering the tray. The dainty meal seemed to her like the water brought from Bethlehem gate to David in battle. But she knew she should be straightly questioned on the morrow as to her disposition of the tray's contents; so she poured boiling water into the cup of cocoa, as directed, mellowed it with the rich, sweet cream and a modicum of sugar, toasted a slice of bread from the lavish supply and so prepared a simple supper. One touch of masculine inexperience there was in the tray's supply—Lester had provided no butter. To be sure, Alice had plenty in her pantry; but she would eat nothing that night that was not of his providing; so she crunched happily at the unbuttered toast, and drank the warming, cheering beverage thankfully.

The next morning, she heard the click of the lawn-mower before she was dressed. It was a work of supererogation on Lester's part, for the summer was over. She added a few brightening touches to her toilet and hurried downstairs.

"Good-morning! Did you come for breakfast?" she called with a delectable mixture of fun and shyness.

"No," he answered gaily, "I've breakfasted."

"Since when?"

"Since you appeared."

"Cannibal!"

He came toward her with a tender smile.

"I want the answer to my letter, Alice," he said.

"I don't know how to answer it," she returned, retreating shyly; "I think I must consult Lucy."

"Do," was his hearty response. "I know what her advice will be. I will run back now and tell her you are coming to breakfast."

Regardless of Alice's expostulations, he hurried off, and presently Lucy appeared, tearful and smiling, with outstretched arms.

"You darling!" she said, reaching up to embrace her taller friend, and straightway fell sobbing upon her breast.

Alice was disconcerted and dismayed, but Lucy gave her no opportunity for speech. Her volubility impeded their progress a little, and Lester improved the opportunity to gather a few dahlias for the breakfast table. Alice hated their stiff regularity; and in the unstable equilibrium of her emotions, Lester's act seemed of sinister omen. Every one else, however, was radiant with enthusiasm. Harold hailed her as "Auntie, dear!" and Mr. Willis extended his hand in jocular greeting.

Lucy motioned the little company to their seats with an airy wave of her hand, seated herself, and then rose hastily.

"We must have something extra in honor of the occasion," she declared, girlishly gleeful: "What shall it be, quince preserves and fruit cake, or—what's the matter, Alice?"

For Alice had risen, with white, set face. She looked steadily into Lester's fond, tender eyes, and their smile was quenched straightway.

"I'm afraid there has been a mistake," she said. "I can't come here under false pretenses. I—I don't feel—right."

It was an awkward moment. Mr. Willis gallantly attempted a rescue.

"I've heard it said that Isaac was the only character in the Bible that was guided by feeling; and he made a sad mess of it when he mistook Jacob for Esau."

This pleasantry fell flat. All eyes were fixed on Alice. She stood like a prisoner receiving sentence, but summoning all her pride and resolution to her aid.

"I want to be honest," she said slowly; "I hope I haven't failed in honesty. Forgive me, Lester. Good-bye;" and she turned to the door.

Lester sprang to open it for her. In his eyes was a mute appeal, but she did not see it, for her own lids drooped to keep back the tears, and not a word was spoken by either.

The meal was begun in silence, which Lucy was the first to break.

"Will some one kindly tell what this means?" she asked icily; "such rapid transformations are too much for my dull, old-fashioned brain."

Her vexation plainly included Lester, as well as the absent Alice. He answered quickly, but gently, "I think Alice will explain in her own good time. I fear we have all—myself especially—been too precipitate and demonstrative. We have taken too much for granted. Alice is the last woman on earth to be hurried in such a matter."

"I'm sorry you have so little spirit, Lester," spoke up his sister viciously; "but perhaps I oughtn't to expect a second affair to mean so much to you as the first."

Silence was the only response. Lester made a feeble pretense of eating, while Mr. Willis officiously helped his small son, and parried trying questions with expansive suggestions on table etiquette. Lucy ate a few mouthfuls, then hurried away in tears, covering her retreat under the plea of baby's needs.

Alice's explanation hardly improved the situation. "Lester was too good for her," she said; "he had slaved for her all summer, and she had been ungrateful. That proved beyond question that she did not care for him as she ought if she expected to—to—. Besides, what right had she to be happy without her mother, and without the work she had vowed in God's sight to do? He would not forgive her such speedy and shallow consolation."

Lester reproached himself anew for precipitancy, but Lucy's vexation deepened.

"I could shake that girl," she exploded; and her tiny figure seemed to expand as she spoke: "what can she mean by such absolute heartlessness? If she was ungrateful all summer, I'm sure it's time she repented. And as for loving one's mother, I'm sure I loved mamma and mourned sincerely when she died; but that didn't prevent my loving Harry. Oh, I suppose I can't understand the lofty motives of these missionary volunteers, but I will say that their devotion makes them very trying and disagreeable."

Lester pleaded for Alice, even against himself. "You don't appreciate, Lucy," he urged, "the austere puritanism in Alice. It has been wrought into her being that there is something intrinsically wrong in happiness. She has something of the devotion of a nun. It may be she feels herself bound to a life of celibacy—the more, because she is not permitted to spend her life in the foreign field."

"Well," retorted his sister, "all I can say is, that you take it very coolly. If I were in your place, I should make her listen to reason. I am glad she is going South, for I really do not see how I can feel toward her as I have done. I can hardly bear to speak to her."

"Be patient, Lucy, dear, I beg of you," entreated her brother, "for my sake as well as hers. There's nothing to lose and everything to gain by patience."

"It's all very well to talk of patience, but such caprice—you can't call it anything else—is past all endurance. I'm not sure that it has not a touch of hypocrisy in it."

Again Lester stoutly pleaded the cause of his recalcitrant sweetheart. Not a word would he hear against her straightforward truthfulness. She had made no promises, she had held out no hopes, she had been guilty of no coquetries. This

time, he spoke in so decisive a tone that Lucy was silenced.

Meanwhile, Lester did not give himself to idle pining. Rather unexpectedly, he found the little country parish bristling with as many problems as a city church. The most saintly woman in Lawndale, a woman with a conscience as sensitive and true as a compass needle, had come to him after a sleepless night, in sore trouble. Her only income was a monthly stipend sent her by her son, a corporation lawyer in New York City. She knew little of his life—practically nothing of his professional life. A series of magazine articles exposing the corrupt practises of certain great railway corporations had disturbed her peace, and when she learned, as she cident, that her seventy-five dollars a month was the proceeds of stock obtained by her son—in return for what services she dared not ask even herself—from the railroad company most notorious for its robbery of the public, her distress knew no bounds. For many years she had been the Lady Bountiful of the country village, and she was now seventy-five years old. Her chief hesitation was not from fear of poverty, but from the dread of hopelessly embittering her son, not only against herself, but against the higher ideals she had sought in his boyhood to inculcate.

Moreover, Lester had been shocked and grieved to learn that Lawndale, though professedly a temperance town, was furnishing liberal patronage to one or more beer wagons, which plied their nefarious traffic in violation of the law. Finally, he had been unspeakably pained by the defection of an officer in the church, who had defied a longstanding rule by joining the Masons in the hope of political preferment. Plainly, this Eden was not without its serpent.

Historical criticism no longer attracted him as a theme for sermonizing. Ethics in the abstract seemed a very remote and misty subject compared with these vital problems of practical ethics. He pondered daily how to strike the most vigorous and effective blows at the evils which were darkening the sacred memories of his boyhood home.

Lucy, who was far from being so flinty as her threats implied, had dropped in to help Alice pack for a humbler missionary service in the South.

"What do you think," Lucy began, "that Lester means to preach about tomorrow? You never would guess, so I might as well tell you. He thinks the people here need to be instructed about the evils of secret societies. I'm sure, I've always thought them wrong, though I can't say I know just why. But I tell Lester that if he can get people converted to the old-fashioned gospel, all those questions will take care of themselves. Don't you think so? It seems as if a good gospel sermon would be so much more of a comfort to you just as you are leaving home for nine months. Besides, I've read of men receiving all manner of abuse and violence for preaching and lecturing against secret societies. I believe some anti-Masons have even been killed. But Lester has grown so reckless lately. I presume he wouldn't mind being a martyr. Poor boy, I suppose he feels he hasn't very much to live for, after two such disappointments." And with this Parthian arrow she withdrew.

The next evening, which was the last before Alice's departure, Lucy led her, an unwilling captive, over to share their modest Sunday evening supper. Lester was not visible. He preferred to take his lunch after the sermon, he said. His desk, standing at one end of the large, cheery dining room, overflowed with literature for which he had sent in preparation for his evening's sermon. One pink pamphlet had strayed to the sideboard. As she waited for supper, Alice picked it up absently and glanced at the title—"Masonic Outrages." She remembered Lucy's words, and opened the book with painful curiosity. She turned the pages with a swiftly growing terror. It was a simple and truthful enumeration, with no attempt at rhetorical art, of the crafty and cruel blows dealt by a powerful and unscrupulous organization at the high-principled men who had had the courage to attack it. Defamation, petty persecution, mobbing, stoning, poisoning—sometimes even blacker crimes than these—

such had been Masonry's defense against those who dared deny its claims. It seemed to Alice like a continuation of Fox's Book of Martyrs, or an appendix to the closing verses of the eleventh chapter of Hebrews, which describe the sufferings of the earlier heroes of the faith. Under it all, one chilling question smote her heart—was Lester to be added to the list?

In the sphere of actuality, Alice was the most practical of mortals; but, like most women, when she gave rein to imagination, no impossibility was too extravagant for her mind to accept. She knew nothing of the evil Lester had set himself to attack. The very idea of organized secrecy was alien to her high-minded openness and straightforward honesty. That there were men who met by night to plot deeds of darkness, was a hideous revelation. She was shaken from head to foot with a vague terror. She thought of Lester as nerving himself for a struggle with a loathesome and bloody Minotaur in a trackless labyrinth to which he had no clue. She longed to see him—whether to encourage him or to hold him back, she herself could not have told. She lingered a few moments after supper, but he did not appear. She dreaded the evening service, but she could not stay away. It might be the last time she should see Lester alive.

Lester had announced his topic for the evening at the morning service, and the little church was crowded. A number of men were present who seldom entered a church. Alice thought she detected a sinister change in their simple, bucolic features. She scanned Lester's face as he entered the pulpit, for traces of agitation. The girlish pink of his cheeks had not faded, and his brow was serenely smooth. She thought of young David pitted against grim Goliath. The boyish shepherd's serenity bespoke his confidence in Jehovah; but Alice's heart was asking doubtfully, "Is thy God whom thou servest continually able to deliver thee?"

Lester's manner during the opening exercises was composure itself. There was nothing aggressive in his voice as he announced his text: "Be not unequally yoked together with unbelievers."

"Few men," he began, "are strong enough to stand alone. Even our Lord sought sympathy and companionship in His last struggle with the powers of darkness. That the Christian life is not meant to be lived alone, is shown by the Divine organization of the church." This thought he amplified briefly but forcibly, and then turned to the command embodied in the text. He applied it first to business and domestic relations, giving striking examples of mental and moral suicide resulting from disobedience to the Divine injunction. As some of these examples were from local history, they created a mild sensation.

Then Lester arraigned the lodge as the rival of the church. With the straightforward clearness of a mathematical demonstration, he exposed the false pretensions of Masonry—its man-made religion, its hypocritical morality, its spurious benevolence. Once only did Lester drop his calmly judicious tone. In a single burning sentence he stigmatized the machinations of "the painted harlot who seeks to supplant the Bride of Christ." Alice's apprehensive ear heard a rustle pass through the audience, but her eyes were riveted, as by hypnotic power, on Lester's face.

After explaining the presence of so many good men in the lodge, Lester concluded his sermon with the recital of his own experience as a Mason. The apology with which he prefaced the story was superfluous. To many, it was the most impressive part of the sermon. Alice herself was profoundly touched by his description of the self-loathing he had felt in submitting to such moral degradation. "My motive," he explained, "was to win the young men of that community to the church; but that motive no more justified such a step than Rebekah's desire to help out Jehovah's plans justified Jacob in lying to his old, blind father." A cutting sentence completed the parallel. "Therefore," concluded Lester, "Be not unequally yoked together with unbelievers.' . . . 'Come out from among them and be ye separate, saith the Lord, and touch not the un-

clean thing and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty.' Let us pray."

Alice slipped away after the service, without speaking to any one. She had never heard such a sermon before. She had never dreamed of such courage in Lester. How would it all end? She slept little that night, and her sleep was broken by appalling dreams, in which Lester suffered a hundred deaths.

The next morning, Alice was struggling to pack some last articles in an already overcrowded suit-case, when she heard a light step in the hall. "Come in, Lucy," she called without raising her head; "is Lester safe?"

"I hope so," came the answer in Lester's own voice, "if the good Lord will deliver him from pride and vain-glory. You may be interested to know that the church here has given me a permanent call, since Mr. Carey isn't able to come back, with a larger salary than they have ever given before. That action, following last night's sermon, may be regarded, I think, as a triumph of truth."

Alice sat down suddenly on the floor.

"Then you weren't mobbed?" she gasped.

Lester began to laugh, but his laughter came to a sudden end when he saw tears in Alice's eyes.

"I saw that book, 'Masonic Outrages'," she explained in answer to his question, "and oh, I trembled for you. I scarcely slept. O, Lester, how brave you are!"

"Why should it need courage to state such obvious facts?" he asked simply. "Our people here are a reasonable and right-minded people. I really believe that they love the truth—and I love them for it," he added.

"But, Alice," he resumed, with a keen glance at her, "why should you be so fearful for me? Why should you let anxiety for me disturb your night's rest? Can't you see—"

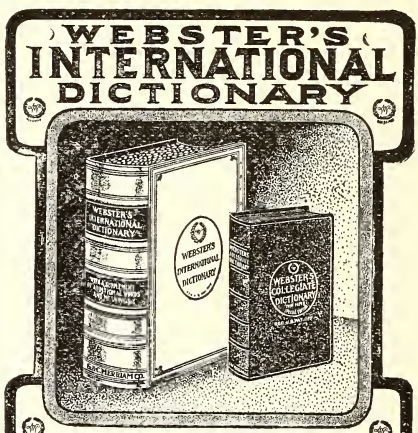
"O, Lester, I do—at last."

"My dear love! I've known it all the time."

* * * * * * *

When Lester saw Alice aboard the southbound train in New York City that night, he carried back with him a promise that brightened his whole horizon. He could look forward now to a true and faithful helpmeet, since the woman he loved was no selfish beauty, whose charms were the ministers of her vanity, but one to whom the Coming Kingdom was the summit of her hopes.

(THE END.)



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VOLUME XXXIX.

(For the twelve months ending April, 1907)

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MONEY AND MONY.

Her pater left her lots of wealth,
And that was patrimony.
Her mater made a match for her,
And that was matrimony.

Orchard, Ft. Bend Co., Texas, Jan. 14, 1907.

I have been taking the Cynosure for many years, and it has been a great help to me. Myself and family went to California, but the Lodge is in possession out there, and the devil sits back and smiles. It was too much for us, so by the help of God we left the devil-lodge-ridden place. God bless you in your God-given mission. Earnestly yours,

P. C. Triplett.

Holland, Mich., Nov. 2, 1906.

I read your valuable magazine, the Cynosure, and am very much in sympathy with your work. I would be very glad to see more people interested in it. I wish to have you send it to my son. I enclose one dollar for a year's subscription. God bless you in your work.

Mrs. W. B. Avery.

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